

The Living Church





— With the Editor —

The latest thing in liturgical innovations is "body touch." The idea of it is that our mutual love in Christ must be physically expressed, especially in the Eucharist. It naturally appeals to some people, the born huggers and kissers; to others, who prefer emotional reserve, naturally it does not. I speak for the rather large company (especially among Anglicans) who are poor huggers and worse kissers. Must we repent and change our ways for the good of our souls, and our neighbors' souls?

Michael De-la-Noy, a Church of England layman and former press aide to the Archbishop of Canterbury, says that we must. In a recent widely publicized sermon calling for a more open acceptance of homosexuality in the church, he appealed to the example of Christ who "was forever touching people to heal them, and we cannot doubt that he walked with his arm around people's shoulders and that when he met and left his friends and hosts he was not ashamed to embrace them." I cannot see what bearing all this can possibly have on the problem of homosexuality, but let that pass. There is a natural, spontaneous kind of physical touch that normally happens when a person's love reaches out to other persons. No argument here. But I see no evidence in the gospels that Jesus theorized, psychologized, or ritualized such physical expression of love, concern, and intent to bless and to heal.

Mr. De-la-Noy fears that "there is a credibility gap of disastrous proportions between what the Western Christian church preaches and what it practices. Even at the Eucharist the kiss of peace has been reduced to a shameful symbol; nobody actually kisses! Even an experimental handshake among the congregation usually proves acutely embarrassing. There is a cultural problem here, because the English have been discouraged from exhibiting physical expressions of affection and concern for the past 100 years, but such a way of life is totally alien to the spirit of Christianity, and I believe the church in this country should take the lead in restoring a proper respect for the healing properties of physical contact. An embrace in times of happiness and a hug in times of sorrow are God-given channels through which his grace can follow."

Nobody will quarrel with that last statement. But the embrace and the hug in such cases are spontaneous. When a football player scores a touchdown and

his team-mates hug him nothing could be more natural, healthy, and right. But a ceremonial kiss or handshake in corporate worship is not spontaneous. It is done because the ritual requires it, not because somebody loves his neighbor. This is true also of such *outré* practices as communicants feeding the bread to each other and passing around a bottle containing the wine. Somebody should explain to us how this expresses love among the brethren in a way that the traditional way of communicating does not.

Mr. De-la-Noy implies that reserved people like the typical English are less loving, and less Christian, than the Italians, French, and others who conventionally kiss and embrace, and he appeals to the scriptures. Very well; to the scriptures let us go. There we find that the Son of Man was betrayed with a kiss. This is not to say that the kisser is a traitor. It is to say that the traitor was a kisser, and from this it is a reasonable inference that kissing *per se* is no cure or emollient of sin, original or actual.

As for the famous English "cool" in situations which can get emotionally overheated, I must confess that I like it. Said one Englishman to another by way of condolence: "I see by the papers that you buried your wife yesterday." Answer: "Had to, old chap. She was dead, y'know." *Grandissimo!* I wish every unsuccessful to those reformers who would cure the English of their grand old custom of sympathy with tea and without tears.

That cool Englishman from Stratford town has some pertinent lines, spoken by Brutus in *Julius Caesar*:

*Ever note, Lucilius,
When love begins to sicken and decay,
It useth an enforced ceremony.
There are no tricks in plain and simple
faith;
But hollow men, like horses hot at hand,
Make gallant show and promise of their
mettle;
But when they should endure the bloody
spur,
They fall their crests, and, like deceitful
jades,
Sink in the trial.*

There is soul wisdom, too, in **Robert Frost's** line: "Good fences make good neighbors."

It is indeed our calling as Christians to try to love our neighbor more than we do, and this involves expressing it—letting him know it. I am not questioning

the fitness of some physical expressions of some affections in some situations by some people and toward some people. What I question is the assumption that the more body-touch we work into the eucharistic ceremonial the more we are accomplishing toward that end. The accent in the Eucharist should be on prayer for our neighbor rather than on physically touching him. Our saintly fellow churchman of the 18th century, **William Law**, gives us this godly and excellent counsel:

"There is nothing that makes us love a man so much as praying for him; and when you can once do this sincerely for any man, you have fitted your soul for the performance of everything that is kind and civil towards him. This will fill your heart with a generosity and tenderness, that will give you a better and sweeter behaviour than anything that is called fine breeding and good manners."

With this disposition toward your neighbor you will always be given to know what to say and to do to him. No other action toward him can be of any good effect unless it results from such prevenient prayer.

I confess that I never saw the *real* sermon, the *great* sermon, in the Book of Jonah until **George Orwell** called it to my attention in an essay written years ago and which I caught up with only recently. Here it is:

"It is perhaps worth noticing that everyone, at least every English-speaking person, invariably speaks of Jonah and the *whale*. Of course the creature that swallowed Jonah was a fish, and is so described in the Bible (Jonah 1:17), but children naturally confuse it with a whale, and this fragment of baby-talk is habitually carried into later life—a sign, perhaps, of the hold that the Jonah myth has upon our imaginations. For the fact is that being inside a whale is a very comfortable, cosy, homelike thought. The historical Jonah, if he can be so called, was glad enough to escape, but in imagination, in daydream, countless people have envied him. It is, of course, quite obvious why. The whale's belly is simply a womb big enough for an adult. There you are, in the dark, cushioned space that exactly fits you, with yards of blubber between you and reality, able to keep up an attitude of the completest indifference, no matter *what* happens. A storm that would sink all the battleships in the world would hardly reach you as an echo. Even the whale's own movements would probably be imperceptible to you. He might be wallowing among the surface waves or shooting down into the blackness of the middle seas (a mile deep, according to Herman Melville), but you would never notice the difference. Short of being dead, it is the final, unsurpassable stage of irresponsibility." (**George Orwell**, *A Collection of Essays* by George Orwell. 249. Anchor Books.)

Letters to the Editor

Too Much Texas on E.C.?

In the early decades of this century it was pretty hard for the eastern seaboard-oriented church to take very seriously the wisdom of any churchman who lived west of the Mississippi River. All the important committees of General Convention were regularly loaded with easterners. It took the irrepressible Irving Peake Johnson, sometime Bishop of, but usually from, Colorado, to make the point to General Convention of 1911. After repeated urgings on the powers that were to take notice of the west in the makeup of important committee appointments, the said powers finally appointed an all-western team for the Committee on Memorials to Deceased Members. Bp. Johnson, noting his own name there with western friends, rose to say that he did not think that members west of the Mississippi had any special competence in the matter of deceased members.

The General Convention in Houston presented the church with such a situation, but in geographical reverse. The Executive Council, now made up of 41 members, presently consists of no less than seven members from the State of Texas. Now, far be it from one domiciled in a state that would go into Texas an astronomical number of times to suggest that there is no church wisdom in Texas, but the plain fact is that they do seem to be somewhat over-represented in our Executive Council. It will be argued that these Texans were all duly and properly elected by General Convention and indeed they were. But it can also be argued and cogently that any system that comes up with such a result is a bad system and one that should be rectified quickly.

Representative democracy is hanging by its teeth today in an effort to survive, and its situation in our own church is precarious. Consider, if you will, the following brief summary:

	Province I (New England)	Province VII (Southwest)
Communicants:	255,012	227,707
Percent of total:	11.0%	9.8%
Contribution to national budget:	\$1,608,000	\$900,000
Percent of total:	14.4%	8.0%
Representatives on Exec. Council:	2	9
Percent of total:	4.9%	22.0%

This taxation with minimal representation does great harm to the whole body, and cannot long continue without weakening the total fabric. One obvious way to redress the balance is for the Executive Council to do its own redressing. I hope it will do so, and I am sending a copy of this letter to all its members.

(The Rt. Rev.) JOHN SEVILLE HIGGINS, D.D.
The Bishop of Rhode Island

Providence

"Bricks Without Straw"

I was disappointed in your editorial, "Bricks Without Straw" [TLC, Jan. 10]. Instead of complaining about the General Convention deputies setting such a high goal for our giving, it would be more con-

structive to help people with the problem of giving and to see in convention action a call to the whole church to more serious stewardship. The problem, as I see it, is not so much that the standard is too high, but that the giving is too low. It is a matter for much rejoicing that both houses agonized over the budget at this convention. If we can all recognize this fact and help others to experience this agony and do something about it, many people will be helped. One way we can all help in this crisis is to send \$10 to the Domestic and Foreign Missionary Society, 815 Second Ave., New York, N.Y. 10017, for the 1971 General Church Program.

(The Rev.) EDWIN W. TAYLOR
Rector of St. Paul's Church

Newport, Ky.

Replies to Bp. Moore

Bp. Moore [TLC, Jan. 17] has advocated immediate withdrawal of support from the Saigon government because of its repressiveness. At the same time he expresses his weariness about the rejoinder, "What about repression in Hanoi?" adding that we are not supporting Hanoi. It is strange logic. Withdrawal of support from Saigon would be the most effective support for Hanoi conceivable.

(The Rev.) FREDERICK M. MORRIS, D.D.
Rector of St. Thomas Church

New York City

Now that I know that our support of a repressive government is immoral, I shall write our President and ask him to withdraw our recognition of all repressive governments throughout the world. Perhaps Bp. Moore would be kind enough to provide a list of repressive governments so the President and I know whom we should censure.

THOMAS B. BUELL

Middletown, R.I.

On the ICET Creed

After reading "Around & About" in TLC for Jan. 10, and the Letter from Dr. Dunphy, I feel prompted to write. I agree with Dr. Dunphy up to a point. The words in the text of the ICET version of the Nicene Creed do not translate the original Greek, but I also feel that they are an acceptable paraphrase. In order to be born, a child must first be conceived, and it is the same power that causes conception that ultimately causes the birth of the child. I would hope that in a future revision of this passage the word "born" could be replaced by the word "conceived," but in the meantime, I do not believe that we will be doing violence to Jesus as the incarnate son of God.

I must take exception to your interpretation of Spirit as power. I have never found that *pneuma* was translated power. Rather the word *dunamis* is the one which is translated as power. What is wrong with the phrase *dunamis Pneumatous Hagiou*? I submit that this is a tilting at windmills and not concerned with whether or not we follow

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Christ's command to love. Belief is important, but not all important. Never once did Christ say that we would be judged on what we believed, but rather the story of the Last Judgment says that we are judged on what we are and what we do. He almost always said, "Do!" not "Believe!" It is true that we can only do as we believe, but then the Devil also believes but fails to do.

Your concern with the affirmation that Mary cooperated with the Holy Spirit is well taken. The original Greek does bring this out much better than any English version we have at present. But again, do we not have to cooperate in order for the Holy Spirit to work through us? Anything else would make us God's puppets and not creatures free to respond to our Creator's love.

(The Rev.) GEORGE M. SHELDON
Chaplain, U.S. Navy

Orange Park, Fla.

Drink and Drugs

I am not a medical doctor, but I do think I can say why it is most of us Episcopalians who take an occasional drink (though stopping a long way short of drunkenness) do still react unfavorably to the even occasional use of marijuana and all that lies beyond: Alcohol is a depressant, and thus slows down one's ability to reason; but it is not a distortant of one's reason, as are marijuana, heroin, etc.

Part of our western tradition—in this case, a tradition encouraged by Christianity—is our faith in the value of reason. We are told God made the world, that he superintends it and that he acts in it—but always according to his law. We are persuaded that this is a *universe* because it was *Unus* who created it. Drug-takers seem to prefer belief in a pluriverse (since such allows laxity), and they doubt the efficacy of reason more than any Calvinist ever did. And though as Anglicans we also assert the primacy of revelation to reason (Cf. Art. VI of the XXXIX), still we assert the Word to be very reasonable indeed—once our eyes are opened.

We use some alcohol as a sacrament but not because "drinking largely sobers us again." Drug-takers, on the contrary, would have it that their sacrament is indeed the way to unity; and since this union is to be achieved by distorting reason this can be seen as a most integral fundamental of the curent challenge to Christian (and western) values. We sense this, and a gut-level reaction of revulsion occurs.

JAMES H. BOWDEN

Louisville, Ky.

The New Ritualists

As a "Virginia low churchman," I want to thank you for printing the Rev. George William Rutler's article, *The Church's New Ritualists* [TLC, Jan. 17]. Being a college chaplain and therefore in a position to hear criticism of the historical church, I needed some perspective. The article contained a bundle of insights. It was great and gives me a whole new perspective on the Eucharist. I am edified!

(The Rev.) WILLIAM R. MARTIN
Chaplain at Canterbury House
Old Dominion College

Norfolk, Va.

The Living Church

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February

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Music and Records

Christine and Harry Tomlinson



Music

FANFARE AND ALLELUIAS. By Paul Lindsey Thomas. H. W. Gray Co. SATB. CMR 3076. 25¢.

Appropriate for Easter. Short, well written. Parts for three trumpets, which may be played on the organ. Parts for trumpets in B flat are available.

A MIGHTY FORTRESS. By Richard W. Slater. Sacred Music Press. SATB. Code S-88. 40¢.

An interesting and original approach to "Ein Feste Burg." Scored for two trumpets, two trombones, cymbals, and organ.

THE KING SHALL COME. By Theodore Beck. Concordia Publishing House. Code 98-1882. 20¢.

An effective arrangement of the tune "Consolation," from Kentucky Harmony, 1816. Easy. Advent.

AVE MARIA STELLA. By Lajos Bardos. Boosey & Hawkes. SSA. Code 5757. 30¢. Latin text only. Good!

THREE LENTEN SCENES. By David H. Williams. H. W. Gray Co. \$1.25.

Cantata for mixed voices with soprano (or tenor) and baritone solos. Divided into: 1. "The Last Supper"; 2. "The Mount of Olives"; 3. "Calvary." Each scene is a complete unit so that part could be used on Maundy Thursday and Good Friday. Together they form a short cantata (27 pages). Good, modern, straightforward writing that is refreshing in a too-oft maudlin and over-dramatic area.

THREE SETTINGS FROM THE BAY PSALM BOOK. By Jack Beeson. Oxford University Press. SATB. Psalm 131; Code 94.322; 25¢. Psalm 47; Code 94.323; 35¢. Psalm 23; Code 94.324; 35¢.

The suggestion to be sung "a cappella" should not be considered with such distinctive piano accompaniments. The accompaniments would require challenging adaptations for the organ. Good, imaginative writing. Difficult!

UNTO THEE WILL I CRY. By Charles Barnes. Oxford University Press. Code 43.462. 65¢.

Soli; double chorus. 13 pages. Complex rhythm changes. Many minor seconds. Would require highly-trained singers. Difficult.

SING, O HEAV'NS. By John Amner (1579-1641). Oxford University Press. SSAATBB. Code 43.463. 30¢.

Reminiscent of English cathedral boy choirs.

ONLY TRUST HIM. By Lanny Allen. Broadman Press. SATB. Code 453-997. 25¢.

Not recommended for the liturgical church. Music builds climaxes that do not exist in the text.

AWAKE! DO NOT CAST US OFF. By Samuel Adler. Oxford University Press. SATB. Code 94.208. 30¢.

Scored for SATB, but is, generally, 2-part harmony because of duplications. Not difficult. Text from Psalms and an ancient Hebrew poem.

JESUS, SON OF DAVID, HAVE MERCY. By Jan Bender. Concordia Publishing House. Code 98-1965. 30¢.

Gospel motets for equal voices. Story of the blind man receiving his sight. Limited usage.

WITH THE VOICE OF PRAISE. By G. F. Handel. Carl Fischer. Mixed Chorus. ZCM-106. 30¢.

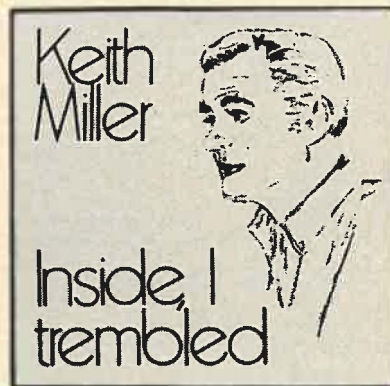
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Booknotes

Karl G. Layer

BISHOPS AND PEOPLE. Edit. and trans. by Leonard Swidler and Arlene Swidler. Westminster Press. Pp. 170. \$3.25 paper. Here is a series of essays by members of the RC theological faculty of the University of Tübingen. Perhaps the best known of the contributors is Hans Kung. Essentially the thrust of the papers is to suggest that the RC hierarchy should be constituted more or less along the lines of the Episcopal Church (that's not the way they put it, but essentially that is what their arguments amount to). The historical background to the questions they raise is given, and then such topics as a limited term of office for resident bishops, election of bishops, and the participation of the laity in episcopal and church elections, are discussed.

WOMEN'S LIBERATION AND THE CHURCH. Edit. by Sarah Bentley Doely. Association Press. Pp. 158. \$5.95. Basically, the central thrust of this collection of essays is that the so-called "traditional" role of women in the church is wrong and that there should be little, if any, difference in the roles which men and women fulfill in the Christian community, and particularly in the church as an institution. Although somewhat diatribal in tone, the essays are cogent, well-written, and give information as opposed to simply presenting a point of view. With the exception of Rosemary Ruether, most of the contributors are not well known.

TODAY MAKES A DIFFERENCE: An Everyday Book of Prayer. By Marguerite Harmon Bro. Thomas Nelson, Inc. Pp. xiv, 215. \$2.95. A book of 211 private devotions which center around such topics as "God Everywhere?", "Spiritual Malnutrition," "Steadfastness," and "Inward Peace."

SPIRIT AND SONG OF THE NEW LITURGY. By Lucien Deiss. World Library Publications. Pp. xxi, 281. \$7.95 paper. Fr. Deiss's informative book is written with a Roman Catholic audience in mind, and doubtless will be of greater importance to RCs than to members of any other church. The problems which Rome has faced in its move from the Latin mass where virtually everything was done by the priest, to the vernacular mass with congregational participation, are unique, and it is to these difficulties that the book speaks. But having said that, one must add that the detailed study of each part of the mass for meaning, function, and musical potential, will be of interest to many Episcopal priests. Consideration is also given to such topics as congregational responses, the role of the choir, congregational singing, and the guitar mass.

THE GOSPELS WITHOUT MYTH. By Louis Evely. Doubleday. Pp. 167. \$4.95. This book, by a Roman Catholic layman, claims to be "A Dramatic New Interpretation of the Gospels and Christian Dogma." It isn't. Says the author: "Today, the task of all of us, presumptuous as it may sound, is to re-write the Gospel; that is, to tell the Good News as Christ himself would tell it today. That is certainly a different thing from telling it as it was told two thousand years ago." If, by this, the author meant to imply that the Bible should be translated into modern English, or that one should employ present-day imagery in communicating Gospel concepts, one could hardly argue with his thesis. But, just like all the others from the time of Christ on down, he suggests, essentially, deleting, or at least tacitly overlooking all those aspects (miracles, virgin birth, physical resurrection, etc.) which are "problematical" to the "modern mind." Jesus doesn't exactly emerge in this book as the Original Sociologist, but close to it.

DANCE IN STEPS OF CHANGE. By John Schramm and David Anderson. Thomas Nelson, Inc. Pp. 119. \$2.95 paper. This is the story of the Community of Christ, a religious community in Washington, D.C. A Lutheran pastor and a layman tell the story of "a religious community cutting across racial, denominational, economic, and age barriers; involved in the affairs of an urban neighborhood; expressing itself in celebrations and liturgies that grow out of the experiences of the various members."

THE CHURCH ON LAFAYETTE SQUARE. By Constance McLaughlin Green. Potomac Books. Pp. ix, 116. \$5 hard cover; \$2 paper. A concise yet complete, well-written history of one of this country's best-known parishes—St. John's, Lafayette Square, Washington, D.C. It covers the entire period from 1815 to the present. A chronology and complete index is also supplied. It is of individual volumes such as this that a complete and thorough history of the Episcopal Church will one day be written, and Mrs. Green is to be commended for the excellent job she has done.

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The Living Church

The Living Church

February 21, 1971
Quinquagesima Sunday

For 92 Years,
Its Worship, Witness, and Welfare

CANADA

A New Primate

The Rt. Rev. Edward W. Scott, Bishop of Kootenay (Province of British Columbia), was elected Primate of the Anglican Church of Canada on the third ballot at the meeting of the Canadian church's General Synod in Niagara Falls on Jan. 25. He was elected primate from a field of five Canadian bishops and archbishops with 126 votes. A majority was 113.

The election, which took nearly four hours, was held in Christ Church, and during the election the church was closed to everyone except for delegates to the 25th General Synod and press representatives. This is the first time reporters were allowed to observe the election.

Bp. Scott was followed closely in the voting by the Most Rev. William Wright, Archbishop of Algoma and acting primate, in all three ballots. Abp. Wright became acting primate in August 1970, after the resignation of the Most Rev. Howard Clark, who was primate for more than 11 years. Others nominated for election were: the Rt. Rev. Ralph Dean, Bishop of Cariboo; the Most Rev. G. Frederick C. Jackson, Archbishop of Qu'Appelle; and the Rt. Rev. Robert L. Seaborn, Bishop of Newfoundland.

Bp. Scott is a graduate of the University of British Columbia, and the Anglican Theological College, Vancouver. He was ordained to the priesthood in 1942, and consecrated Bishop of Kootenay in 1966. From 1949 to 1960 he served parishes in the Diocese of Rupert's Land. He was director of social service at Winnipeg in the Diocese of Rupert's Land, and in 1964 he joined the church's department of social service as associate director. He is married.

In a press conference after his election, Bp. Scott said he had no intention of seeking his position until some bishops reminded him he should consider the church before his own personal aims. "It's a big step," he said. "I've never seen myself in this particular role." He predicted he would seek to reduce the long term of office a Canadian primate enjoys. A primate must retire when he reaches 70. Canadian primates, he said, are subject to "impossible pressures." Bp. Scott said he hopes the Anglican Church can develop a greater sense of community, where church members can give real respect for persons with different views.

The dwindling financial resources of the church could be bolstered, he said, if Anglicans across Canada can be convinced church work is worthy of support. "I hope to help create a climate of confidence," he said. Bp. Scott favors a more visible union with the United Church of Canada, but stressed that he does not like "change for the sake of change."

NEBRASKA

On the Second Ballot

The Rev. Robert P. Varley, Th.D., rector of St. Peter's Church, Salisbury, Md., was elected Bishop Coadjutor of Nebraska on the second ballot at a special council of the diocese on Jan. 25. The council met at St. Luke's Church, Kearney. The diocese was unable to elect a bishop coadjutor at a previous special election convention in early 1970 [TLC, Mar. 22].

The nominating committee placed the names of three men in nomination: The Rev. James P. DeWolfe, rector of All Saints' Church, Fort Worth, Texas; the Rev. Robert C. Witcher, rector of St. James Church, Baton Rouge, La.; and Fr. Varley. On the second ballot, Fr. Varley received 31 clerical votes and 77 lay votes (necessary to elect—28 clerical, and 76 lay votes). There were no nominations from the floor.

The election is subject to the necessary consents.

LEXINGTON

Retired Bishop Honored

Clergy and lay people of the Diocese of Lexington honored the Rt. Rev. William R. Moody on the occasion of his 25th anniversary as Bishop of Lexington. On Jan. 10th a special service of Evening Prayer was held at Christ Church, Lexington, after which a testimonial dinner honored the bishop and his wife. Among those paying tribute to the bishop was the Rt. Rev. Addison Hosea, Bishop Coadjutor of Lexington, who succeeded Bp. Moody as diocesan on Feb. 1.

A gift of \$8,516.65 was presented to Bp. and Mrs. Moody on behalf of the people of the diocese, as well as a book of letters written by clergy and former clergy in the diocese, and gifts from various diocesan organizations.

Bp. Moody was consecrated Bishop of Lexington on Oct. 24, 1945. At that time there were 14 parishes and 16 missions, and the diocese received partial support from the national church. Now there are 22 parishes and 15 missions, and the diocese is self-supporting. Bp. Moody was responsible for the construction of the Cathedral of St. George the Martyr, in Lee County, the geographical center of the diocese, and the reactivation of the Episcopal Theological Seminary in Kentucky in 1951. Bp. Moody is now rector of the seminary, and president of the board of trustees. He is the



TRIPLE CONSECRATIONS

The Anglican and Roman Catholic Churches in Zambia chose the same day, Feb. 7, for the consecrations of their new bishops. In Lusaka, Zambia's capital, Frs. Joseph Mabula (l) and Jack Cunningham were consecrated the Bishops of Northern Zambia and Central Zambia, respectively. In Chipata, Fr. (no first name available) Mazombwe (r photo) became the new Bishop of the Roman Catholic Diocese of Chipata. (Photo from RNS)

author of numerous books, among which are his recent *Creation*, and *Remembered Spring*, a book of verse.

SEMINARIES

Berkeley-Yale to Merge

Berkeley Divinity School, New Haven, Conn., will merge with neighboring Yale Divinity School this spring, in a move designed to improve field community training of seminarians. The plan was announced by Berkeley's dean, the Very Rev. J. C. Michael Allen, during a sermon at Trinity Church-on-the-Green, New Haven.

Seminaries in the past, he said, have turned out "too many technicians but not enough men of God." Under the new plan, seminarians will spend an average of two days a week working in hospitals, poverty programs, and youth projects.

An extra year of field study will be offered beyond the regular three-year academic course.

The Yale Corporation will purchase the block on which Berkeley is located for \$1,750,000. Retaining its own board of trustees, Berkeley will be relocated in the parish hall of a downtown New Haven church and will become the Berkeley Center of the Yale Divinity School, providing the expanded field training for students. Yale's seminary will provide the academic course of study for the basic divinity degree.

SOUTH AFRICA

Dean Released on Bail

The Very Rev. G. A. French-Beytagh, Dean of Johannesburg, has been released from jail after posting \$7,100 bail. He was charged earlier with participating in activities of the Communist Party and the African Nationalist Congress [TLC, Feb. 14].

The charges alleged that he was involved with Communists and African Nationalists in "receiving and safekeeping, distributing and/or assisting in the distribution of a quantity of pamphlets" purportedly issued by the banned parties. He was also charged with possessing pamphlets indicating he was in some way associated with these outlawed organizations. A new hearing has been set for Feb. 26.

Anglican church leaders, including the Archbishop of Canterbury, have protested the arrest of the dean, who is reportedly the sixth Anglican clergyman impeded in some way by the South African government in the past year. The accused man is a British citizen.

METHODISTS

Giving Sets Record

United Methodists gave a record \$45,597,287 in 1970, to their benevolences and administration. The total is 6.24%

higher than the 1969 figure, according to the church's treasurer, R. Bryan Brawner. Earlier speculations had indicated that giving might be down in 1970. While the sum is a record, not all categories reached their goals: World Benevolence was 10% below its annual goal of \$25 million.

The 1970 figures include \$2,574,253 for ministerial education, a new item in the budget. The single greatest gain in the 15 categories was support to the predominantly-black educational institutions related to the United Methodist Church—\$625,541.

The greatest loss was shown in the quadrennial Fund for Reconciliation, a program to aid minorities, which declined 28% to \$1.8 million. To date, \$9 million of the \$20 million fund has been given.

The flexibility in "giving patterns" was shown in the fact that long-established Advance Specials for missions declined by almost \$500,000, while the ministerial education fund "did remarkably well," church officials said.

MARYLAND

Larger Budget for Abortions Asked

Maryland's administration has requested \$441,000 in new budget funds to expand an unpublishized state-subsidized abortion and male sterilization program it has been carrying out since June. Established by Dr. Neil Solomon, of the state health security unit, the program serves persons who do not qualify for the federal Medicaid program but whom the state feels cannot afford an abortion or sterilization.

The health agency reported that 193 therapeutic abortions had been paid under the program, which also financed the sterilization of 41 women and vasectomies for three men. The program is currently funded at \$102,696. Dr. Solomon stated that Maryland's aid system may be unique in the U.S., particularly in the field of male sterilization.

Under the federal standards for Medicaid, a single woman having an income of less than \$1,600 may obtain a free abortion. There are also income limitations on married women receiving free abortions. The state's supplemental program makes subsidized abortions available to a single woman earning up to \$2,250 annually. The maximum earning allowed for a woman in a family of six is \$8,940.

A health department official explained that the request for more budget funds is not on the expectation of the abortion law's being liberalized, but simply by the program's becoming better known and utilized.

The state-funded abortion program operates under terms of a 1968 law that usually limits the operation to rape victims or to women whose mental and

physical well-being is threatened by pregnancy. Since July, Medicaid has financed more than 350 abortions for medically-indigent Maryland women. A total of 1,568 abortions was recorded in the three-month period ending last Sept. 30.

CHICAGO

BEDC Aide Placed on Probation

Herman Holmes, midwest director of the Black Economic Development Conference (BEDC), has received a suspended sentence after being convicted of mail theft. He was placed on probation for four years by U.S. District Judge Frank J. McGarr.

Mr. Holmes was found guilty in December of stealing mail while working as a substitute mail carrier. Last year, he presented Black Manifesto demands for \$30 million in reparations from Chicago-area churches. The demand was part of the campaign launched in 1969 by James Forman.

Judge McGarr said he did not believe Mr. Holmes's assertion that he was "framed" because of his efforts to organize black postal workers. "You live in a cliché world where your failures are always due to the white establishment," said the judge.

Mr. Holmes appeared before the 1969 diocesan convention in Chicago, where the agenda were set aside so that delegates could listen to his demands. Later in another demand, he stated that the diocese should set a day for contributions to a proposed black charity fund [TLC, Jan. 3].

DELAWARE

Two Priests Enter Secular Ministries

The Rev. Philip Dana Wilson, assistant rector of St. Andrew's Church in downtown Wilmington, says he will leave the parish ministry this summer to become a worker-priest. Ordained a year ago in a joyful contemporary ceremony featuring paper flowers, banners, balloons, cymbals, guitars, trumpets, and flutes, Mr. Wilson says that he wants to pursue experimental forms of ministry and feels this can only be done outside the parish. He plans to return to school and prepare for teaching, while continuing to be a priest.

He is the second Episcopal priest to take such action in Delaware within a few weeks. The Rev. Lloyd G. Wells, also an "under-30" priest, resigned from St. Martin's-in-the-Field in Selbyville, Del., with a declared intention to find secular work and to pursue his ministry from that stance.

In announcing his plans to the St. Andrew's congregation, Mr. Wilson said, "My personal dream of the larger church

of the future is one in which differing styles of worship, commitment, and interaction can live together, bound together by a common commitment to Christ." This commitment can be expressed in very different forms, he said.

St. Andrew's, more than 100 years old and dedicated to an inner-city ministry that has caused some loss of membership, has been experimenting with a variety of worship forms in the past year. Mr. Wilson said that the parish participation "has convinced me of the vitality that exists within the church. And it is this vitality that I want to tap in a new way."

CHURCH OF ENGLAND

"Compromise" Prayer for the Dead Proposed

A new form of prayer for the dead has been suggested by a Church of England doctrinal commission in another attempt to end a controversy which has existed for centuries. The prayer is admittedly a "compromise" product, but its authors believe it can be used without doctrinal misgivings. It runs:

"May God in his infinite love and mercy bring the whole Church, living and departed in the Lord Jesus, to a joyful resurrection and the fulfilment of his eternal kingdom."

This prayer was prepared by the Archbishops' Commission on Christian Doctrine, which was set up in 1967 under the chairmanship of the Rt. Rev. Ian Ram-

sey, Bishop of Durham. This commission has been delving deeply into a wide range of doctrinal issues.

In this context, the commission was asked two years ago to turn its attention to the matter of prayers for the dead and to offer an opinion. The request was made by the now-defunct Church Assembly—the Anglican "parliament"—after it had failed to agree on proposals for a new burial office advanced by the Liturgical Commission. Disagreement had centered on whether explicit prayers for the dead could legitimately appear—even as an experimental option—in any official form of Anglican service.

The Doctrinal Commission has offered its compromise conclusion in a booklet, *Prayer and the Departed*. It recalls the aged arguments over the issue by pointing out that there are some within the church who regularly pray for the faithful departed in some such terms as "May the souls of the faithful, in the mercy of God, rest in peace." But others believe that the soul's fate is fixed at death and that to pray for the departed is a denial of the Gospel.

The commission in its booklet details arguments deployed by both camps, discusses the silence of scripture, and concludes in the light of all this by recognizing that any kind of intercession for the Christian dead to be "used *ex animo* by Anglicans of all theological persuasions" will have to speak only of that of which we are scripturally sure—and "the only thing we can say for certain that (the

Christian dead) do lack . . . is the resurrection at God's climax of history."

Against these facts the commission recommends, and defends, its proposed compromise prayer. This, however, is not the end of the matter. The two archbishops now have to take action on the commission's proposals and observers generally expect they will eventually come before the Church of England's new parliament, the General Synod.

NEW YORK

Trinity Parish Makes Gift for Diocesan Renewal

The Diocese of New York has received a special gift of \$240,000 from Trinity Parish in New York City to assist in the current decentralization of diocesan program and to improve community service through the various parishes and missions.

Receiving the grant, the Rt. Rev. Horace W. B. Donegan, diocesan, expressed his "profound gratitude for yet another example of Trinity's loyal and generous commitment to the diocese and to the broader community." The bishop indicated that the funds will be used to provide regional staff to implement the restructuring that will lead to decentralized program, to launch the Venture Fund for support of experimental ministries and community projects, and to strengthen the religious vocation through research training programs and continuing education for clergy.

The gift was voted by the vestry of Trinity Parish and is in addition to its quota and assessment pledge of \$265,000 for the 1971 diocesan budget.

ORGANIZATIONS

AEC Sets Goals

Hoping to double its membership during 1971, the Association of Episcopal Clergy (AEC) is urging each of its 500 members to become an active recruiter. At its December board meeting, the Association confirmed plans to send representatives to all seminaries, and to seek cooperation of clergy groups in other communions. The AEC is concentrating on these goals:

(✓) To organize AEC chapters and be a resource and catalyst to other clergy groups;

(✓) To serve as an appeals agency for those aggrieved;

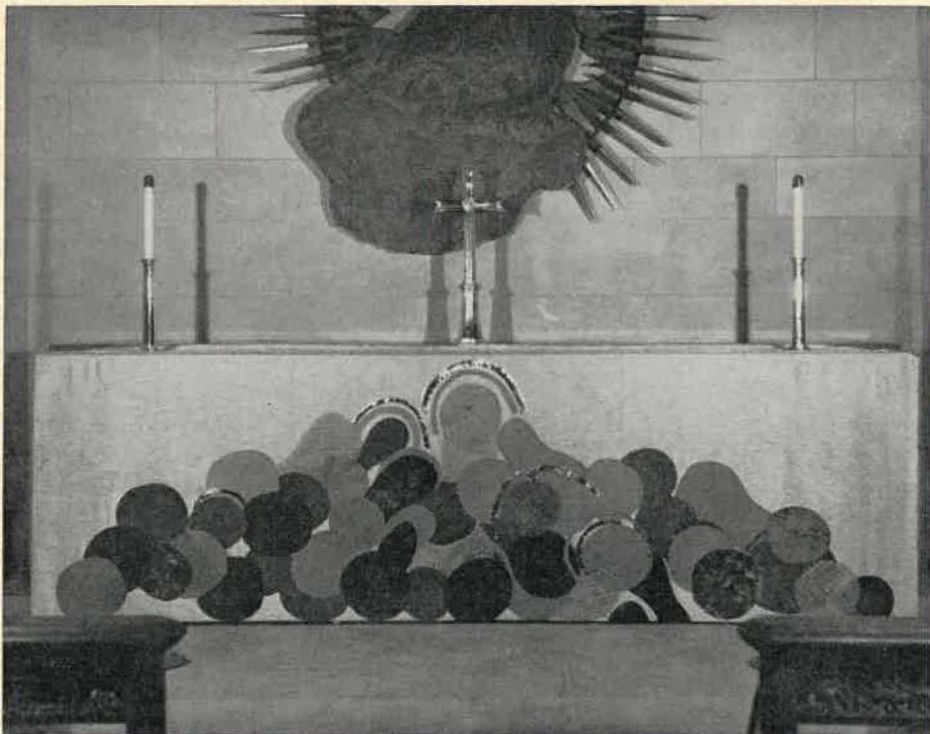
(✓) To set up standard contracts;

(✓) To upgrade professional development among all clergy;

(✓) To make the Church Pension Fund more open to serve clergy, the church, and society;

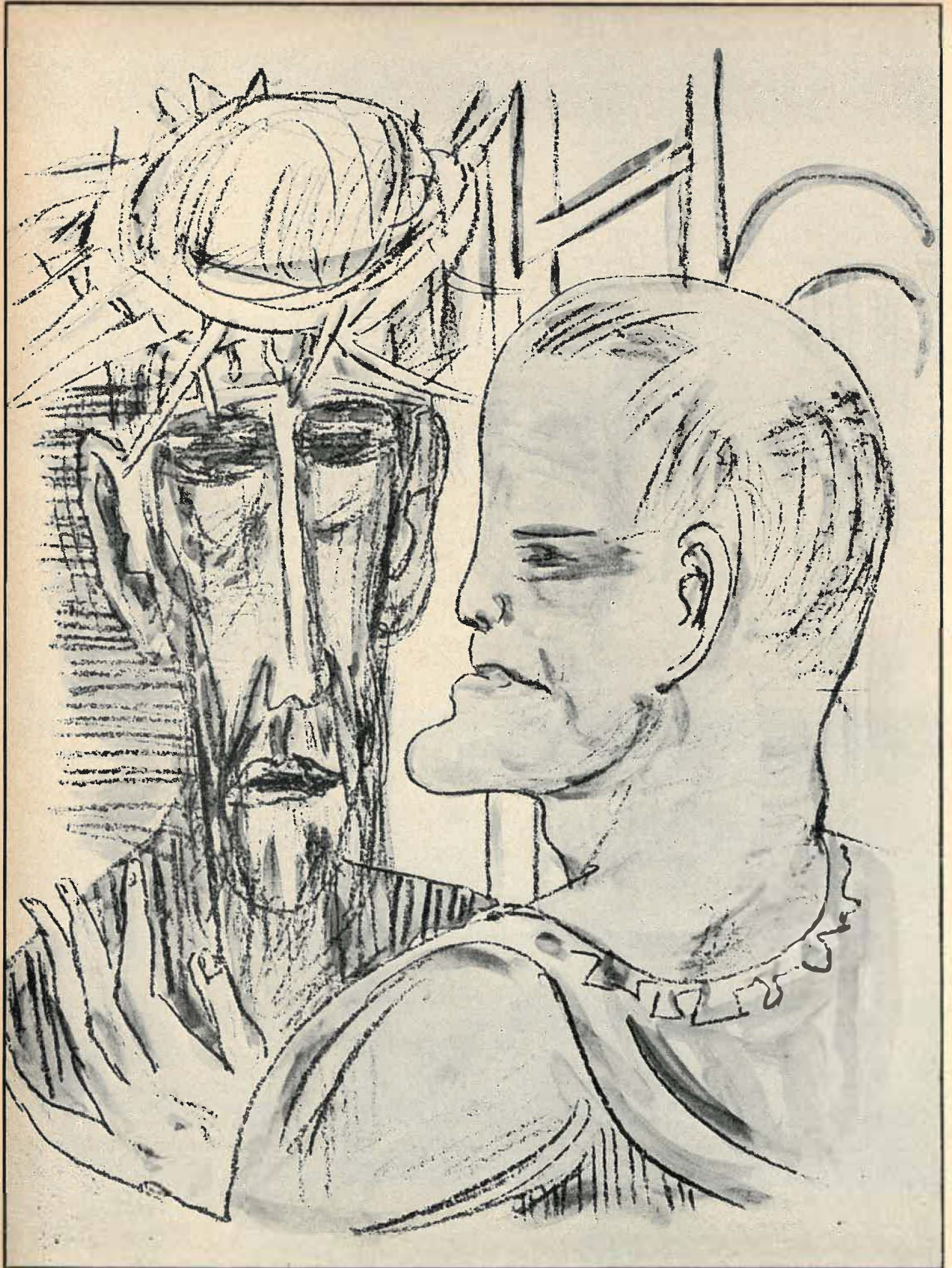
(✓) To stimulate a variety of ministries, especially non-stipendiary, and collate and disseminate information thereabout;

(✓) To stimulate clergy credit unions.



NEW FRONTAL FOR WASHINGTON CATHEDRAL CHAPEL

The new altar frontal designed and executed by the Bordentown, N.J., liturgical artist Katharine Terry for the War Memorial Chapel of the Washington Cathedral, is made of varied types of fabric and gold leather. It represents "the union of all sacrificed souls with the sacrifice of our Lord, all caught up together in the glory of the Risen Christ."



Max Beckmann: *Christ and Pilate (Three Lions)*

NEW BOOKS: THE CHURCH, CLERGY, AND EDUCATION



- Some Suggestions for Lent -

In *The American Prayer Book Commentary*, Dr. Massey H. Shepherd, recalls that "The origins of Lent go back to at least as early as the second century, and may be traced to the development of fasts and other ascetical exercises and of catechetical instructions undertaken by candidates for baptism at Easter . . . and all the faithful were enjoined to associate themselves with the catechumens in the lenten disciplines of instruction, prayer, and fasting" (Oxford University Press, 124). The lenten season still retains these characteristics in most parishes and in the hearts and minds of most churchmen today, and in light of that fact the following articles, on several new books of ecclesiastical interest, are presented in the hope that they may be found of some relevance by readers of this magazine.

Social Gospel to revive the church just when it was losing its central social function. The high-water mark of the Sunday school in all non-Roman American Christianity was in 1910 when Congress adjourned to watch the parade of the American Bible Class Federation down Constitution Avenue.

Our personal memory of the Sunday school may go no further back than the Episcopal Church's efforts after World War II to stem the loss of "seven out of ten" of its youth, which armed forces chaplains assured us could be attributed to their woeful ignorance. Once again we assumed the equation of information and commitment, and launched the six volumes of *The Church's Teaching Series* and the Seabury series. General Conventions in the 1950s enjoyed the intramural conflict of debating educational methods and goals, inspired by material which current Roman Catholic catechetical literature leaves looking like a latter-day edition of Cousin Alice's *In the World, but Not of the World* (General Protestant Episcopal S.S. Union, 1853).

IT can be argued that the Sunday school was from its inception an effort of well-meaning and occasionally frightened churchmen "to do something" in the face of the church's waning impact upon society. It has more often than not been a concerned *reaction* rather than a thoughtful action, grounded in an understanding of the Gospel, the world, and people. It repeatedly misjudged the causes of what is correctly perceived to be the passing of Christendom. Westerhoff suggests in a charitable moment that it did a good job in its day. I am more inclined to think we would have been better off if we had listened to the General Convention of 1865. Yet maybe now, in the light of the issues raised by Miller and Westerhoff both, we can ask the kind of questions that the sophistication of theology and the explosion of the social sciences make possible.

Miller makes a noteworthy effort to get Christian education to take seriously the current trends in theological thought. His particular interest is the study of religious language that has come out of linguistic analysis, with a nod to continental hermeneutical explorations and to process theology. He succinctly and usually helpfully summarizes the writing of men such as Ian Ramsey, Dallas High, Ernst Fuchs, Schubert Ogden, Charles Hartshorne, and Paul van Buren. If his study serves no other purpose, it is an easily read survey of this very significant area of theological endeavor. Any general criticism of the project might be that it has too narrow a perspective. Someone needs to offer the same challenge to Christian education with theology rooted in reflection upon the meaning of history (Pannenberg, Metz, Moltmann), as well as from the phenomeno-

Quo Vadis, Christian Ed?

By URBAN T. HOLMES

THE United Church of Christ, through its Pilgrim Press, published two books last fall which do a good job of making explicit some of the implicit questions in Christian education today. Randolph Crump Miller, an Episcopal priest and Professor of Christian Education for many years at the Yale Divinity School, has written his best book, *The Language Gap and God* (pp. xvii, 199; \$4.95). I consider it his "best," because it talks about questions I think are important. John Westerhoff, a minister of the United Church, editor of *Colloquy* (an excellent journal in this field), and field supervisor in education at the Harvard Divinity School, gives us a taste of the thinking of a new generation in *Values for Tomorrow's Children* (pp. xii, 116; \$4.95). I only wish he could be "relevant" without assuring us repeatedly that this is what he is doing.

I want to respond to these two books and offer something of my own thoughts for the future by first setting the issue before us in a historical context. For despite slogans (e.g., "The Church is Christian Education"), programs, and continued failure, many churchmen still seem to me to equate Christian education with the Sunday school. Granted, there are signs of the erosion of this notion, as spelled out in a recent Seabury publication, *Variations on the Sunday School*. But unfortunately, that is what they are—"variations" and not "departures." We seem to have this mind-set that Christian education is the children at Trinity Church, Fourth and Elm, with conscripted teachers "doing their thing" for 45 minutes (with the addition of Hi-C, cookies, and choir practice, if we have moved it to a weekday).

Such a phenomenon is not even 200 years old in the church and evolved originally from a concern by members of the Evangelical Party in the Church of England (just about the only breathing

Christians at that time and, curiously enough, the ancestors of the Tractarians) for the education of apprentices. If you remember your Dickens, these boys worked six days a week, from dawn to sunset, and so Sunday was the only time to teach them to read and write. Since there was not much else to do on Sunday, we can understand how the practice prospered and came to this country, where until the advent of public schools it was about the only education a poor child could get.

From about 1800 there was a great concern in America over widespread godlessness, which was completely justified. Then, as it did later, the church made the utterly groundless assumption that conversion to Christ is effected by religious literacy. So there was a strong move to emphasize in the Sunday schools *catechetical* instruction over and about the rudiments of reading and writing.

These Sunday schools, as they had come to be called, had their "ups" and "downs," particularly in the Episcopal Church. They first appeared in 1814. They were popular for a while for teaching the blacks in the South, until in the 1830s someone got the idea that an educated Christian might resent being a slave. In the 1840s the Evangelicals sought to repress them, favoring in their place parochial schools, because the "high churchmen" were using them to inculcate Romish notions. General Convention condemned Sunday schools in 1865 as "unchurchly"! But ten years or so later the American Church School Institute was founded, once again to stop the loss of youth to the church. The movement was part of that enthusiasm which sought with preaching (it was the age of Moody, Brooks, and Spurgeon) and the



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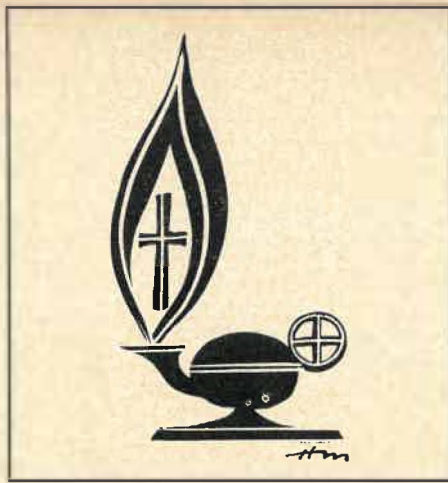
logical approach of Macquarrie and Vogel, together with the Roman Catholic axis of Rahner-Schillebeeckx-Cook.

All too often since George Albert Coe, Christian education theorists have come off as not believing or, at least, not caring about a transcendental reality. The implication has been that the alternatives are between a religious psychology of adjustment (which no self-respecting psychologist would tolerate) or some kind of stern old man, with a long white beard, in the sky. Our own officers from the Executive Council back in the 1950s often found it difficult to allay the fears of their constituency in this regard. It is therefore most encouraging to read one of the leading Christian education theorists offering something of theological substance and expecting people to acknowledge their responsibility to this field who take the catechetical mission seriously.

Methodologically, Miller does not come up with anything radically different from what is told us in the better curriculum manuals today. He correctly explains that faith is experienced in "discernment situations," and that this is possible more in the context of poetic language and stories than in a theology manual. The necessary function of myth, parable, and dialogue in the speech-event of Christianity is helpfully developed. This is not to say that he looks unfavorably upon the clarification of Christian experience in propositional theology. The great value of what he does is to provide a much-needed scientific, theoretical, and theological foundation, in a manner that can be heard by those in Christian education, for much of the better catechetical methodology today.

Miller perhaps could be criticized on the grounds that he seems to accept traditional structures; namely, the Sunday school. Although this is not entirely true, since there are some implicit suggestions in this book that lead to the conclusions that Westerhoff provides; it is to *Values for Tomorrow's Children* that we need to look for a specific break from the old models. Westerhoff believes that we *catch* the faith not from stories *about* the experience of Christ, but in the experience of Christ himself, here and now. He therefore lays great emphasis upon life in the church, by which he means the People of God, the community that manifests the presence in how it lives—thinks and acts! He believes that to the discerning eye all situations, but particularly those of joy and celebration, provide the experience of God. Gabriel Moran, the Roman Catholic catechetical theorist, has said the same thing in *The Theology of Revelation*. I could not agree more.

Westerhoff declares that the family is primarily instrumental in creating this discernment of Christ's presence, and this we must take with the utmost seriousness. He depends heavily on an important



study by Benjamin Bloom, *Stability and Change in Human Characteristics*, which documents what most of us know already. The early years are the crucial years for value formation and any change after that is very difficult. Therefore, formation of the Christian commitment and character is in the hands of the parents. If we add Moran's point in a later book, *Vision and Tactics*, that Christianity is an *adult religion*, fortified by Ronald Goldman's evidence in *Readiness for Religion*, that the Bible is an *adult book*; then we shall see that the *formal* education task of the church *begins* (and may never exceed) with adults. Westerhoff suggests structures to work with the preschool (he is very much in favor of weekday nurseries and kindergartens in the church) and adolescents; *but he advocates the end of the Sunday school or any imitations thereof.*

What we do with adults he says we ought to do interparochially and ecumenically. Our concern in Christian education, as Moran as well as Westerhoff has pointed out, is to develop adults capable of theological reflection, who can work in the light of these insights for Christ's transformation of the world. As Westerhoff says, "We must focus on how a Christian acts and thinks," because there are no "canned answers" today. This is a monumental task, which demands the skilled leadership which only a rare and very large parish can afford itself. It is difficult to see, therefore, what besides a strong commitment to theoretical congregationalism can *rationaly* (this does not touch on the problems of clerical "empire building") block inter-parochial cooperation. Furthermore, there is mounting evidence that "denominational theologies" simply do not exist today, and therefore it is unreal to insist upon maintaining denominational boundaries in such programs (including with the Roman Catholics). This is not to suggest educating people to a bland uniformity; because the traditions of our particular commitments are not conveyed in this way, but in the worship of the parish and the life of the family.

One thing that comes through very

clearly in the writings of Miller and Westerhoff is that Christian education must question everything it does in the light of the new theological awareness and in terms of the culture presently evolving among us. The Sunday school, to which I have spoken more than anything else in this article, can be understood as a response to a situation in many ways different from our own. The focus upon formal education of children between six and twelve reflects an understanding of human development quite apart from what we perceive to be the case. These are only examples of factors that require of us all a willingness to "clear the decks" in order that methods and structures appropriate to the church today may be developed. We need to realize—emotionally as well as intellectually—that our commitment to Christ cannot be identified with any human institution. To do so is idolatry.

WHERE then are we going? The answer has to be that God's future is something we cannot predict. Yet one point of Westerhoff's is suggestive, which is the need to distinguish between schooling and education. Reflecting on this, I have been moved to think how as our western world view grows less explicitly Christian the church in its corner has been creating *didactic, extrinsic explanations* for everything it does. The sanctification of time—that is, the church year—becomes a way of teaching the life of Christ. Stained-glass windows become picture books for the illiterate. The mystery of the Eucharist is stripped to where it becomes a logical succession, of explicit theological statements. The furniture in the church building is arranged in some kind of pedagogical manner (does anyone really know why the lectern, if it does, has an eagle?). All this is *post facto* and really can be quite destructive of the sacramental nature of Christian living: that is of *being* the truth rather than *having* the truth.

Somehow the talent to live in the world as imbued with the power of its Creator is being lost and we have to regain it. The heart of Christian education is to live in a community that knows that the love of our parents participates in God's love of his world, that to act on the behalf of justice is to walk with Christ in the Temple, that to confess one's sins and to be reconciled to the church (which is what penance is really all about) is to accept again our responsibility as co-creators of this world, and that to stand at the altar with our brother and to receive Christ is to know the ultimate victory of God's purpose. It has nothing to do with learning why we have green on the Twentieth Sunday after Trinity or have two, six, fourteen, or however-many-you-want candles on the altar. The answer to those questions is, "We do because we do."

THE FUTURE OF THE CHRISTIAN CHURCH.
By Arthur Michael Ramsey and Leo-Joseph
Cardinal Suenens. Morehouse-Barlow. Pp.
128. \$2.50 paper.

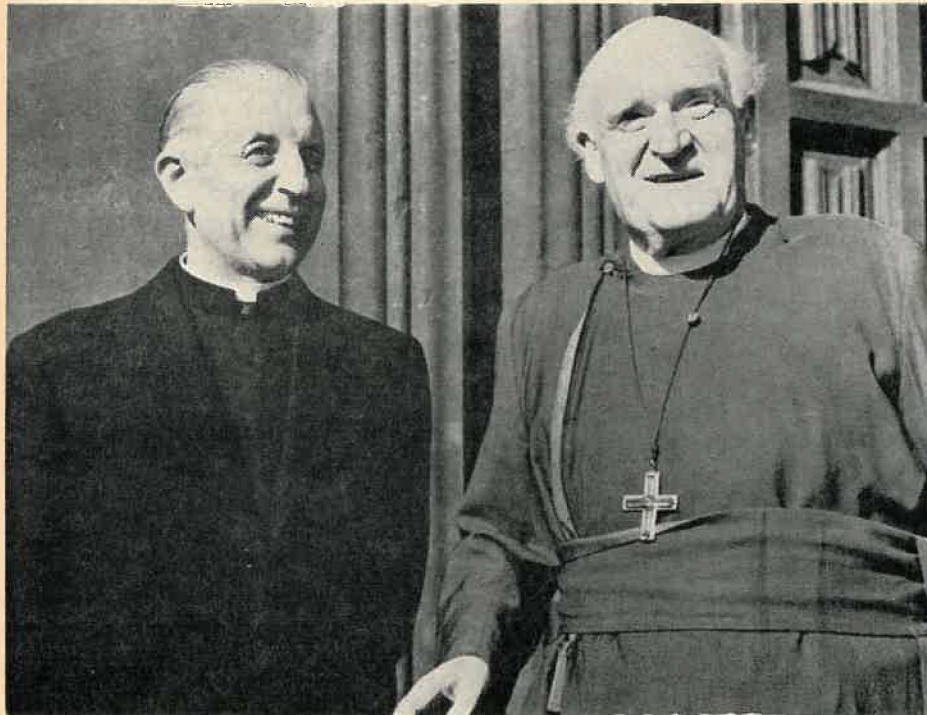
Some Thoughts On the Church

By STANLEY ATKINS

The *Future of the Christian Church* gives the text of six lectures given by Leo-Joseph Cardinal Suenens and the Most Rev. Arthur Michael Ramsey at a bishop's seminar in New York in April of 1970. There is a foreword by the Rev. Robert Terwilliger, director of the Trinity Institute. Cardinal Suenens provides the prologue to the lectures.

To review this book is difficult, because these are lectures. They were spoken to an audience, and there was a chance for question and answer, and the interplay of minds and personalities. Some things that are obscure or dubious, must have been made clear and satisfying in personal exchanges. Some things that are rather flat and unsurprising must have been springboards for exciting discussions. With this in mind, the reader will not be disappointed: but he will have to

The Rt. Rev. Stanley Atkins, D.D., is the Bishop of Eau Claire.



THE CARDINAL (l) and CANTERBURY

parousia and for heaven. In the essay, "The Church and the World," he reminds us that the reconciliation of man to man can come only after man has been reconciled to God. Did we need an archbishop to tell us this? Alas, it seems that some of us do.

His third essay, "Towards Unity," is probably the best of the three. On pages 65 and 66 he considers the fact that fidelity to truth means fidelity to the living truth, which is subject to development; so that the move towards unity must therefore be a move towards the plenitude of truth. In this day of reunion schemes, this thought does not seem to be very prominent.

I gave a copy of *The Future of the Christian Church* to a psychiatrist friend—a Lutheran Christian and a scholarly man. He remarked: "Dr. Ramsey's essays sound like Lutheran theology—there is none of the usual intellectualism of Anglican theology." I thought of Psalm 141:5.

Cardinal Suenens speaks on "The Church as Mission," "Christ, the Church and the World," and "Ecumenism Today." I think that the first is the best of the three: it should be studied along with Ramsey's second essay. I find among my page-summaries the note, "the church is the continuation of Christ's mission, and it is of the church's nature to be missionary." Cardinal Suenens expands this thought along the line of the origins of the church's mission (the Lord's authority), and the burden of its mission (Jesus himself). He deals with some of the reasons advanced today for not preaching the Gospel to all men. These pages, 85 to 89, are very fine. Some of us need to hear them today. In his final essay, on page 122, he develops a quotation from John Henry Newman about the definition of papal infallibility. This should be studied in conjunction with what Dr. Ramsey says about the "plenitude" (his word) of truth, on page 64 and following.

This is a fine little book. The excellences are many—so many that it sounds ungracious to point out some deficiencies. The question of the place and authority of the holy scripture is never raised in these essays. But how can a man talk about the church unless he talks about the Bible? And I should like to know more about this revelation which is "not in theological propositions and theses," yet is "not a purely interior happening." Perhaps we may be allowed to hope that the two primates will return to New York and give us a seminar that will grapple with these two questions, for they are only ways of asking the fundamental question, "Is the Christian Gospel credible?" And lastly, I find two misspellings, on pages 19 and 44, though they may be misspellings.

The Future of the Christian Church supplies excellent food for thought—during the lenten season or at any time.

BAD SHEPHERDS: Their Cause and Cure.
By **B. Franklin Williams.** St. John's Press.
Pp. 108. \$2.

Some Thoughts On the Clergy

By **L. W. COUNTRYMAN**

THE purpose of this article is to call attention to a book that one is all too likely to overlook. In a sense, then, it is a review; but it is also an appreciation, a recommendation and, in a small way, even a call to action. The book in question is *Bad Shepherds: Their Cause and Cure*, by the Rev. B. Franklin Williams, published by St. John's Press of Durant, Okla. Its subject is the priesthood of the Episcopal Church, the way in which men are chosen for it and the way in which they are trained and examined. The title, of course, leaves one in no doubt that the author considers this a book about a problem—a problem that he locates in several places, in priests who ought not to have been ordained, in bishops who ought not to have ordained them, in standing committees and boards of examining chaplains who fail in their

The Rev. L. William Countryman is rector of St. Paul's Church, Logan, Ohio.

responsibilities, and above all in our church's seminaries.

There can be no doubt that Fr. Williams has come to his concern about this subject as a result of his duties as an examining chaplain; in the academic year 1969-70 he left his parochial cure to take a fellowship that would enable him to travel and come to know the seminaries of the church, with the hope that he might see where the problems really lay. Fr. Williams is no mere carper, but a devoted and understanding priest who has solidly understood his subject before he undertook to speak out. He does not criticize the seminaries alone and nowhere is his criticism merely negative. In fact, the book contains what seems to me the best exposition of the nature and duties of the priesthood that has ever come my way, something that has given me a great deal more sense of direction in my own ministry.

But the spiritual insight so manifest in the book leaves room, without any incon-

gruity at all, for a hilarious and thoroughly justified put-down of *Ministry for Tomorrow* (commonly called the "Pusey Report"), in which Fr. Williams finds the precise sum of 370 logical errors, an average of 12.7 errors to the page! The majority of us, I am afraid, (myself included) simply swallowed them along with the jargon that we are so used to in official reports. The problem, of course, with the Pusey Report was that its authors had no clear idea of what sort of beast they wanted the seminaries to be producing. Naturally, if one does not know what one wishes to produce, one's recommendations for producing it are likely to be off course a bit. Fr. Williams is able to criticize the report devastatingly because he has a very good and strong and defensible notion of what the priesthood is and should be—a notion firmly grounded in both Anglican tradition and actual experience.

Some people, however, may feel that the author has a surer grasp of priesthood and the faith than is really possible for an educated person at this moment in history. It is on this point, to be sure, that the difference between his approach and that of our seminaries is most evident. Fr. Williams's basic proposal for the seminaries is that they should be taken *out* of the ambit of modern American academe and put back in a more specifically Christian and theological context; he holds that they should cease to aim at or pretend to a so-called "objective" study of religion, that they should not let their personnel or academic policies be dictated by the usages and expectations of secular universities or the American Association of Theological Schools. It is true, of course, that many of our seminaries would already deny any intention



Bad Shepherds: Their Cause and Cure: Its subject is the priesthood of the church.

of competing with the more academically oriented "schools of religion"; and yet, there is a great deal of truth to Fr. Williams's contentions that at the present time they are essentially set up on the model of those schools, that the faculties emulate their secular counterparts, and that the subject matter and teaching manner are heavily influenced by the necessity of maintaining a reputation among secular colleagues.

The author's attack on this system is not based on obscurantism. What he wants is better and more thorough learning, not worse. What he is saying, rather, is that the study of the currently fashionable German theologian is no real preparation for the parish priesthood, that the only real preparation for that priesthood is a solid grounding in the spirituality and worship of the church, in orthodox theology, especially the Fathers, and in the Bible—not merely as a textbook for historical quandaries and quibbles, but as the foundation of Christian faith and life. It makes no difference how much approbation the seminaries earn from the academic community by adopting its sometimes ridiculous standards of objectivity, if in the process they find themselves standing outside the tradition and ongoing life of the church which they are supposed to be serving. If many of the new priests of the church are finding it very difficult to serve the church, may it



How "objective" should our seminaries be?

not be partly because they were never trained or educated in a way that would assist them to do it?

Fr. Williams has very well outlined what happens to a priest who is *not* properly equipped to do his job. He is speaking, in this case, particularly of the necessity for divine assistance in the exercise of the priesthood; but I do not

think he will object if I suggest that some of that divine assistance must come to a man out of the age-old life of the church, to which the seminary may have introduced him inadequately. Williams says, "If he attempts to carry the burden of priesthood without the divine help, his natural frailty will triumph, and his character deteriorate. The alternative is to evade the burdens proper to his priesthood. He may simply neglect them, he may denounce 'the institutional church' and 'go secular,' or he may do worse and do both." It may very well be that we have many priests at this time in our church who would gladly leave their priesthood if they had the opportunity; at least I am told that that is so, though I do not have any first-hand experience of it. But I am curious as to how many of these men may have despaired of their priesthood simply because they were never properly equipped for it in the first place?

I shall be very interested to see how the public responds to this little book, since I think it will provide some measure of how interested Episcopalians are in the future of their church and how much hope they may still have of being able to influence that future. Right now that hope does not seem to be burning very high in the laity with whom I am acquainted. I have the feeling, however, that the laypeople will find some of their own concerns echoed in this book and that they can find here one element of a program for the future that they could genuinely and enthusiastically support. If so, they ought to urge the consideration of Fr. Williams's proposals on those in a position to influence or determine policy.

It is particularly important, of course, how this book will be received in the new Commission on Theological Education and in the seminaries themselves—if, indeed, it is received at all. It is particularly unfortunate in this context that the book did not enjoy the luxury of a trade publisher to see it through the presses, since the occasional unevenness of style, which an editor would quickly have smoothed out, may provide those who do not wish to hear what it has to say with a convenient excuse for dismissing it out of hand. I hope that that does not happen. If the faculties of the seminaries allow their entrenched positions to blind them to the legitimate criticisms of this work, they will be doing themselves as well as the church considerable harm; for the present arrangements, as everyone realizes, cannot continue much longer.

Franklin Williams's critique is harsh at times, but it is loving; it is the work of a man who loves the church and wisdom in equal degree and God above and through both. If there are enough readers who love these three as well, it may do a great deal of good.

Confession

Lord, we are a defensive, risk-hating species.
Everything must be nailed down for us, guaranteed in advance.

We seek love.
We yearn to receive the love of others.
Yet we will not take the risk of loving first,
Of taking the initiative.
We demand an assured return on love,
Or we will not make the investment.

We want to be needed.
We need to feel needed, depended upon by others.
Yet we are afraid to admit our own needs,
Our desperate need for you, Father,
Our need for our fellow men.
We seek to escape our own needs
By feeling essential to others.

We hate being alone.
We crave human fellowship, the company of friends.
Yet we cringe even more from being known.
We create a false self, wear it like a mask,
Preferring loneliness to the sharing of our true selves.

Deliver us, Father, from the tomb of our defenses.
Set us free from the fortress of our fears.
And lead us out into the glorious fullness
Of life which is lived in the open.

J. Barrie Shepherd

EDITORIALS

Prayer for The Departed

SURELY, Christians have more right and reason to pray for departed souls than is allowed them by the Anglican Archbishops' Commission on Christian Doctrine. (Story in the news section.) This Church of England commission recommends the following, as a "compromise" prayer which presumably all good Anglicans can offer in good theological conscience: "May God in his infinite love and mercy bring the whole Church, living and departed in the Lord Jesus, to a joyful resurrection and the fulfilment of his eternal kingdom."

Is this even a prayer, so phrased? It is not formally addressed to God. Is this subject so delicate that we must broach it to the Almighty only indirectly?

In its report, the commission presses as its major argument that the scriptures are silent on the subject of prayer for the dead. We respectfully submit in reply that the learned commissioners are mistaken. If they are looking for scriptural descriptions of the very flora and fauna of the life to come, or the state of souls in that dimension of existence, of course they are correct. It is further granted that nowhere in the scriptures are we specifically bidden to pray for the departed. But we have Christ's unconditional counsels to present to our Father in heaven the desires and longings of our hearts. What more of scriptural warrant for such intercession do we need? If we desire that God will forgive the sins of those who have died, receive them into his care and keeping, and show them the light of his countenance, is there any Christian or scriptural reason to doubt that God wants us to pray for them?

Thoroughly Christian prayer for anybody, in the flesh or out of it, is never prescriptive. The intercessor who has the mind of Christ wants God to make all the decisions about what is to be done. But to argue that we should not ask for definite benefits for the dead, as if this were presumption on our part, is to argue against asking any particular thing for anybody.

The commission asserts as a truism that all we know about the faithful departed is that they await the resurrection at God's climax of history. We know a good deal more about them than that. We know that they were sinners when they departed this life, needing to be forgiven. We know that they were still in the process of growth, of formation in Christ, that they fell short of the perfection they were striving for and which God wills for them, when they died. These facts about them we know as surely as we know anything. Are we not justified, then, in praying for them God's forgiveness and God's grace and help to supply whatever is lacking in them, so that they may come at last to their perfect consummation and bliss in the company of "just men made perfect"? Are we justified in *not* asking these blessings for them?

Anglican theology on this subject, as expressed in the corporate and private prayers of the faithful, needs to be more affirmative, not less so. We hope that this weak and timid compromise will be rejected by the General Synod of the Church of England.

Concerning Things to Come

WE are reviving a service to our readers which somehow lapsed into desuetude several years ago. We called it, and will call it again, "Things to Come." It will be a calendar of coming events: diocesan conventions, meetings of the Executive Council, meetings of *bona fide* church organizations, all such events of general interest to Churchmen.

The success of this venture rests largely with our readers. If you belong to some organization that is to do something, let us know about it *as long as possible* in advance of the event and preferably *not less than six weeks* before. A period of three weeks between our receiving the notice and its appearing in the magazine must be allowed for. If your meeting is to be on Feb. 20 and we get notice of it on Feb. 3 you are several weeks too late.

We hate to have to tell our friends throughout the church that a publicity release about a coming event is not news at all. As a rule, something is news only when it has happened. We cannot, or have no journalistic right to, print advance publicity material about anything in our news columns. For such, our advertising department stands ready to serve.

The desire to let the church know what one's organization is doing, and in advance of the event, is of course an entirely right one. For that purpose our "Things to Come" column will exist. In it the essential facts of the event—what, when, where—will be given. Further information about it is advertising; and we can handle that too.

To our correspondents and readers generally we now say that our calendar of coming events is in business once again. If you want to make use of it, the next move is yours. And remember: We must know about it many weeks in advance of the event—the sooner the better.

Jesus

That's our man!
See him,
Over there with the sinners
Going about talking,
Healing,
Helping.

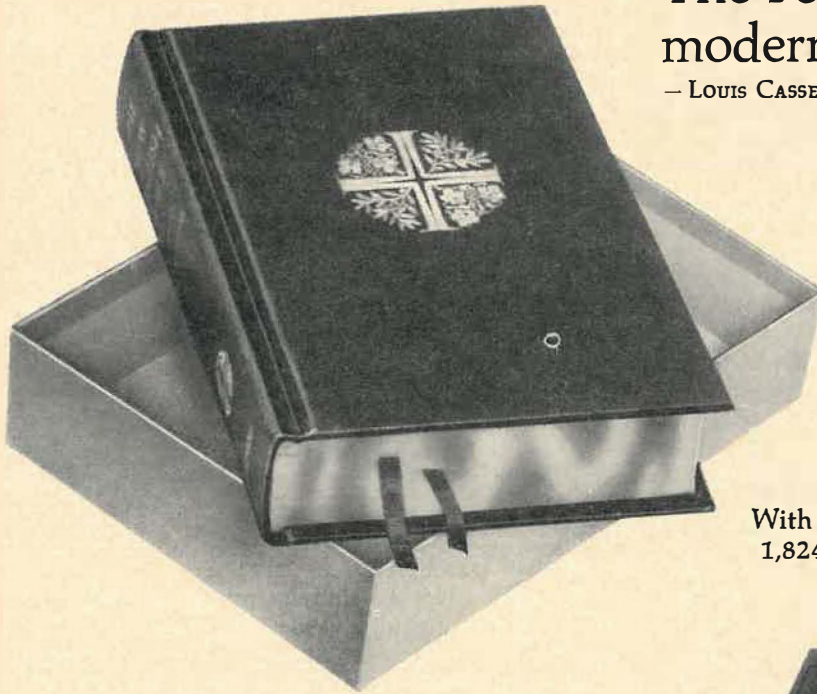
Here,
Give me those binoculars
He's a long
Way
Off.

Bernard Via, Jr.

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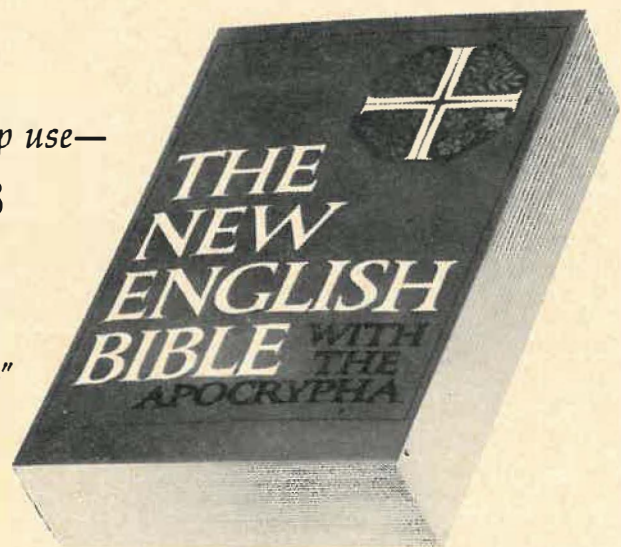
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Book Reviews

GOD WANTS YOU TO BE WELL. By **Laurence H. Blackburn.** Morehouse-Barlow. Pp. 160. \$4.95.

God Wants You To Be Well bears re-reading. The first time the repetitions are confusing, leading the reader to a hasty turning of pages to see if he has lost his place. On the second reading they become more obviously methods of driving home a point and the real value of the idea becomes clearer.

In one sense there is nothing really new to be said about spiritual healing. But there are new ways of saying it, and new emphases that give a different angle, a deeper insight, a sudden widening of perspective. This Dr. Laurence Blackburn has achieved. His concept that God obviously wants man to be well because he has given us bodies with tremendous built-in recuperative powers, such as the white corpuscles, is one that should appeal to the scientific skeptic. His stressing that man is a soul furnished with a physical body instead of a body which may have a soul, leads to an excellent discussion of death.

The chapters, "Do You Want To Be Healed?"; "How To Pray For Healing," including intercessions for others and prayer for yourself; "When Healing Doesn't Seem To Come"; and especially, "When You Are Healed," are all valuable. "Witness to your healing in every way you can. Words of witness must be followed by deeds of dedication."

While the lists of causes of tension, preparations for prayer, causes of failure, do overlap and repeat each other, each one by itself can be of considerable help in answering many questions. Dr. Blackburn's personal experience and his compassion in themselves justify owning *God Wants You To Be Well*.

LORRAINE F. RUDE
St. Paul's Cathedral, Los Angeles

THE KINGDOM WITHIN. By **John A. Sanford.** Lippincott. Pp. 226. \$4.95.

The Kingdom Within is a study of Jesus from a psychological point of view. John Sanford carefully limits his task by stating: "The reader will find here an interpretation of the sayings of Jesus which emphasize their meaning for his personal, individual life and development. That this is the meaning of what Jesus said cannot be proved. That it is one facet of the total meaning of Jesus's sayings is indicated . . . by the profound insights which Jesus's teachings have for our personal development . . ." (p. 6).

The Rev. John Sanford, the author, a parish priest in the Episcopal Church, attended the C. G. Jung Institute in Zurich and has published a previous

book, *Dreams: God's Forgotten Language*. Fr. Sanford is also a lecturer at Bloy House Theological Training Center and a member of the American Association of Pastoral Counsellors.

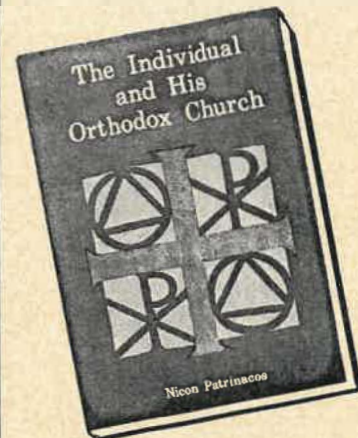
The Kingdom Within is divided into two main sections. Part one has the same heading as the title of the book. The kingdom of God is defined as a discovery of inner values. In the chapter on "The Personality of Jesus" the author has cast Jesus into the mold of psychological categories. He emerges as the prototype of man. Part two is entitled "The Inner Meaning of Jesus's Sayings." This is the major part of the book. The "inner meaning" may be equated with modern psychological insights. It is quite a feat to make this equation. Sanford does it by resorting to what I thought was a discarded method of exegesis: namely allegorizing. One example out of many will suffice, the Parable of Dives and Lazarus. According to Fr. Sanford, "the rich man is the ego . . . the poor man . . . a personality shoved by the ego into the unconscious. . . . The great gulf . . . is the inevitable result of the refusal of the ego to acknowledge inner reality" (p. 177f). Using this method, a Marxist, if he were so inclined, could interpret the parable thuswise: The rich man is capitalism; the poor man is communism; the great divide is the process of dialectical materialism. This exegesis would be as valid as Sanford's. Obviously with such "exegesis" it is possible to make Jesus say anything you want.

The author utilizes his previous book and his pastoral experience. I have to plead that the dreams he mentions are not my dreams, so we have no point of contact. My dreams are more prosaic. The remembered ones normally reproduce the identifiable concerns of the moment. Fr. Sanford affirms that "Fish are a favorite symbol in our dreams for contents of the inner world," and goes on to say that "In the early Church Christ himself is likened to the fish, for the great fish is a symbol . . . for totality" (p. 199). Is that what fish, *ichthus*, meant in the early church?

The "O" on the title page is not the usual form of the letter. It is a complete circle with a cross filling it. This, according to Laliberte and West in *The History of the Cross*, is the symbol for the earth. The author also uses it to divide sections within chapters.

There is an irritating amount of imprecision in this work. References are sometimes given in the body of the text, sometimes as footnotes; they are often incomplete. The index is also incomplete. It does not contain, for example, one of

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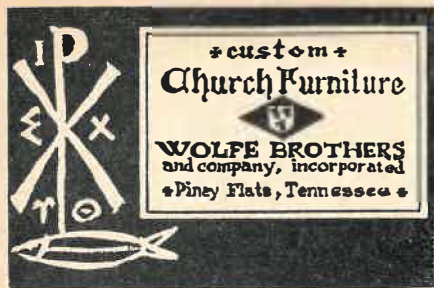
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REV. DR. S. S. HARAKAS

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the key words of Sanford's teaching, consciousness. He writes of "The early Church Fathers" (p. 47), but doesn't indicate which. After reading "the use of certain relatively innocuous drugs is a felony" (p. 101), the immediate question is, which ones? Again, "It is out of eros that faith springs" (p. 157). What is meant by faith? Eros is not used in the New Testament. Furthermore, is it true that "Christianity grew out of paganism" (p. 163)? Does he suggest that Judaism was a form of paganism? Finally, what is numinosum (p. 216)? I understand the meaning of numinosum because Otto in his *Idea of the Holy*, explained what he meant by this coined word, but I cannot find "numinosum" in either Latin or English dictionaries.

(The Rev.) WALTER G. HARDS, Th.D.
St. David's, Baltimore

THE SECOND COMING: Satanism in America. By Arthur Lyons. Dodd, Mead. Pp. 211. \$6.95.

In today's secular age when the Judeo-Christian God is dying, the would-be successors are milling around seeking which will mount the Heavenly Throne. The Satanic Age may already be upon us, "and it will remain to be seen what rough beast, its hour come 'round at last, will slouch toward Bethlehem to be born. . . ."

It seems upsurges of witchcraft and sorcery in western society have followed times of social fragmentation. Arthur Lyons is concerned about the present resurgence of Satanism, not because there are many active Satanists, but because of the large number of potential Satanists. In tracing the history of Satanism, Mr. Lyons gives his opinion of modern man's confusion. He is himself a seeker of his Messiah, writing that he will "be looking within myself for my source of enlightenment and power, not outside." Having evidently rejected both Christianity and Satanism, he is a person in need of both sympathy and prayers.

As usual, this book is not as good as is claimed by the dust jacket (why don't these writers restrain themselves?), but it is interesting and thought provoking although not profound. Solutions to the problem presented must be supplied by the reader—which is one good reason to read *The Second Coming*.

(The Very Rev.) L. SKERRY OLSEN, D.D.
Grace Cathedral, Topeka, Kan.

THIS LITTLE PLANET. Edit. by Michael Hamilton. Charles Scribner's Sons. Pp. 241. \$6.95.

Lynn White's well-known essay, "The Historical Roots of Our Ecological Crisis," is disquieting reading for any Christian. We have needed a Christian response to White's serious charge that the Judaeo-Christian tradition is guilty of encouraging environmental degradation. Canon Michael Hamilton, under the auspices of the Washington Cathedral

and the National Presbyterian Center, offers in *This Little Planet* the beginning of an answer.

Three scientists and three theologians (one of whom is also a scientist) were asked to write on Pollution, Scarcity, and Conservation. The product is, as the editor is quick to point out, "no more than a beginning." In fact, the first two-thirds of the book is something of a primer. (The banal introduction by Senator Muskie adds nothing to the book's value and should have been left out.) For anyone moderately well-read in the field, the essays by Sears, Pollard, Bennett, and Shinn cover familiar ground, and that somewhat repetitiously. This is not to say that the material is unimportant or that the essays are not informative. When one passes to the third section, however, he is in a different world. "Man's Place in Nature in Recent Western Thought" (Glacken) and "Biblical Roots of an Ecological Conscience" (Bonifazi) are weighty treatises worthy of the attention of the specialists.

This reviewer closed the book with the feeling that White's thesis had not been seriously challenged. Indeed, to a great extent it was accepted and even demonstrated. Conrad Bonifazi was the theologian who came closest to dealing profoundly with the question of what our tradition really has to say about man and nature. But he strayed from the point occasionally and involved himself in those linguistic games which so frequently make theological writing unreadable and unconvincing.

This is an important work—sometimes superficial, often stimulating. In addition to introducing churchmen to extremely serious issues not faced by many until recently, it can serve as a prod to further work. It is to be hoped that some of that work will be provided by theologians and biblical scholars who address themselves more explicitly and in more detail to the content of the Judaeo-Christian heritage.

HENRY A. WAY, JR.
Cedar Crest College

THE WAY OF THE WOLF. The Gospel in New Images. By Martin Bell. Seabury Press. Pp. 127. \$3.95.

Reader, Beware! When you have finished this collection of stories, songs, and poetry the majestic silver wolf with "fire-smoldering eyes" will impose his quiet presence upon you at the least likely moments.

Martin Bell, a young clergyman (story teller, poet, former disc jockey, and founder of Spirit Images, an educational and youth ministry) offers in *The Way of the Wolf* an uncommon collection of unforgettable stories, songs, and poems. Written in an easy narrative style, the stories unfold in the manner of true story telling, the once-upon-a-time, matter-of-fact sort of tale grandparents passed on by word of mouth to a new generation

of listeners. Each story becomes entirely believable. Hence, "The Gospel in New Images."

Barrington Bunny, Joggi the porcupine and his friend Gamiel, the raccoon, are not Thornton Burgess characters (although as loveable), nor is the wolf the "ravaging wolf" of St. Matthew. This wolf is different. The Gospel is not mentioned directly but, by the images, the reader's mind is awakened (often hours later) to the message of the Good News. Especially disquieting is "Where are the Nine," one of several short essays, as well as "Counterquestion," with its imperative to commitment and decision-making pointed up by Martin Bell's statement, "God never has to decide. Men do."

The poetry and songs herein are skillfully designed. Informal and flowing, the verses are followed by the chorus in such a manner as to become a meditation yet can be sung just for the joy of singing. The Gospel is so easily woven into each separate selection that one is scarcely aware of its presence. (Neither are you aware of the wolf).

This is an especially delightful book to hear or to read, to share or to treasure, to be enjoyed by each in his own way. Perhaps in this enjoyment one may be converted and become again as a little child, and glimpse for one small moment the Kingdom of Heaven.

SUE COOPER
Grace Church, Carlsbad, N.M.

♦
EARLY CHRISTIAN FATHERS. Newly trans. and edit. by Cyril C. Richardson. Macmillan. Pp. 415. \$2.95 paper.

A SCHOLARLY MISCELLANY: Anselm to Ockham. Edit. and trans. by Eugene R. Fairweather. Macmillan. Pp. 457. \$2.95 paper.

In 1953, when this reviewer was book editor of TLC, Westminster Press launched a major publishing project to be known as *The Library of Christian Classics*. This has since then become a standard set (26 volumes) in theological libraries, and its reissue in paperback was begun in 1970 with Volume I, *Early Christian Fathers*, and Volume X, *A Scholastic Miscellany*.

Early Christian Fathers contains the writings of Clement, Ignatius, Polycarp, the *Didache*, the *Letter to Diognetus*, the *First Apology of Justin*, the *Plea of Athenagoras*, and selections from Ireneus—all translated and edited by Dr. Cyril Richardson and his distinguished collaborators (Eugene R. Fairweather, Edward R. Hardy, and Massey H. Shepherd).

A Scholastic Miscellany contains selections from Anselm (including the *Proslogion* and *Why God Became Man*), Abailard, Hugh of St. Victor, Peter Lombard, Stephen Langton, Bonaventure, Duns Scotus, William Ockham, and some lesser-known figures. The volume is edited by Eugene R. Fairweather, who, for some of the selections, has drawn upon

translations by others (e.g., John Mason Neale, Carmino J. de Catanzaro, Robert Bridges).

These paperback volumes will put a wide range of valuable material in the hands of many who could not afford to buy it in hardcover.

(The Rev.) FRANCIS C. LIGHTBOURN
The University Club of Chicago

♦
ENCOUNTER WITH ISRAEL. By Alice and Roy Eckardt. Association Press. Pp. 304. \$7.95.

In view of the fact that Palestine is today one of the explosive spots in the world, *Encounter With Israel* is a timely book. Alice and Roy Eckardt are both protestant theologians who have made a specialty of Jewish-Christian relations.

The book falls into three parts. Part I is a survey of Hebrew history, beginning with Abraham and coming down to 1949. Very summary at the beginning, it becomes more detailed in the period after World War I, when the state of Israel was being established.

This is followed by a section called "The Life of Israel," where the authors attempt to give a fairly comprehensive picture of the present-day Jewish state—economic, cultural, political, religious. The section ends with a further sketch of the history of Israel since the end of World War II.

Both of these sections simply lead up to the third, which is meant to be the climax of the book, and is described on the jacket as "an impassioned recital of the recent events which challenge the world's conscience." Here the word "impassioned" is the key word, and also the indication of the overall weakness of the book. It would be a far more persuasive plea if it made at least a pretense of detachment. But in all the historical survey, not only the Arab nations, but all who have dealt with Israel—Great Britain, the United States, the United Nations, Russia—have been wrong. Israel alone is without reproach.

To this reviewer, who came to the book with no previous knowledge of the subject whatsoever, the most valuable part is the middle section, with its excellent description of the beleaguered state.

(The Rev.) GEORGE E. DEMILLE, D.D.
Retired priest of the Diocese of Albany

♦
THE WEIGHT OF A LEAF. By Myra Scovel. Westminster Press. Pp. 76. \$3.50.

The Weight of a Leaf is a collection of Myra Scovel's poems, presented in two parts, "The Weight of a Leaf" and "Family Portrait," each with its own subsections and table of contents. The selections might well be described as modern examples of Wordsworth's oft-quoted definition of poetry—"emotion remembered in solitude."

The reader of *The Weight of a Leaf* should begin with the brief biographical

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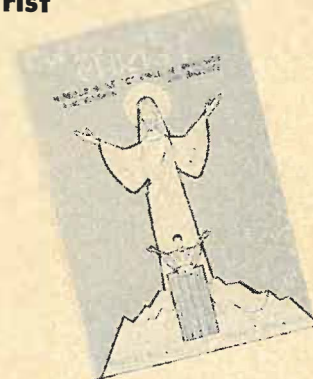
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sketch of Mrs. Scovel which appears on the last page, since it explains the varied moods of her poems. The years spent in the Orient are reflected in many poems, especially those in the section entitled "Dawn in an Indian Temple." The author's deep Christian faith and a love of nature shine through much of her work in a manner which recalls the young Emily Dickinson. Tender love songs—the family songs—reflect this same faith flavored with a touch of humor reminiscent of Phyllis McGinley—"Every Boy Should Have a Dog." "To a Twelve-Year-Old," and "Ballade with a Double Refrain." Finally, the ogres of today's world are challenged—"Dialogue in a Space-ship" and "We Had Often Spoken Idly." Each reader will find something in *The Weight of a Leaf* which will cause him to catch his breath in recognition of a moment he too has experienced. Many poems will draw him back for a second, a third, or even a fourth reading.

As a refreshing and inspiring collection of light-serious verse, *The Weight of a Leaf* will be a welcome gift and a worthwhile addition to any personal or parish library.

ROBERTA G. COSTIN
 St. Andrew's, La Mesa, Calif.

STRANGE VICTORY: The Gospel of the Resurrection. By Gordon W. Ireson. Seabury Press. Pp. 128. \$2.95 paper.

Three dollars may seem a bit much to pay for a paperback of only 128 pages, but you will pay more for much less than you get in Gordon Ireson's *Strange Victory*. This is solid meat, not marshmallow.

Its theme is significant and timely—that the authentic Christian message is still that which the apostles proclaimed, centered in the Resurrection of Christ and their experience of sharing that resurrection. The Christian claim is that Christ has come to do for men what they cannot do for themselves. It is Christ's atonement, which the author, with reason, prefers to call his "saving work," that is the Good News.

But the faith once delivered to the saints does not have to be preached in their analogies, and there is no point in talking about salvation from sin to men who are unaware they are sinners, about redemption to men who know nothing about slavery. There are other New Testament figures, the author claims, which can speak to modern men sufficiently to persuade them to make the Christian experiment. Speak the News to men in their own idiom, he says, but be careful that what you speak is wholly the Christian proclamation, and not a substitute for it.

The book is readable, and, refreshingly, makes orthodoxy sound more alive and real than heresy. The style is lively, the arguments cogent, and the author's own depth of belief is evident.

CHRISTINE F. HEFFNER
 St. Peter's, West Allis, Wis.

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PEOPLE and places

Appointments Accepted

The Rev. Perry C. Burton, former rector of Epiphany, Kirkwood, Mo., is associate rector of the Church of the Redeemer, Baltimore, Md. Address: 5603 N. Charles (21210).

The Rev. Richard C. Chapin, teacher-coordinator of special classes for the handicapped, Board of Cooperative Educational Services, Long Island, is also director of Christian education, St. Ann's, Sayville, N.Y. Address: 9 Lacy Ct., Blue Point, N.Y. 11715.

The Rev. Lynn C. Edwards, former vicar of St. John's, Donora, and Trinity, Monessen, Pa., is rector of Good Shepherd, 5200 Gertrude St., Pittsburgh, Pa. 15207.

The Rev. Samuel K. Frazier, Jr., former vicar of St. Philip's, Washington, D.C., is associate director of the Washington Urban League and part-time assistant, St. John's, Lafayette Square, Washington, D.C., where one of his responsibilities is coordinating the parish's outreach program.

The Rev. John Milton Larson is rector of St. Patrick's, Governor's Harbor, Eleuthera, Bahamas.

The Rev. Sidney B. Parker, former rector of Trinity Church, Montclair, N.J., has been vicar of St. Gabriel's, Jacksonville, Fla., for some time, and in addition is now rector of St. Philip's, Jacksonville, and on the teaching staff of Jacksonville Episcopal High School. He received his Ph.D. degree last fall from the Geneva Theological College in Indiana. Address: St. Gabriel's, 5225 Montclair Rd., Jacksonville, Fla. 32209.

The Rev. Charles A. Perry, former rector of Trinity Church, Bloomington, Ind., and chaplain at Indiana University, is canon to the ordinary and executive officer of the Diocese of Washington. Address: Episcopal Church House, Mt. St. Alban, Washington, D.C. 20016.

The Rev. Ralph H. Shuffler II, former priest in charge of St. Matthew's Church and College Center, Lower State College, Beaumont, Texas, is associate rector of Trinity Church, Galveston, Texas. Address: 2216 Ball, Galveston (77550).

The Rev. Calvin T. B. Stuart, former rector of Ascension, St. Louis, Mo., is executive director of Skinker-De Baliviere Association, a community organization in the west part of St. Louis. Address: 6112 McPherson (63112).

The Rev. Edward I. Swanson, formerly with the Executive Council, is editor and director of publications for the General Commission on Chaplains and Armed Forces Personnel, Washington, D.C. He will assume full responsibility in July when the present editor retires in early summer, though he joined the staff Feb. 1. The General Commission is the principal non-Roman Catholic agency for chaplaincy affairs, maintained by 36 member churches.

The Rev. William W. Wight, former curate, Holy Trinity Church, Brussels, Belgium, is rector of the Church of the Redeemer and headmaster of the Episcopal Day School, Okmulgee, Okla. Address: Box 1012 (74447).

Ordinations

Priests

Washington—The Rev. David Anderson, assistant, Christ Church, 4001 Franklin St., Box 145, Kensington, Md. 20795; and the Rev. Richard Cluett, assistant, St. Luke's, 6100 Grosvenor Lane, Bethesda, Md. 20014.

Deacons

Iowa—Glenn Edgar Rankin, in charge of St. Paul's, Harlan, and Holy Trinity, Atlantic, Ia., address, 712 Farnam St., Harlan (51537).

Reception

Louisiana—Under Canon 36, the Bishop of Louisiana received as a deacon, David Ronald Mouillé, who was ordained previously by a bishop in apostolic succession. Address: General Seminary, 175 9th St., New York, N.Y. 10011.

New Addresses

The Rev. Barry G. Wood, Roosevelt Hospital Department of Medicine, 428 W. 59th St., New York, N.Y. 10019.

Churches New and Old

Christ Church, Bayfield, Wis. (Diocese of Eau Claire), built in 1870, on ground acquired in 1857, had its first resident priest in 1883. Present rector is the Rev. D. E. Culver, rector also of St. Andrew's, Ashland.

The Church of the Holy Cross, Dundas, Minn., built in 1868, is a replica of the church in Goodmanha, Yorkshire, England.

St. Martin's, Fairmont, Minn., reached age 94, before being demolished last summer to make way for a new \$162,000 building.

The Church of St. John on the Mountain, Bernardsville, N.J., has a new building, part of a complex added to the existing church which was built in 1907. Total cost of the building was \$400,000. Church appointments were designed by Wippell, and the pipe organ by Moller. Bp. Banvard of New Jersey consecrated the building last fall.

St. Paul's, Virginia, Minn., in its 76th year has completed its third expansion program. It was enlarged in 1924, again in 1960, and yet again during 1968-70.

HOPE

The Rev. Philip J. Daunton, of the Diocese of California, is a volunteer serving with the permanent members of the floating medical center, the hospital ship S.S. HOPE. The ship, now in its second decade of service, is anchored in Kingston in the West Indies, the first port of call in the first part of the project's three-year hemispheric program. Project HOPE is the principal activity of the non-profit, independent People-to-People Health Foundation, Inc., Washington, D.C.

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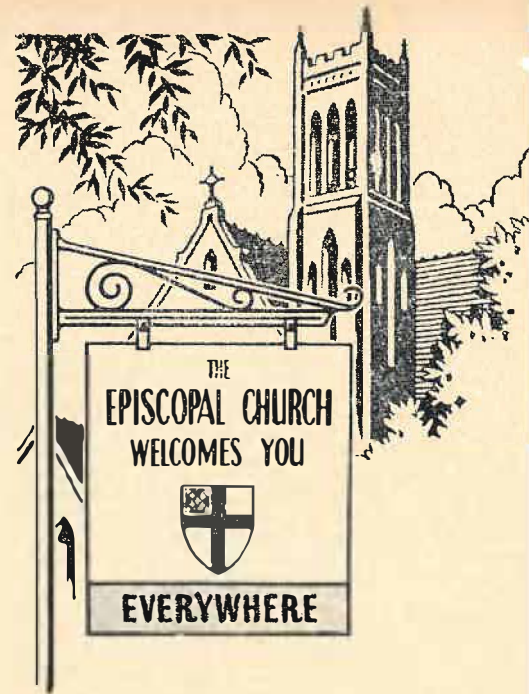
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The Rev. Frank M. S. Smith, D.D., r
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HS, LOH; HD 10, 7 HC, Ser; C by appt

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.

Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital
3:30; Ev 4; Wkdays MP & HC 7:15 (HC 10 Wed);
EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r

Sun HC 8, 9:30, Ch S 9:30, 11 MP & Ser; 4 Ev
Special Music; Weekday HC Mon, Tues, Thurs &
Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8.
EP Mon, Tues, Thurs & Fri 5:15. Church open daily
8 to 8

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Th.D., Ph.D.

Sun 11. All services and sermons in French.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.

Mon thru Fri HC 7, MP 8:30; Mon, Wed, Thurs,
Fri HC 12 noon; Tues HC with Ser 11:15; Sat &
hol MP & HC 7:30; Daily Ev 6

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway

Sun Mass 8:30, 11 Sol Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; the Rev. D. Miller, c

Sun HC 8, Cho Eu 11; Wed & HD 6, Thurs & Sat 10

ST. MARY THE VIRGIN 46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer

Sun Masses 7:30, 9 (Sung), 10, 11 (High); Ev B 6.
Daily Mass 7:30, 12:10, 6:15; Mp 7:10, EP 6, C
daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

THE PROTESTANT CHAPEL Kennedy Airport
Marlin L. Bowman, Chaplain

Sun 12:15 noon HC

RESURRECTION 115 East 74th St.
The Rev. Canon Bernard C. Newman, p-in-c; the
Rev. Alan B. MacKillop; the Rev. B. G. Crouch

Sun Masses 8, 9 (Sung), 11 (Sol); 7:30 Daily ex
Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r

Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru
Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10,
EP 5:30. Church open daily to 11:30

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

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r

The Rev. Donald R. Woodward, v
Sun HC 8, 10; MP 9:30; Weekdays MP 7:45, HC 8
& 12 (Fri Sung HC & Ser 12), EP 5:15; Sat MP
7:45, HC 8; Organ Recital Tues & Thurs 12:45;
C by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
The Rev. Robert C. Hunsicker, v

Sun HC 8, HC Ser 10; Weekdays HC with MP 8,
12:05, 1:05, C by appt. Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
The Rev. Leslie J. A. Lang, S.T.D., v

Sun 8, 9, 11, 12 (Spanish) and 6; Daily Moss, MP
& EP. C Sat 12 noon

ST. LUKE'S CHAPEL 487 Hudson St.
The Rev. Paul C. Weed, v

HC: Sun 8, 9:15, 11, 5:30; Mon & Fri 7:30; Tues &
Thurs 7, 6:15; Wed 8, 10. Daily: MP 20 min be-
fore 1st Eu; EP 6

ST. AUGUSTINE'S CHAPEL 292 Henry St.
The Rev. John G. Murdock, v

Sun H Eu 8, Ch S 9:30, Sol Eu & Ser 10:30. Misa
Español 25 monthly, 12 noon. Weekdays & other
services as anno

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
The Rev. Carlos J. Cagulat, v

Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st
Sun 7:30 & 10:30 (bi-lingual); weekdays and HD
as scheduled

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
The Rev. Frederick R. Isackson, D.D.

Sun HC 9; 11 (1S & 3S); MP other Sundays

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r

Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r

Sun Masses 7:30, 9:30; Ch S 11; Mass daily 7 ex
Tues & Thurs 10; C Sat 4-5

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