

November 30, 1975

35 cents

The Living CHURCH

Evangelism

Robert B. Hall

P. 8

Cuttington

Marvin C. Josephson

P. 10



The making of a tragedy [p. 2].

AROUND & ABOUT

With the Editor

If you are like me, you never before now heard a Negro spiritual which I have come upon in William Barclay's revised commentary on St. Luke's Gospel (Westminster), and if you are like me you will find it a moving piece for Advent meditation. I'd love to have the tune if anybody out there has it. Here are the words:

There's a king and captain high,
And he's coming by and by,
And he'll find me hoeing cotton
when he comes.

You can hear his legions charging in
the regions of the sky,
And he'll find me hoeing cotton
when he comes.

There's a man they thrust aside,
Who was tortured till he died,
And he'll find me hoeing cotton
when he comes.

He was hated and rejected,
He was scorned and crucified,
And he'll find me hoeing cotton
when he comes.

When he comes! when he comes!
He'll be crowned by saints and
angels when he comes,

They'll be shouting out Hosanna!
to the man that men denied,

And I'll kneel among the cotton
when he comes.

Have you ever noticed that there is no achievement of any kind that is entirely free from messiness? Look around you and see. Of course, once this truth is recognized there is always the temptation of messy non-achievers to point to their messiness as evidence of achievement. The painter whose studio is messy may rate his pieces as masterpieces on the ground that he is messy with the masters. But, misapplications aside, the fact of the matter standeth sure: all achievement entails some messiness in the process. How aptly does the Old Testament sage put it: "Where no oxen are, the crib is clean; but much increase is by the strength of the ox" (*Proverbs 14:4*).

Well has it been said that when many of us are "thinking" we are in fact only rearranging our prejudices. But once that is admitted we have a right to say something in our own defense, especially if we are accused of being so prejudiced about the people and the

things we love that we can't think straight about them. Our proper defense is that to love somebody or to believe in something increases rather than decreases our understanding; as Goethe put it, "A man doesn't learn to understand anything until he loves it." A graduate student in one of our universities some years ago had the right slant on this. He was a Mormon and he wanted to write a doctoral dissertation on a phase of Mormon history. The man who was to supervise the research asked him if he, being a Mormon, thought himself sufficiently unprejudiced to write objectively on such a subject, to which the student appositely replied: "Yes, if you, not a Mormon, consider yourself unprejudiced enough to examine it."

Straight from our Anonymous Brickbats Department: "You are narrow, divisive, certainly not attune to the Holy Spirit—*Change*." Well, now we know who and what the Holy Spirit is. Just *Change*.

The Cover

A child. A lighted candle. A holder that becomes hotter and hotter. Or perhaps only a piece of paper protects hands from hot tallow. A procession into a semi-darkened church with pine boughs on its pews, on its window sills, and along its chancel rail.

BEWARE. This child has become a potential tinder-box: face and hair close to the candle. Coat or other clothing, probably all of man-made flammable fabrics. Even the child in an outdoor procession is not entirely free from danger. A breeze can whip sparks into flames.

After one has seen the "polyesters" burn skin because of a fire ignited by a child's candle and lived through the aftermath with that child, there comes the realization that lighted tapers carried in the Holy Day processions are no longer just guides on the walk to the Christ Child's cradle or a special brightness in the Feast of Lights, they have also become a danger.

The Living Church

Volume 171 Established 1878 Number 22

An independent weekly record of the news of the Church and the views of Episcopalians.

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible. Robert L. Hall,*† Milwaukee, president; the Rev. Dudley J. Stroup,*† Scarsdale, N.Y., vice-president; the Rev. Carroll E. Simcox,*† Milwaukee, secretary; the Rev. Kenneth Trueman,*† Wauwatosa, Wis., treasurer; Warren J. Debus,* Wauwatosa, Wis., assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; the Rt. Rev. Paul Reeves,† Bishop of Georgia; the Rt. Rev. John P. Craine,† Bishop of Indianapolis; the Rt. Rev. Richard B. Martin,† Executive for Ministries, Executive Council, New York City; the Rt. Rev. Stanley Atkins,† Bishop of Eau Claire; the Rt. Rev. Alexander Stewart,† Bishop of Western Massachusetts; the Rt. Rev. Charles T. Gaskell,† Bishop of Milwaukee; the Rt. Rev. Robert Wolterstorff,† Bishop of San Diego; the Rev. William E. Craig,† Salina, Kan.; the Rev. John Andrew,† New York City; the Rev. Robert Shaekles,† Muskegon, Mich.; the Rev. Darwin Kirby Jr.,† Schenectady, N.Y.; the Rev. H. Boone Porter Jr.,† Kansas City, Mo.; the Rev. George C. L. Ross,† San Diego, Cal.; the Rev. Robert L. Howell,*† Chicago; the Rev. Sheldon M. Smith,† Valley Forge, Pa.; the Rev. C. FitzSimons Allison,† Alexandria, Va.; Jackson Bruce, Jr.,*† Milwaukee; Prezell R. Robinson,† Raleigh, N.C.; Robert Shoemaker,† Naperville, Ill.; Peter Day,† New York City; Frank J. Starzel,† Denver; Miss Augusta Roddis,† Marshfield, Wis.; William Horstick,† Oconomowoc, Wis.; Mrs. Arthur C. Sprague,† Columbia, S.C.

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December

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22. St. Thomas the Apostle, transferred
25. Nativity of Our Lord, the Birthday of Christ (Christmas Day)

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$15.95 for one year; \$29.90 for two years; \$41.85 for three years. Foreign postage \$2.00 a year additional.

LETTERS

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

Parental Distress

The letter entitled "From Parents in Distress" [TLC, Oct. 19] plays a refrain which has been worn out by generations of parents who bemoan the fact that, despite their best efforts to inculcate the proper ideals and morals in their children, the kids are now grown and have gone their own way. The younger generation, including our kids, is going straight to hell, in spite of what we have tried to do for them. Bunk!

My wife and I were not privileged to raise "a bevy of children," as was the parent who wrote the despairing letter. We had only one. For her we provided the best home environment we knew how, and we saw she had a good education. The standards we taught her were *our* standards, not all of which were identical with the standards given us by our parents.

Similarly, now that our daughter is an adult, she will live by the standards she sets for herself and they will not necessarily be identical to those we taught her as a youngster. The important thing is, I believe, we trust her. We are confident she will do what she thinks is right and proper, she will live by her own standards. That is why we are proud and happy parents.

HERBERT G. BAILEY, JR.
Glen Ellyn, Ill.

Homosexuality and the Bible

I suppose it is necessary, on the principle of *audi partem alteram*, for you to publish some opinion to abate the hostile reaction you have received for your courageous editorial [TLC, Aug. 31] in support of the Integrity convention. I would also like to believe that the yahoo fundamentalism of the article by John Howe, "Homosexuality and the Bible" [TLC, Nov. 2] will be so obvious to all your readers as to require no over-reaction from gay Christians or their friends. But I cannot think that you would seriously submit to your readers an article prepared with the same method on, say, "Menstruation and the Bible."

John Howe has unerringly found several of the (seriously mininterpreted as well as, in some cases, seriously glossed) sources of the superstitious

homosexual taboo; he therefore qualifies as a Bible thumper. But to take such an approach to the Bible with anything but amusement in the latter half of the 20th century seems retarded. Fortunately, I have a sense of humor. But there may be, both amongst your readership and amongst the congregation of St. Stephen's, Sewickley, Pa., some Christian gays who will take this graceless diatribe personally and be driven to self-hatred and despair. I would take this opportunity to tell them in the name of God who has created them and continues to create them in his image to remain steadfast in their faith and love and hope.

In the words of a young Dominican friend of mine, after all these years "God himself is coming out" of his closet, and it will be a joy to all people — gay and straight — to discover that he is not, after all, a white male heterosexual Episcopal clergyman.

(The Rev.) GRANT M. GALLUP
St. Andrew's Church
Chicago, Ill.

• • •

The article by John W. Howe is the most enlightened and forthright statement I have encountered regarding the stand which the church should take when advocates of gay liberation try to gain respectability for their deviation from God's will. Jesus didn't tell his disciples to "give in to your lower nature if it's too great a strain, and follow me." He did say, "If you want to be my disciple, deny yourself and take up your cross *daily*, and follow me."

I sympathize with the painful condition of homosexuals. They are still God's children and worthy of all the concern and help we can give them to overcome the misuse of human sexuality. I earnestly suggest that the magazine reprint the article and distribute it to every member of both houses of the General Convention in Minnesota.

(The Rev.) ALFRED W. BURLINGAME
St. Mark's Church
Maquoketa, Iowa

Why the Rush?

The Nicene Creed was not formulated and promulgated until 325 A.D. — so I have always understood! This was about three centuries after the life, death, and resurrection of our Lord. The great councils of the church often took generations to mature and then express their definitions of the faith — some of them took years in sitting. It has taken over four centuries for most of Christianity to decide that the liturgy should for



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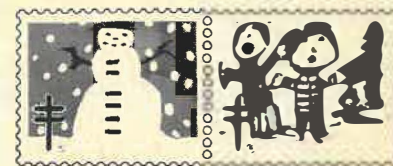
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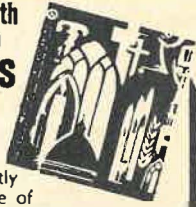
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the most part return to the vernacular. It took the first two centuries or so of the Christian era for the New Testament to be written and accepted.

In our own country it took well over 150 years for Anglicans to get a bishop on this side of the Atlantic, (from Jamestown to Samuel Seabury). As recently as the 1950s and '60s dioceses and parishes were debating and voting women the right to sit on vestries and in diocesan conventions.

Therefore, will someone please tell me why a step as momentous as the ordination of women with its extremely far-reaching consequences and implications must be decided in a decade or less? And please, no slick phrase such as "this is an idea whose time has come." There may be a few who have been thinking about this for a long time, but only in the last several years has the whole church been concerned about and divided by this question. I have the impression that a small group of zealots for this cause is trying to "force the hand" of the Holy Spirit (as well as those of the bishops of the Episcopal Church, USA). If the church took the next 50 years to think, study, argue, and pray about this matter it would not seem to me to be unreasonable. Then on the 1,700th anniversary of Nicea some resolution might possibly be made.

"Women's Liberation" may or may not have its connection to this issue in the church; I think not. But I remember Joan of Arc was burnt at the stake as a witch, poor girl, the victim of the politics and intrigues of her time. The vehicle for this was the established, accepted religious practice and beliefs of her time. Now note: she was not formally and finally canonized until 1924!

(The Rev.) J. BRYAN GRISWOLD
Durham, N.C.

Concerning Peripatetic Prelates

The Constitution and Canons of the Episcopal Church are clear in stating that "a Bishop shall confine the exercise of his office to his own Diocese" (Art. II, Sec. 3), that a bishop "who ceases to have episcopal charge shall still be subject in all matters to the canons" (Canon III, 18, Sec. 9 b), although he may "perform episcopal acts at the request of any Bishop of this Church, having ecclesiastical jurisdiction, within the limits of his jurisdiction" (Canon III, 18, Sec. 9 a).

This legislation has very ancient precedent. It would seem that there has always been the problem of keeping bishops at home and minding their own business. There is one big difference, however. We Episcopalians today merely say what ought not be done. In the fourth century Mediterranean world the church was not only emphatic about the prohibition but very specific in regard to

the penalty for disobedience. So in Canon XXXV of the "Apostolical Canons" (4th century) we read, "Let not a bishop dare to ordain beyond his own limits, in cities and places not subject to him. But if he be convicted of doing so, without the consent of those persons who have authority over such cities and places, *let him be deposed, and them also whom he has ordained.*" It is phrased a little differently in Canon XXII of the Council of Antioch, 341 A.D.: "Let not a bishop go to a strange city, which is not subject to himself, nor into a district which does not belong to him, either to ordain anyone, or to appoint presbyters or deacons to places within the jurisdiction of another bishop, unless with the consent of the bishop of the place. And if anyone shall presume to do any such thing, *the ordination shall be void, and he himself shall be punished by the synod.*" These were reaffirmed by the 1st Council of Constantinople, 381 A.D.

Might it not be a good idea if we Episcopalians were to reaffirm our canons and strengthen them by adopting some of the same penalties at General Convention in Minneapolis, 1976 A.D.?

NAME WITHHELD

The Body Is Feminine

Chalmers MacCormick's letter [TLC, Oct. 26] is the most welcome response I have ever received to any of my writing. It is a response in dialogue in the classical sense of that word, which is what we need in current issue analysis.

My response to his point is that the church is indeed feminine, and males in the church respond to God as members of the feminine body. (Can we not say that the church is the body of Christ because she is one flesh with him in the marriage of the Lamb?) The priest, however, represents Christ the bridegroom as an individual person in a sacramental manifestation which is intimately connected to, but different from, that sacramental manifestation which is the church.

(The Rev.) STERLING RAYBURN
Holy Cross Church
Winter Haven, Fla.

Inflammatory Comment

Your editorial note following the well thought out letter from Janice A. Hotze [TLC, Nov. 2] is the sort of point-less remark that inflames, not informs.

I would hope that someone of your stature in the national church could follow the example of James DeKoven who met an equally emotional issue with words of reason and understanding.

(The Rev.) J. ROBERT HECTOR
Trinity Parish
Rock Island, Ill.

The Living Church

November 30, 1975
Advent 1

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CANADA

Bishops Seek Consensus

Meeting in Winnipeg, the House of Bishops of the Anglican Church of Canada adopted a resolution concerning the ordination of women which reads as follows:

"This House reaffirms a collegial commitment to the principle and implementation of the ordination of women to the presbyterate, while not pretending to unanimity, and therefore supports the desire and intention of those bishops who, after due consultation with their dioceses, determine to ordain certain qualified women to the presbyterate.

"Further, the House requests the Primate to inform other primates of the Anglican Communion of this resolution, to seek their response to it and report to the House by February 1976 and that he inform other communions of our intention.

"This House agrees that if these responses are not overwhelmingly negative bishops are free to proceed to the ordination of women to the presbyterate after November 1, 1976.

"In any case we intend to present our

case reasonably and urgently to the Lambeth Conference of 1978 or an acceptable alternative, and thereafter to proceed to full implementation."

The motion was carried with only three bishops voting against it.

The compromise decision reflected the struggle and possible rift in the church over the ordination issue. Some bishops had pressed for a June 1 date in place of November 1.

Withholding the decision until 1978 would be an act of "wisdom, courtesy, and charity," said the Rt. Rev. Barry Valentine of Rupert's Land. "It would avoid the danger of hasty action and the appearance of acting unilaterally."

Others who supported Bishop Valentine said a delay would permit emotions to simmer down. One warned that "the very unity of our church is at stake."

The Bishop of Toronto, the Rt. Rev. Lewis Garnsworthy, backed the delay until 1978, but said later he was "extremely" satisfied with the decision.

CHURCH OF ENGLAND

Number of Bishops Take Salary Cuts

The Archbishop of Canterbury has taken a cut in his salary—until now \$21,600 a year.

Supporting the Most Rev. Donald Coggan are a number of the 42 diocesan bishops who rejected their \$690 salary increases provided for them last April. Salaries of these bishops stand at \$10,545, following the 1975 increase.

Dr. Coggan's voluntary cut was seen as a tangible expression of his personal support for his recent appeal to the nation to stop Britain's "drift toward chaos."

One of the central points in Dr. Coggan's national appeal was that Britain should place less emphasis on money-making and give more to the country.

Last month the Archbishop of York, the Most Rev. Stuart Y. Blanch, and Dr. Coggan simultaneously issued an appeal to the "enormous number of good people" inside and outside the churches to follow a Christian approach to modern problems and fight "the enemy at the gates today."

Within a week, more than 10,000 letters of support had been received at

Lambeth Palace. Dr. Coggan said the letters have come from a wide range of people: laborers, pensioners, young people, soldiers, patrolmen, members of Parliament, Jews, Christians, agnostics, atheists, Communists, and all political parties.

BRAZIL

Ecumenical Rite Held for Jewish Newsmen

Paulo Cardinal Evaristo-Arns, OMI, Archbishop of Sao Paulo, led an ecumenical memorial service for Vladimir Herzog, a local Jewish newsmen who had been found dead in an Army prison cell.

The two-block long Sao Paulo cathedral was filled in what was considered as a silent protest against increasing repression under the anti-Communist military regime of Brazil.

Accompanied by two rabbis and a Protestant minister, the cardinal conducted a low key "strictly religious" service.

A refugee from the Nazis in his native Yugoslavia, Mr. Herzog directed the local educational TV station and was a university professor. He was found hanged from the bars of a prison cell window after the army had called him in for questioning.

The government said Mr. Herzog "panicked and committed suicide." However, those closest to him reportedly said they believed that the army killed him during interrogation.

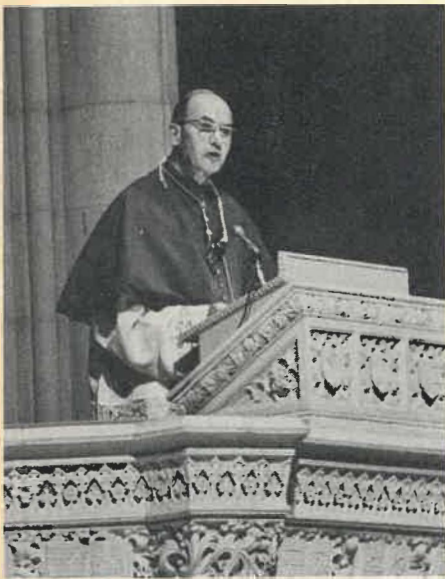
The cardinal, who in the past has accused the government of torturing political prisoners, noted in his homily that the biblical injunction, "Thou shalt not kill," is a "universal and uncontested principle."

ORTHODOX

Important Archdiocese Recognized

The Greek Orthodox Archdiocese of North America has been elevated to third position among the ecclesiastical divisions directly subject to the Ecumenical Patriarchate in Istanbul.

By action of the Holy Synod of the Patriarchate, the archdiocese becomes an elder eparchy, joining two metro-



The Most Rev. Jean Jadot, Apostolic Delegate in the U.S., was guest preacher at Washington Cathedral on the occasion of the commissioning of the Episcopal Church's delegates to the fifth Assembly of the World Council of Churches in Nairobi

CONVENTIONS

politan districts in Turkey, Chalcedon, and Derkon.

At one time there were eight elder eparchies, considered to be cornerstones of the patriarchate.

The new title is a recognition of the archdiocese's growing influence and importance among Orthodox jurisdictions. The archdiocese which is independent of the Orthodox Church of Greece, includes the western hemisphere. It has about 500 parishes and 2 million members.

With the elevation of the archdiocese its leader, Archbishop Iakovos, receives the title, "geron."

The 1975 *Yearbook of American and Canadian Churches* lists 3.7 million Orthodox believers in 1,469 parishes in 18 Orthodox church bodies in the United States.

HUMAN SEXUALITY

A Problem of Two Ministers

When the Rev. Edward Hougen told his congregation of his homosexuality, it did not come as a shock to most members of Central Congregational Church in Orange, Mass. The subject of his sermon had been known in advance of the service.

But shortly after that, his wife, the Rev. Margaret Hougen, a minister of the United Church of Christ, acknowledged that she has had extramarital sexual relations.

Mrs. Hougen said "they could deal with Edward being gay and married as long as I was the tragic victim. The second issue was more emotional than the first because it hit everybody who's married."

The Hougens have since moved to Boston where Mr. Hougen is now pastor of Metropolitan Community Church, one of 83 non-denominational gay congregations in the Universal Fellowship of Metropolitan Community Churches.

Both the Hougens consider their openness about their sexual relationships to be a positive influence on their children. And they say that although they do not believe in "sexual exclusivity," they do have a commitment to one another.

"Fidelity is a commitment to love for the rest of one's life, to work through problems, and being faithful means being faithful to that commitment," Mr. Hougen said. "This commitment frees you to enter into meaningful relationships with others, sexual or not."

Mrs. Hougen said they did not want to put their children "in a position of lying to other people to protect us and our life style. That would indicate to them, because we are lying, what their mother and father are doing is wrong or sinful. We love each other and the children, and we love the people with whom we become intimately involved."

At the 116th convention of the Diocese of **Kansas**, a budget of \$416,124 was approved, and delegates heard Archbishop Ignatius J. Strecker of Kansas City speak on the progress made in ecumenism, especially in the relationship between Anglicans and Roman Catholics. A task force was appointed to develop human and material resources to be used throughout the diocese in its mission to feed the hungry.

The Diocese of **North Dakota** has begun work on a process that will lead to making all congregations parishes and abolishing the category of missions. This action was approved at the diocesan convention. A budget of \$238,066, including a grant of \$129,523 from Coalition 14, was approved. Delegates defeated a memorial to General Convention endorsing proportional representation and adopted, for the third year, a resolution approving the ordination of women to the priesthood and the episcopate. Bishop George Masuda and Mrs. Masuda were given a \$1,500 bond in recognition of his ten years in the episcopate and the bishop received, as a special gift, a beautifully beaded stole from the Indian congregations.

A proposal to admit acknowledged homosexuals to the priesthood and permit gay groups to hold social gatherings in Episcopal churches was voted down 299-245 at the convention of the Diocese of **Michigan**. Bishop H. Coleman McGehee had endorsed the resolution. The clergy opposed the resolution 101-98.

A memorial to General Convention upholding the male priesthood was adopted by more than a two-thirds vote at the annual convention of the Diocese of **Central Florida**. Deputies and alternates elected to General Convention had all expressed opposition to the ordination of women. Delegates called on the Standing Liturgical Commission to alter the proposed rite of Christian Initiation so as to be in the tradition of the church catholic, namely, that the fullness of Christian Initiation is threefold: baptism with water, baptism in the Spirit, and the eucharist. Delegates also opposed proposed changes in the Book of Common Prayer such as: the omission of vows of obedience in ordination rites; omission of the conferral of power of ab-

solution in ordaining a priest; the implied absolution by laity in "Reconciliation of a Penitent"; the acclamation "he is worthy" in ordination and, thereby, the consequent devaluation of the priesthood. Delegates asked that the 1928 ordination rites be maintained without change or at most be changed only in minor ways and that any formulary addressed to sacramental absolution be clearly restricted to bishop or priest. Convention adopted budgets 3% larger than current expenditures; recognized Christ Church, Longwood, and Our Saviour, Okeechobee, as parishes, and New Covenant, Winter Springs, and St. Stephen's, South Lakeland, as missions. The diocesan board purchased five acres of land for each of the new missions, and purchased a church building in Orlando for the Spanish mission, La Esperanza.

An \$8,000 minimum stipend for priests and a \$7,500 minimum for deacons was approved by the convention of the Diocese of **Montana**. A resolution favoring the ordination of women was defeated by both orders. Resolutions dealing with the proposed revised Book of Common Prayer were considered with no action taken. The convention was recessed until spring at which time the same delegates will meet for one day to consider only the Prayer Book issue. The Episcopal Churchwomen, meeting concurrently, gave a \$1,000 check to Bishop Jackson Gilliam for his discretionary fund, and another \$1,000 check for support of the diocesan Camp Marshall.

Several actions taken at the convention of the Diocese of **Minnesota** reaffirmed support for the ordination of women to the priesthood and the episcopate. But delegates refused to instruct their deputies how to vote on the issue at the 1976 General Convention. However, one resolution asked that deputies "give very serious consideration to the position of the diocese" when voting on any issues related to the question. Votes were taken by orders.

Delegates at the 107th annual convention of the Diocese of **Central New York** elected General Convention deputies who favor the ordination of women and who, save one, favor adoption of the proposed Draft Book of Common Prayer. Triennial met concurrently and also elected delegates to the Minnesota convention.

SEMINARIES

S-W Trustees Disapprove Actions by Honorary Member

Two resolutions, passed by a majority vote of the board of trustees of Seabury-Western, concerned the women who took part in the illegal services of ordination in Philadelphia last year and in Washington in September.

In one, the trustees expressed their "anguish over and strong disapproval of the actions of one of our past board members and present honorary member, the Rev. Jeannette Piccard, in apparent violation of the canons and the authority of the church."

A copy of the resolution was sent to Mrs. Piccard, a member of the Philadelphia 11.

In the second resolution, the trustees reaffirmed that it is the policy of the board "to remain faithful to the constitution and canons of the Episcopal Church and to the proper Episcopal authority as invitations are extended to those who will function or celebrate officially at the eucharist at Seabury-Western Seminary."

A copy of that resolution was sent to the dean, the Very Rev. O. C. Edwards.

CONNECTICUT

"Decent But Not Tawdry"

"My wish was to have [the miter] decent and respectable; without anything tawdry or very expensive about it," so wrote Samuel Seabury to his congregation in New London, Conn., while in Scotland where he had gone to be consecrated the first Anglican Bishop of Connecticut and America. The black satin miter, made in 1784, is presently in



Seabury's miter and companion: A long way from home.

an international exhibit of vestments in Chicago's Art Institute. Accompanying the miter to Chicago was John A. Gettier, chairman of the religion department at Trinity College, Hartford, Conn., permanent home of the Seabury miter.

EUROPE

Cologne Cathedral Looted

Thieves, using mountain climbing gear, took advantage of outside scaffolding (placed for repairs) to make a midnight foray on the 13th century Cologne Cathedral in West Germany.

They sawed through iron bars covering an air duct about 13 feet from the ground and put an electronic alarm system out of service. Then, using a nylon rope ladder, they went down the air duct 18 feet into the cathedral's locked treasury room.

There, they removed several jeweled monstrances, a diamond-studded communion plate, several jeweled crosses, and nine episcopal rings. They also cut away jewels from other vessels.

A watchman heard the sound of breaking glass, but by the time an alarm had been sounded and the police arrived, the thieves had left, via their ladder and the scaffolding.

The cathedral is Europe's oldest Gothic church. Constructed over a period of six centuries, beginning in 1248, the stone towers were completed in 1880. It survived several WW II air raids, despite direct hits on the city's main railway station across the street.

ENGLAND

Court Rules an R.C. Can Inherit Fortune

The House of Lords has ruled against a 1934 will disposing of the \$3.4 million estate left by Robert W. Blathwayt, who died in 1936.

Mr. Blathwayt declared in his will that any person entitled to benefit would be disinherited if he became a Roman Catholic or "disused the surname and arms of Blathwayt."

His son, Christopher, became a Roman Catholic in 1939, when he was a bachelor. Later, he was married, and his son, Mark, born in 1949, was baptized in infancy in the Roman Catholic Church.

The provision in the Blathwayt will prohibited Mark's sharing in the principal of the estate. However, five judges in the House of Lords recently ruled unanimously against the provision.

Earlier court decision, which supported the provisions of the will, ruled that because Christopher Blathwayt became a Roman Catholic his children would not be considered in the inheritance.

BRIEFLY . . .

At the annual meeting of the **Evangelical Race Relations Group** in London, the need for more black patrolmen and black-oriented churches in Britain was cited. Sir Robert Mark, Metropolitan Police Commissioner said "it is an inescapable fact of life that we who live and work in London belong to a multi-racial society . . . In spite of our efforts to attract members of minority groups, nothing like enough have come forward to play their part." The first black officer joined the force in 1967. Some 75 delegates of various races and religious bodies attended the meeting.

The **Union of Italian Catholic Artists** sponsored an international meeting of artists in Rome to commemorate the 500th anniversary of the birth of Michelangelo. Theme of the meeting was "The Concept of Sin and Salvation in the Works of Michelangelo," with emphases on the mural, Last Judgment, in the Sistine Chapel, and the Pieta in St. Peter's Basilica.

The **Refugee Resettlement Office of the Episcopal Church** has been instrumental in placing 1,017 Asian refugees in 56 dioceses through Church World Service (CWS). The largest numbers are living in the Diocese of Los Angeles—176, and the Diocese of Minnesota—137. In addition to the 1,017 settled through CWS, a number of other refugees have been sponsored by parishes and individual Episcopalians. The federal Interagency Task Force reported that as of Oct. 1, there were 25,953 refugees still awaiting placement.

In meeting with some 1,500 blind Roman Catholics from Europe, **Pope Paul** said their presence in the Holy Year observance meant that their hearts had been illuminated by "a vivid interior light" of the love of God. He also asked them to pray for the conversion of the sighted, who, "though seeing, do not see," who live in the "darkness of sin."

Twenty **Massachusetts church leaders** have urged the state legislature not to act on a proposed budget and tax package which would reduce aid to the poor. Representing the Episcopal Church were Bishop John Burgess of Massachusetts and Bishop Alexander Stewart of Western Massachusetts.

EVANGELISM

*There is a need for churchmen to be
refreshed and renewed
in their relationship with God.*

By ROBERT BENJAMIN HALL

Twice recently I have met with diocesan evangelism committees which asked the basic question, "Where do we begin?" These were committees appointed in response to a stated interest in evangelism, committees made up of clergy and lay persons, committees which had the blessing of diocesan authority, committees which were willing but really didn't know where to begin.

This lack of information is not surprising. When the Episcopal Church appointed the Rev. A. Wayne Schwab as its Evangelism Officer in April of this year, Fr. Schwab became the first person to occupy that post since the mid-1930s. To the best of my knowledge there is not a single course on evangelism offered by any of our Episcopal seminaries. The very word "evangelism" has such unpleasant connotations to many churchmen that substitutes such as "renewal" are often used instead.

As I faced these committees I was led to say, "Renewal begins in the prayer life of the bishop." The bishop was

present with one of the groups and I remember that he paused and then nodded his head several times. "Then," I said, "renewal spreads from the prayer life of the bishop to the prayer life of his clergy." And it was obvious to me that in some dioceses this would require an openness and a sharing at a level not currently known in the clergy family.

Immediately someone asked, "What do you mean by renewal?" And I explained my conviction that most churchmen have a relationship with God through Jesus Christ but that we constantly drift away from this relationship and need to return, to be refreshed, renewed. Sunday worship, especially the eucharist, is an occasion for this renewal. But many people are so fragmented by the pressures of modern life that the hour spent at church on Sunday morning has lost its power to bring them back to a God they largely ignore the rest of the week.

I find it important in discussing renewal with people to avoid talk about methods at the beginning. Each method or vehicle for spiritual renewal has its emotional coloring, varying from positive to negative depending upon the individual's experience of it. Thus to begin with methods often ends with a discussion of the validity or effectiveness of Billy Graham's crusades, Faith Alive,

cursillos, literature campaigns, visitations, etc. Better first to agree on principles and purposes, then set goals, and finally explore methods available to move toward those goals.

THE LIVING CHURCH has printed several articles lately which sought to answer the question, "What is evangelism?" At the Episcopal Center for Evangelism we recognize that there are several definitions but for the purposes of our work simply say, "Evangelism is an activity designed to bring people into a personal relationship with Jesus." We have no quarrel with the longer definition which speaks of "so presenting Jesus Christ in the power of the Spirit that men will accept him as Savior and serve him as Lord in the fellowship of his church." The continuing need to be called back to this relationship is the need for renewal.

It is important at the outset to allay any fears that talk of renewal will denigrate the faith of those who compose the church. Before one can be renewed, one must be born anew as in the Nicodemus story. The greatest saint must constantly be repenting his failure to be all that God created him to be, must continually seek to be filled and refilled with the indwelling presence of God. To call for renewal is not to downgrade the status quo but to acknowledge that God has more for each of us.

Just as lay people find the pressures of the world pulling them away from a closer walk with God, so the clergy find the world is too much with them. With 85% of their time spent in ad-

The Rev. Robert B. Hall left his inner city parish in Miami, Fla., four years ago to become the Executive Director of the Episcopal Center for Evangelism, Miami, Fla.



RNS

The eucharist: An occasion for renewal.

ministration, with a constant call on them for spiritual output, the clergy stand in permanent need of spiritual input. And with our chief pastors, the bishops, perhaps the need is greatest of all, even as the drain upon their spiritual resources is greatest. The committee on evangelism of the House of Bishops, meeting in Dallas recently, declared that "renewal in the church begins with the renewal of the bishops."

Many are familiar with the "Fire in Coventry" phenomenon, with the call for fellowship in spiritual growth issued by the postwar Bishop of Coventry, England, as that diocese set about rebuilding its bombed out cathedral. Something similar would be useful today in most American dioceses if some plan could be developed locally to help clergy to grow spiritually in company with one another and especially with their bishop.

The development of spiritual growth in a parish situation seems to follow two avenues. The first takes place through the contagious enthusiasm of a spiritual leader who is himself on a voyage of discovery. The second takes place as a priest's own growing experience of God equips him to understand what is happening in the many grass roots renewal movements current on the American scene. Not all of this understanding can come to a priest through academic study, some of it has to flow out of his own spiritual progress.

In our travels across the church, we find clergy complaining that their congregations resist any spiritual renewal and we find lay people crying out for spiritual leadership and nourish-

ment. I'm sure that there is a communications gap to blame for part of this but even more certain that renewal in the church must also be of the church, involving the whole people of God.

I have great confidence in our father in God and in the faithful priests who serve our parishes. But the need for renewal goes too deep for palliative measures. Some of the programs suggested to pacify those who call for renewal have no more likelihood of effecting real change in the church than painting a pump handle has of changing the quality of the water in the well. We need here a change in the hearts of men and this need will continue as long as there is sin and grace.

Last year, about 5% of the members of the Episcopal Church fell away. Contrary to some opinion, they did not leave in a huff to join another denomination because of their dislike for what is going on in this one. The other churches have troubles too. Most of those who became inactive last year simply fell away, dropped from sight, lapsed into a secularism that is all too common in this country. Statistics for the last four years indicate that this falling away is a growing trend, uncovering more and more dead wood that some wind of controversy finally blows off the tree. Controversy we will always have with us. The remedy for our problem lies in the hearts of men.

Some years ago a Presiding Bishop of the church remarked that for the Episcopal Church to have a department of evangelism would be like the Penn Central having a department of railroads. Just as times have changed for

the Penn Central since that day, so have times changed for the church. What the bishop seemed to be saying was that evangelism is implicit in everything the church did. But an implicit evangelism is no longer enough; today's situation cries out for an explicit evangelism, for activities over and above the usual activities of a parish. And if the normal round of parish life will not create renewal, neither will it sustain it, once it has begun. We are talking about permanent additions to parish programs.

We recommend that each congregation have a committee or commission on renewal. This should not be a vestry committee nor should the rector be the chairman. It ought to be a broadly based group, including perhaps a charismatic, a Bible class person, someone from the ECW, the vestry, the EYC. If every facet of parish interest is represented, the committee will not be typed. The rector is of course a member ex-officio of every committee but renewal cannot succeed until much initiative passes into the hands of the laity. Clergy who insist on running everything themselves are likely to cause any renewal effort to be stillborn.

The renewal committee would research and promote two major renewal efforts each year. The activities should be of a kind to reach out to the whole parish. Experience has shown that six months is about the right spacing. Since these are major efforts, they cannot be done too often but enthusiasm falls off rapidly after a few months unless the next activity is already in the works. Any activity involving many people requires a lot of work, another reason why our busy rectors must confine themselves to the role of advisors and supporters.

Many types of activities are available for the committee to sponsor. *Faith Growing* (available for \$2.00 from Faith Alive, Box 21, York, PA 17405) lists more than two dozen renewal forms open to Episcopal parishes. Lay witness weekends, cursillos, parish retreats, and preaching missions are only a few of the resources for renewal. In addition to these major efforts, the committee will also be interested in and supportive of the renewal aspects of many regular parish activities. Parish libraries, tract racks, visitation programs, coffee hours, and many other possibilities exist to call the faithful to deeper commitment and then reach out to others.

Today in the church, our professionals offer beautiful music, well run services, thoughtful sermons. It is not enough. Increasingly these services are being ignored as secularized man feels no need to worship. Some changes in the services are no doubt needed but the real change needed is in the hearts of men. This is the goal of renewal.

CUTTINGTON AT THE CROSSROADS

By MARVIN C. JOSEPHSON

At a recent meeting in Washington with President Ford, the venerable African statesman, Kenneth Kaunda, President of Zambia, transgressed protocol and asked forgiveness for his "candor" as he criticized United States policy with regard to African nations. His following remarks are based on a White House transcript.

"What gives a great concern is American policy — or it is the lack of it which, of course, can mean the same thing. Africa represents an opportunity for the United States to participate in building conditions for a genuine peace based on human equality, freedom and justice for all, principles that have attracted men all over the world to the light of your form of democracy, but America has not fulfilled these expectations."

Anthony Harrigan, executive vice president of the United States Industrial Council, recently wrote that Americans cannot regard with unconcern the worsening situation in sub-Sahara Africa. He concluded his article by saying: "Viewed over-all, the situation in and around Africa is changing very fast. The United States must make a prompt adjustment to changed political and strategic realities."

All Americans should heed these

messages. The mistake made in withholding equal opportunity from the black sector should not be repeated in Africa. For most Africans, the United States represented a bastion of freedom in an authoritarian world, but in reality they came to learn that most black Americans were rarely beneficiaries of our free enterprise system. Racial strife and hostility encountered in the rising expectations of black Americans came as a direct result of the delay in granting them quality education and equivalent status.

The question can be asked then: "Is the United States prepared to allow Africa to follow the lead of formerly friendly nations who have abandoned hope in the American dream?" Africa may represent what could be a final opportunity for the United States to prove its claim to be supportive of free nations, a claim enunciated by President Ford in public speeches, but debatable because of conflicting policies with regard to Chile, Haiti, South Korea, South Africa, etc.

A unique opportunity for rapprochement presents itself in the Republic of Liberia. The Protestant Episcopal Church has undertaken responsibility to provide financial and manpower resources to the only independent liberal arts college in sub-Sahara West Africa, a territory larger than the United States with a population about the same size. Located in Suacoco, Liberia, 125 miles distant from the capitol city of

Monrovia, Cuttington College has seen its graduates assume roles of leadership, not only in Liberia but in many other countries on the African continent who send their eager young people to Cuttington for an education. Among their alumni is a Chief Justice of the Supreme Court of Liberia, ambassadors, judges, educators, and prominent businessmen. The incumbent Methodist and Episcopal bishops are graduates of Cuttington as are five children of the incumbent president, and many high-ranking government officials. Most of the degree-educated nurses in Liberia are graduates of its nursing school operated in conjunction with Phebe Hospital, an ecumenical enterprise operated by three Protestant denominations. Over one-half the earned collegiate degrees in Liberia are awarded to students of Cuttington College.

The college has made significant contributions to the welfare of the country and to the history of Liberia, but it is now on the threshold of another partnership with Liberians. As in the past, Cuttington College is gearing up to respond to a new and critical need. The recent drought and famine conditions in adjacent countries and the under-productive agricultural capacity of Liberia have prompted the administration of the college to emphasize agriculture and health in a revised curriculum. Agricultural specialists will be trained to teach these skills to farmers and farmworkers; as a by-product and in a team arrangement with Phebe Hospital, paramedics and health advisors will be trained to bring health extension benefits to areas now lacking such facilities. Students from the ten other African nations who attend the college will learn techniques which will be transferred to their native homes and villages. Fertile farmland now barren of crops will be placed in cultivation to increase yields of agricultural products and to be used as experimental farms. Because of its traditional history of service to its community, the college is uniquely well prepared for this important work project. Cuttington has the manpower, the will, and a feeling for its destiny.

As President Kaunda expressed it: "... We cannot but recall that America did not wait for, and march in step with, colonial powers, but rather boldly marched ahead with the colonial people in their struggle to fulfill their aspirations..."

Future historians will probably conclude that the political collapse of so many colonies following independence was closely related to the failure of colonial powers to encourage higher education in their areas of Africa. The youth of Africa await the verdict. Who will win the contest for their allegiance?

Marvin C. Josephson is Executive Director of the Cuttington College Crossroads Fund.

EDITORIALS

Canadian Bishops Urge "Slow Haste"

The bishops of the Anglican Church of Canada have decided that their church ought to make haste slowly toward the ordination of women to priesthood, [see story p. 5]. Although the church's General Synod last summer voted the necessary constitutional changes toward that end, the bishops at their more recent meeting have made it clear that they want no hasty or unilateral action by their church as a whole or by individual bishops of their number.

Their resolution calls for consultation with all other churches of the Anglican Communion and with the leaders of other communions (presumably the Orthodox and Roman Catholic, though these are not identified as such in the resolution) before any women are ordained priests in the Canadian church. They imply in their statement that if the response from other churches is "overwhelmingly negative" they will feel that their church must reconsider the whole matter.

The bishops of our neighboring church are to be commended for their ecumenical concern and their catholic understanding of the issue. It isn't one for any single church to decide for itself all by itself, without regard to the mind of the church as a whole. We hope that PECUSA will follow their good example.

Striving for Ecumenism

When representatives of the Episcopal Church in the United States gather for General Convention in Minnesota, they will find that something new has been added. There will be a fine booth under the heading EDEO, which being interpreted means Episcopal Diocesan Ecumenical Officers. This constitutes a new and very lively domestication in parish life of national and international strivings for close and effective relationships between Christian churches holding to the four marks of the Chicago Quadrilateral: scriptures, creeds, sacraments, apostolicity.

The 1964 General Convention established a Joint Commission on Ecumenical Relations of eight persons from each of the three canonical orders. Much has been done by this commission to foster Christian unity on the national level of understanding, but our people in the parishes have not been adequately related to the stream of practical ecumenism, the faith and life of the church universal.

Begun rather sporadically as one diocese after another set up an ecumenical commission, some of the leaders got together, inviting also Peter Day, the

Presiding Bishop's Ecumenical Officer, and constituted themselves a nationwide agency for the Episcopal Church. EDEO now has ecumenical officers named by the bishops in 53 dioceses. It has a constitution, a self-propelling budget, devoted elected officers, and a working program. A year ago the Executive Council, realizing that Peter Day was overburdened, scooped together money to provide for an Assistant Ecumenical Officer, and Dr. William A. Norgren was appointed to the post. His particular job, along with many others, is that of editing the *Ecumenical Bulletin*, a bi-monthly which provides current information on experience in the dioceses and documentation on progress in the dialogues with other churches, whether in the USA or internationally.

Some developments in the ecumenical area are really quite substantial, even spectacular. I doubt if in 1964 many Episcopalians would have anticipated the achievement of Agreed Statements, such as on the eucharist and on ministry, worked out with much spiritual, doctrinal and intellectual effort by theologians of the Anglican Communion and the Roman Catholic Church. During this period "consultations" have engaged Episcopalians and Eastern Orthodox in this country, and in 1966 a pan-Orthodox and pan-Anglican dialogue was instituted by the Patriarch of Constantinople, Athenagoras I, and the Archbishop of Canterbury. Although they have met annually and considered many papers on a carefully prepared list of topics, they have not yet reached the stage where public statements can be made, but this is expected in 1976.

It is interesting to note that Anglican-Orthodox questions led General Convention in 1862, more than 100 years ago, to appoint a Russo-Greek Committee. On July 6, 1975, Episcopalians worshiped with Orthodox at a Bulgarian liturgy celebrated at St. Mary the Virgin in New York City; the Orthodox received communion at the chalice of the Bulgarian celebrant, while simultaneously the Episcopalians were communicated by their own priest from the reserved sacrament.

For the last two or three years the Consultation on Church Union (COCU) has been simmering on the back burner, with both trepidation and longing, pending a carefully planned meeting of delegates of the nine participating churches in November, 1976.

EDEO brings all of this into focus in diocesan and local church life. Here is where church life counts. Ecumenical experience means participation *now* in the spirit of the one body of Christ, our aim and our hope.

PAUL B. ANDERSON
Associate Editor, TLC
White Plains, N.Y.

AS OTHERS SEE IT

Recently in the Diocese of Newark in preparation for the election of a Bishop Coadjutor, a survey was conducted among clergy and lay persons to ascertain their preferences with regard to the person to be elected. The divergence of opinion between the clergy and laity was telling in several instances, but in one particular instance that difference of opinion should be an occasion for learning not only for the Diocese of Newark but for the entire church. It had to do with the preferred age for the man to be elected.

The clergy expressed the opinion that the person elected should be over 50 years of age while the laity indicated their desire to elect a person somewhat younger than 50. It struck me that this was a difference of some import for the whole process of electing bishops; indeed it points to a problem with which every diocese is saddled.

Perhaps the clergy, who are somewhat more closely related to the bishop as a pastor and administrator of liturgical and other canonical discipline, desire someone with more experience and maturity. It could even be surmised that they are looking for someone who by virtue of age is more of a father figure. But I suspect that there is an even more persuasive factor at work.

For good or for ill, a bishop places an enormous imprint on a diocese. Like the pastor of a local congregation, he tends to shape his charge over the years by the way he administers, decides for and gives pastoral leadership to them. After a period of time, whether it is intended or not, the diocese begins to be in many ways an expression, an extension, of his personality and way of functioning. The clergy know that and so when they are asked how old a candidate for the episcopacy should be, they do an almost unconscious lightning calculation and figure how long, if he remains in good health, such a person would be at the helm. And since long episcopacies have often proved stifling either for the man or the diocese (certainly this is true in local congregations) they almost automatically opt for a man of such age that he will have only about

ten years in office before he retires or gives up considerable authority to a new successor coadjutor.

There are some serious drawbacks to such a way of doing things. The rigors and stresses of the episcopal office are becoming increasingly demanding. Being a bishop in our church is not unlike being a college president or the mayor of a major American city. No one seems able to function effectively without your presence or approval. The complex presided over becomes increasingly complex and that brings more demands for attention. In short, our bishops are worked to death and become more and more office and meeting bound. Their pastoral function suffers. As they are immobilized by the demands for their presence they see less and less of those who most need their attention. Clergy receive less pastoral care; their families, children and marriages suffer, their spiritual and professional development lacks leadership and the congregations also suffer this essential loss of pastoral care. There is less time for reflection, study, prayer and soul searching - hence the spiritual and moral leadership so desperately needed is often not forthcoming.

There is the further factor that a man in his 50s and early 60s may not hold up as well under stress as a younger man might. Too often in my own experience I have heard too much concern for the health of an older bishop and too much desire to get the pressure off him - all of which was a simple function of protecting an aging man.

The laity of our diocese want someone younger. Strong leadership was greatly desired by both clergy and laity in our survey and the laity see that leadership coming from a younger man.

Is it not time that this church consider canonical changes which allow bishops to be elected for only a ten year period or to serve as a diocesan for only a ten year period, after which they will become available as suffragans or assistant bishops in their own or other dioceses?

Newark was greatly blessed in recent years by the presence of the Rt. Rev. Kenneth Anand, a resigned bishop from India, who served until his recent death, as vicar of a mission and as Assistant Bishop of the Diocese of Newark. Bishop Anand, a scholarly and saintly man, found time to minister to mental patients in a state hospital, to give spiritual direction and counsel to the clergy, to lead retreats and to grow intellectually and spiritually himself, all the while giving invaluable assistance to our diocesan bishop in pastoral visitations, ordinations and the like. Any diocese could benefit from such a presence.

We do not have too many bishops and pastors; we have too few. Younger and more vigorous diocesans would give more vigorous leadership. And the wisdom and experience of resigned diocesans serving as vicars and assistant bishops would greatly enable both the diocesan bishop and the clergy and people of any diocese.

Public or private responses to the proposal of such canonical changes and reordering of our way of electing and utilizing bishops would be most welcome. This difference of opinion between the clergy and laity in Newark could be the occasion for a dialogue from which we would all benefit.

(The Rev.) PHILLIP C. CATO
St. Peter's Church
Morristown, N.J.

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Pantheism

At the grade crossing
every hour
the bell rings . . .
lights go on . . .
and the gate bars
both the long and the short
like father-and-son acolytes
bend in synchronized Sarum bows
at the imminent epiphany
of Diesel power.

Francis C. Lightbourn

Alcoholics Anonymous

BILL W. By Robert Thomsen. Harper & Row. Pp. 373. \$10.95

This book contains two separate but intimately related stories. The first is a biography of Bill Wilson, the Vermont Yankee who was a co-founder of Alcoholics Anonymous and whom Aldous Huxley called "the greatest social architect of our time." The second is an historical account of the founding and development of Alcoholics Anonymous, thought by many to be one of the truly significant social phenomena of the 20th century. Both stories are informative and well worth reading.

The image of Bill that emerges is that of an able, highly sensitive but emotionally immature man who was determined to succeed in whatever he set out to accomplish. The successes he enjoyed inflated his ego; the failures and traumas he experienced produced feelings of guilt, resentment and rejection which fed a spirit of rebellion and ultimately led him to seek solace in the bottle.

Bill had served as an army officer in World War I, and had married the beautiful Lois Burnham who was a loyal and loving helpmate until the end of his life in 1971. After the war Bill and Lois moved to New York, Bill to enter Wall Street's financial world, Lois to work as a clerk at Macy's. As Bill's drinking increased there were many job changes, loss of jobs, periods of unemployment, visits to the hospitals to dry out. Bill could no longer control his drinking; he had become an alcoholic.

His search for answers to his problem led Bill to people who were to have a profound effect upon his life. One of these was Dr. William D. Silkworth, known as "the little doctor who loves drunks." Dr. Silkworth believed that alcoholics had a mental compulsion to drink, coupled with a physical allergic reaction to alcohol. In short, alcoholism was an illness, not a moral problem. Bill grasped at this concept; it was to open the door leading to recovery. Bill also met the Rev. Samuel Shoemaker, rector of old Calvary Church, in New York, and also a leader in the Oxford Group Movement. He introduced Bill to the group meetings which he found helpful in maintaining his sobriety.

While on a business trip to Akron, Ohio he felt the need to talk to another alcoholic. A call to an Episcopal parish led to his meeting Dr. Robert H. Smith. They became fast friends and were responsible for founding Alcoholics Anonymous.

There followed years of trial and error in the attempt to mold a society of absolute equals, regardless of class, creed, or race. There were the expected reactions of members and groups, bickerings and petty jealousies, attempts to dominate and dictate policies and activities as the fellowship of A.A. began to grow and take permanent shape. Fortunately, there were several non-alcoholics who were of tremendous help to A.A. in these early years of its existence.

John D. Rockefeller, Jr., who, it was hoped, would provide A.A. with financial support had, quite to the contrary, convinced its members that their fellowship must be self-supporting, insisting on a policy of "corporate poverty." Fr. Ed Dowling, a Jesuit priest, introduced them to the Spiritual Exercises of St. Ignatius which, along with some of the Oxford Group principles, provided the substance of A.A.'s famous Twelve Suggested Steps to Recovery. Fr. Dowling also acquainted them with the Prayer of St. Francis. Dr. Harry Tiebout, an eminent psychiatrist and one of the first in his profession to recognize the importance and effectiveness of the A.A. program, gave Bill many deeper insights: alcoholism was a three-pronged illness, involving physical, mental and spiritual factors. The alcoholic must surrender his inflated ego, recognize and deal with his feelings of omnipotence, his low frustration tolerance, his excessive drives, if he wanted to make a successful recovery.

It was in 1941 that Jack Alexander wrote about Alcoholics Anonymous in the *Saturday Evening Post*. There followed a flood of response from problem drinkers. Alcoholics Anonymous was established as an American institution, but one which was to change the lives of millions of people throughout the world.

This is a book that needed to be written, and Robert Thomsen has written it well.

(The Rev.) JAMES T. GOLDER
El Granada, Calif.

Help for Teachers

WHAT RHYMES WITH GOD? By Marjorie Hargreaves and Marie Lieser. Pflaum. Pp. 36 plus ditto masters. \$7.95.

This is a book of ditto masters and outlines for their use. The "activities are meant to supplement or to help in the development of new programs." Material covers activities appropriate to the beginning of the year, Advent, Easter

week, and several stories of Jesus. Useful for the beginning teacher.

MAKING OLD TESTAMENT TOYS. By Margaret Hutchings. Hawthorn. Pp. 96. \$3.95. **MAKING NEW TESTAMENT TOYS.** By Margaret Hutchings. Hawthorn. Pp. 96. \$3.95.

These are arts and crafts books. Directions are readable, patterns included, suggestions cover the gamut of the Bible. The projects need time, care, and the guidance of an interested teacher. Several sessions probably will be needed to complete a toy. The finished product, however, is more likely to be treasured than thrown into the wastebasket. Especially good for workshops.

LITURGIES FOR CHILDREN. By Andrew Jamison. St. Anthony Messenger Press. Pp. 120. \$2.45.

"This book is about children's liturgies, what they are, how to prepare for them, and how to execute them. The liturgies are intended for grades 1 - 6." So begins the introduction and what follows on the next 11 pages comprises some of the best writings I have seen on the philosophy of children's education and its methods. The rest of the book outlines 52 themes for liturgies and suggested hymns, readings, responses, none longer than a page in length. Excellent.

SUSAN M. CLARK
Milwaukee, Wis.

God's Claim

TIME TOWARD HOME: The American Experience as Revelation. By Richard John Neuhaus. Seabury/Crossroad. Pp. 231. \$9.50

Challenging prophecies of our country's impending doom, Neuhaus affirms the fidelity of a God who has much at stake in contemporary America. To the author, a Lutheran clergyman and editor of *Worldview*, the United States is no Babylon undeserving of popular devotion. Nor is it a demonic principality, acting only as a curse to the other nations of the earth. Rather this land is a covenanted community, a people called upon to help fulfill the promises of the Lord within human history.

During the 1960s, Neuhaus observes, prominent ideologues were more concerned with humiliating the body politic than with healing its wounds. Much of "the movement" was repressive to the point of fascism, advocates of "the greening of America" and the "counter culture" pandered to self-indulgent suburban youth, and partisans of the "sexual revolution" attempted to depersonalize the most sensitive and the most mysterious of human relationships.

The churches simply added to such irresponsibility. The "theology of hope" was prone to baptize secular revolutionary ideologies while ad-

vocating a "kingdom of God" virtually indistinguishable from radical politics. "Secular Christianity" soon lost the roots lying in Dietrich Bonhoeffer and capitulated uncritically to the status quo. In short, much of American religion was abandoning its integrity with such fervor that announcements concerning the "death of God" were anticlimactic.

Neuhaus is a political radical, not a man of the right, and his comments concerning the Nixon leadership, Vietnam, and American poverty are scathing. Kissinger, he says, offers the world an amoral realpolitik indifferent to human suffering. Only, however, when the church rediscovers its theological roots can it speak authentically—as it must—on such issues as imperialism, abortion, secular education, and statist welfare programs. To gain such renewal, Neuhaus calls upon mankind to see Aquinas as valid as Eric Erikson, the eucharistic altar as close to the sacred as the Esalen Institute.

At last we have a theologian whose political and cultural dissent is rooted in the transcendent call of God, and in the claim that this God has on the American people. For this we are all the richer.

JUSTUS D. DOENECKE
New College
Sarasota, Fla.

A Constructive Exposition

THE MAKING OF CHRISTIAN DOCTRINE. By Maurice Wiles. Cambridge. Pp. 184. \$5.95 paper.

This is a paperback edition of a book that appeared in its first edition in 1967. It has been well received and widely praised for its exposition of the actual processes by which Christian doctrine has developed from its origins. The author, Regius Professor of Divinity in the University of Oxford, believes that

the trend in doctrinal development in the present and future is certain to be away from the earlier tendency to "objectify" the concepts of Christian faith, so that henceforth we shall tend to think of the nature and work of Christ more in terms of function than of being.

Wiles's book will not be entirely acceptable to any doctrinal traditionalist, but it needs to be reckoned with and it is constructive in both spirit and effect.

C.E.S.

Traditional Belief

THE UNTAMED GOD. By George W. Cornell. Harper & Row. Pp. 152. \$7.95.

It doesn't seem so long ago that the sort of apologetics contained in *The Untamed God* would have been regarded as superfluous. In the heyday of neo-orthodoxy, one did not mount an intellectual defense of the faith. One merely proclaimed the faith in all its folly. After all, the gospel—the kerygma—was intended for the heart, not the prideful intellect.

More recently, theology has returned to the apologetic imperative, recognizing once more that Christian doctrine is a multi-faceted enterprise, and that to emphasize one aspect to the detriment of others invariably leads to—what? Absurdity?

Anyway, Cornell's book constitutes a lay contribution to this effort. With considerable vigor this veteran newspaperman probes the reasonableness of Christian belief. Holding to a fairly conservative point of view, he attempts to show that traditional Christian belief is by no means inimical to the modern mind.

Over all, Cornell makes a creditable job of it. By turn he describes, analyzes, explains. One moment he is fending off the attacks of skeptics, the next accompanying us on a graphic tour of the

first century with all its ferment and cruelty.

One cannot help but be impressed with the wide range of theologians Cornell summons to his aid. Alas, it may be that he summons them too often. He has the dubious habit of quoting incessantly, sometimes four, five, six citations to the page. After a while, the reader begins to wonder if he may not be reading a compendium of recent theological utterances rather than a book of apologetics.

It must also be recorded that the book is marred here and there with the sort of errors which do not belong in any book. For example, Cornell assigns to Coleridge the phrase, "the great perhaps" (p. 87). Without denying the possibility that Coleridge somewhere used this sequence of words, is not the intended sense universally associated with Browning's "the grand Perhaps"?

Again, was it not the Arians, not orthodox Christians, who chanted their theological ditties in the streets of Alexandria? Certainly the usual phrase associated with these times was Arius's slogan: "There was a time when the Son was not."

It might be questioned if Cornell's description of the ontological argument does not in fact more resemble an existential analysis of being rather than the traditional Anselmian "proof" that conceptualization of absolutes implies existence.

Despite these minor drawbacks, however, this book deserves reading by interested clergy and laity. Cornell's attempt to reconcile the modern mind to traditional Christian belief has much to commend it, not least of which is his wide experience in the field of religion. Indeed, perhaps most remarkable about George W. Cornell is the fact that 25 years of reporting religious events have not turned him into a hopeless cynic. That he has observed the religious phenomena accounted newsworthy and still finds faith in his heart and mind is, perhaps, as potent an argument for Christianity as may be found. If nothing else, this makes *The Untamed God* worth the price and the time.

(The Rev.) DAVID EDMAN
Grace Church
Scottsville, N.Y.

Books Received

ASCENDING FLAME, DESCENDING DOVE, Roger Hazelton. An essay on Creative Transcendence. Westminster, Pp. 128. \$3.75 paper.

MARCHING ON: DAILY READINGS FOR YOUNGER PEOPLE, William Barclay. Westminster. Pp. 223. \$3.25 paper.

WAR AND CHRISTIAN ETHICS, ed. by Arthur F. Holmes, Baker Book House. Pp. 356. \$7.95 paper.

YOGA AND GOD, J.M. Dechanet. An Invitation to Christian Yoga. Abbey Press. Pp. 161. \$3.95 paper.

YES TO GOD, Alan Ecclestone. Abbey Press. Pp. 133. \$3.95 paper.

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The Rev. Roy E. MacNair is an assistant at Grace Church, Providence, RI.
The Rev. George H. Martin is rector of St. Luke's, 4557 Colfax, Minneapolis, MN.
The Rev. Lex S. Mathews is director of Christian social ministries, Diocesan House, Raleigh, NC.
The Rev. Xavier Mauffray is rector of St. Barnabas, 129 N. 40 St., Omaha, NB 68131.
The Rev. James B. Miller is assistant rector of St. John's, Charleston, WV. Address: 814 Middle Rd., Charleston (25314).
The Rev. William R. McCarthy is curate of St. Michael's, Barrington, IL. Address: 392 Concord Lane, Barrington 60010.
The Rev. Joseph Moise is canon of All Saints Cathedral, Virgin Islands.
The Rev. Michael Trimmer Morgan is serving St. Stephen's, Reno, NV.
The Rev. David Peacock is vicar of Our Savior, Martinez, GA.
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The Rev. John Forbes Russell is associate rector of Christ Church, Somerville, MA, and executive director of the Somerville Youth program. Address: City Hall, Somerville (02143).
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The Rev. James C. Wattlely is the executive secretary of Coalition for the Apostolic Ministry, 226 East 60th St., New York, NY 10022.
The Rev. W. James Webb is assistant, Grace Church, 315 Wayne, Sandusky, OH 44870.
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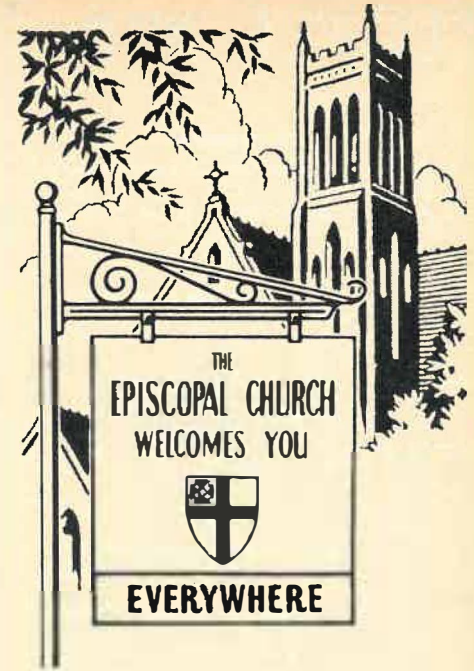
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Sun HC 9, HS 5:30; Mon thru Fri HC 1:05

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Sun HC 8:30, 10:30, 12:30 (Spanish)

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Sun HC 8, 10:30, 1 (Spanish); Mon, Wed, Fri HC 12; Tues,
Thurs, Sat HC 8:30

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