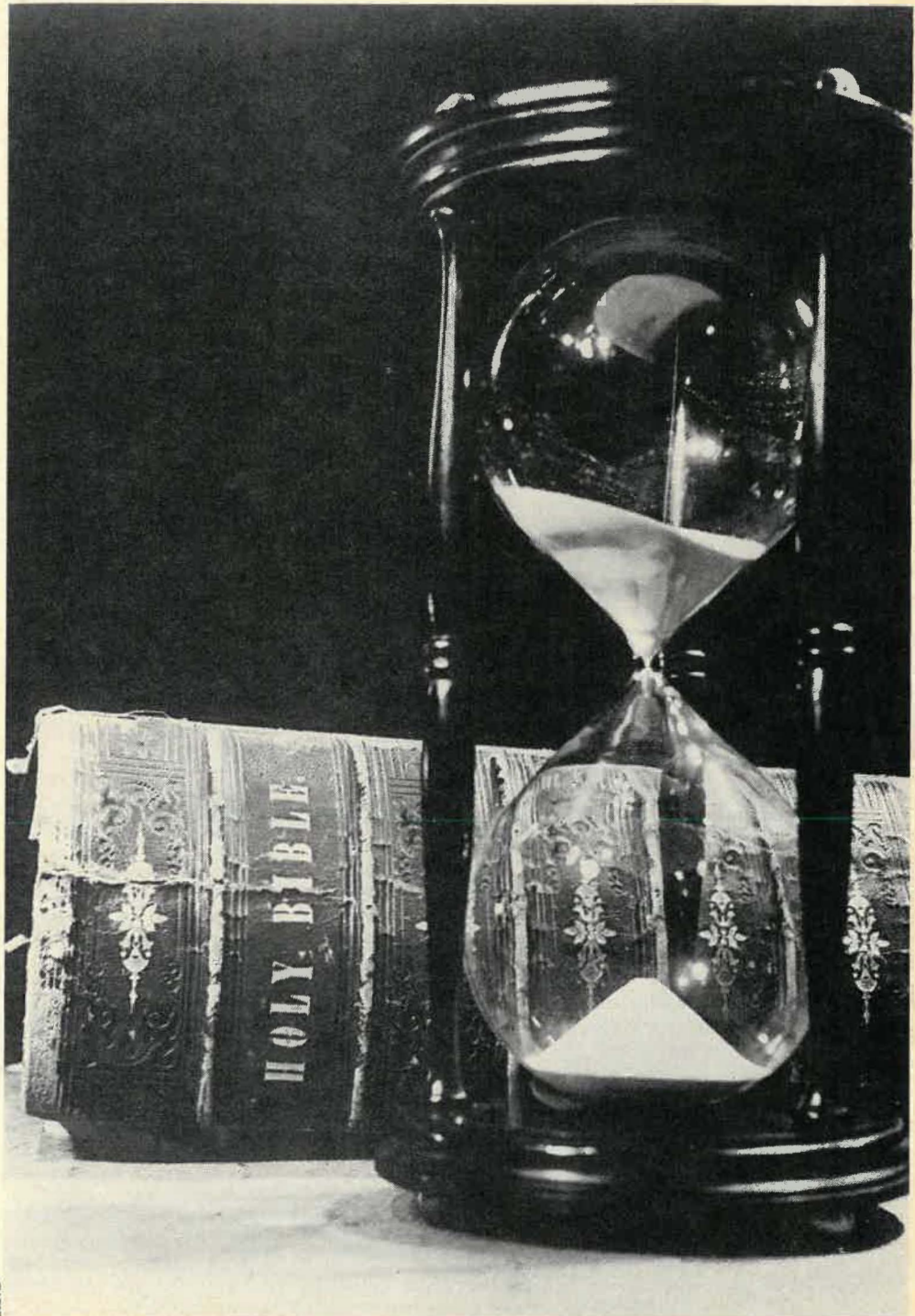


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AROUND & ABOUT

— With the Editor —

This is what relevance is all about, and this is what trial use is doing to the way Episcopalians talk with God and with one another in church. A guest celebrant at the National Cathedral recently turned to the congregation and said: "And now, as our Savior Christ has taught us, we are bold to say, Let us say the Lord's Prayer in its traditional language."

In the past and present, people have become vegetarians for any one of several reasons or for some combination thereof—such as religious, philosophical, dietetical, ethical, economic, or even esthetic. Christian Morgenstern was surely right when he said: "If modern civilized man had to kill the animals he eats, the number of vegetarians would rise astronomically." Altogether apart from that consideration, the fast developing world food problem may make vegetarians of us all. Of your charity note that I say "may"; please don't understand me as prophesying. I've already had some stinging rebukes from people connected with the beef industry who are more than ready to sock any scribe in the eye who makes predictions that they consider not good for business. I don't blame them for defending their own enterprise, I don't want to see anybody driven out of business, and I'm a hearty, red-blooded beef-eater myself.

But we've got to think about this. A recently published book, Janet Barkas's *The Vegetable Passion* (Scribner's, \$8.95) is a very readable survey of what she calls the "history of the vegetarian state of mind."

If there is such a single entity as a vegetarian state of mind, it has some bewilderingly diverse embodiments in such unlike people as Gandhi, Hitler, Shaw, and Schweitzer. Miss Barkas does a good job of explaining each individual's particular motive and rationale for his vegetarianism.

One reason why I'm giving the book special notice here is that if you read the nasty review that *Time* gave it (March 10) you may have been put off, and that could be as unfair to you as to the book. *Time's* reviewer, obviously a non-vegetarian, must eat something that agitates his bile. His hostility waxes hysterical when he calls the book "a monomaniacal history" written in the kind of "effervescent reportage" which is "unavailable

since the demise of Louella Parsons" adding up to "green, leafy prattle." Take my word for it, that is as untrue as it is unkind.

What about vegetarianism in India? Among the ancient Pythagoreans? In the Judeo-Christian ethic? Is man naturally herbivorous or carnivorous? Ethically considered, has man a right to live by the death of other living creatures?

These are only a few of the questions that are dealt with in one way or another in this book. Where the question is capable of an historical or factual answer Miss Barkas provides it. Where the answer must be speculative she is very modest and sparing with her own conjectures, but she does set before you the data you will need for thinking your way through to your own conclusion.

Strangely, she neglects to deal with the very common criticism leveled by ecologists, environmentalists, and humanitarians at people whose religions and moralities are derived from the Bible, namely, that they have used what Genesis teaches them about man's divinely ordained lordship over creation as a pretext for brutal exploitation of animals and all other creatures. There is much that can be said both for and against that contention. But Miss Barkas writes primarily as an historian of "the vegetable passion" rather than as a moralist, theologian, or ecologist.

From now on, we must all be doing some serious thinking about some problems which in ages past and present vegetarians have faced and met with direct action. If you want to get your own thoughts on the subject in order and need the basic information, and if you favor the classic Anglican approach to a subject *via* its history, you will find Janet Barkas's book an excellent primer.

It's a pity that Edwin Newman, when I writing his marvelously witty and instructive book *Strictly Speaking* (Bobbs-Merrill), didn't include the language of organized religion in his consideration of the question: "Will America be the death of English?" (That question, which is the sub-title of his book, is misleading, for it suggests that Americans are the only barbarians within the citadel of English pure and undefiled. He presents ample evidence that our English cousins are doing at least as much as we are to destroy from within the language of Shakespeare, Milton, Lin-

coln, Churchill, and our old-fashioned purist schoolmarm.)

After that long parenthesis, back to what I started to say. Professional churchmen, primarily the clergy and paid church workers, have the same tendency as all other groups to develop their own jargon. Whenever people yield to this temptation it is at the expense of the simplicity, purity, beauty, accuracy, and comprehensibility of their language. If the parson uses in the pulpit an "in" phrase or word that he picked up earlier in the week at a clergy conference he will almost certainly be not understood, or misunderstood, and he has no business saying anything from the pulpit that will not be understood by any man, woman, or child of normal mentality in the congregation.

Professional jargon is commonly explained, if not defended, as "short-hand." It isn't that at all. It's needlessly long hand. It commonly takes twice as long to say something as good English takes, and says it less than half as well. Professional jargon is compounded of two things: pride and sloth. The pride is in the desire to be able to use words that other people can't use, and thus to appear as a member of an elite group. Alas, the leaven of elitism still works among Christians, as among others, to the delight of the Devil and to the sorrow of the angels. The sloth is detectable in the paradoxical but real truth that more skill and effort are required to say something simply than to say it in jargon.

Few mortals have used language better than Horace, who confessed: *Brevis esse laboro, obscurus fio* — "The harder I try to be brief, the more unintelligible I become." Readers of Horace may disagree with the master about that, saying that he was too hard on himself. But the point he makes is universally applicable: To say anything simply and briefly is much harder than to say it "jargonwise."

Any slob could write: "At the core of all reality from the beginning there is a Supreme Being who possesses the power of self-expression; and this power is so inherent in, and inseparable from, his being that it is no exaggeration to say that the power is the being — the being is the power." When the author of the prologue to the fourth gospel sat down to write, he spent some time, some effort, and some skill, on that inimitably simple and profound opening sentence: "In the beginning was the word, and the word was with God, and the word was God." (Of course, he didn't write those words in English. But his Greek has that consecrated simplicity, and the English translators of the A.V. followed him faithfully.)

All who in any way communicate, or try to, in religion will be well advised to pray for humility, and for zeal and energy of mind, and to take as their models what God so abundantly provides in the Bible and in the best Christian literature — rather than to learn their communicating from the "professionals."

Letters

God and Factuality

The current Nicene — anti-Nicene controversy, at least as carried on in TLC, seems to be highly confused. The Rev. Carroll Simcox's editorial [TLC, Feb. 16] could be interpreted as claiming that facts can be asserted about God in the same way that they can be asserted about a human person, which implies that God is limited and finite. The Rev. John Matthews in his letter seems to interpret him in this way [TLC, Mar. 16].

On the other hand, from the quoted statements of the Rev. John Spong and the Ven. Milton LeRoy [TLC, Feb. 16] it is by no means clear that they accept the Nicene formulation in any sense, symbolic or otherwise. If they were simply trying to make the point that all descriptive discourse about God must be symbolic, why didn't they say that, rather than simply saying it about the Nicene proclamation and the "traditional creed"? It is understandable that some respondents got the idea that they were rejecting the Nicene formulation in every sense.

Would either Dr. Simcox on the one hand, or Mr. Spong and/or Archdeacon LeRoy on the other, care to make their positions clear?

PATRICIA A. CRAWFORD
All Saints Church

San Diego, Calif.

If any of the other discussants named above wishes to respond, we shall gladly provide space for him in these columns. Responding for myself: Since I made no statement that

"facts can be asserted about God in the same way that they can be asserted about a human person" I feel no obligation to defend or to explain such a statement. I submit that the Creed consists largely of "factual statements," e.g.: Jesus Christ was conceived by the Holy Ghost, born of the Virgin Mary, crucified, etc.; that I believe in the Holy Ghost, the holy catholic church, etc. These are assertions about real or alleged facts. I believe they are also true. If I did not, I shouldn't call myself a Christian. Some creedal statements are necessarily metaphorical (e.g. "he sitteth on the right hand of the Father") because they refer to realities transcending the realm of factuality; but they are no less true on that account. In sum: I do not hold, as alleged, that "facts can be asserted about God in the same way that they can be asserted about a human person." But facts can be asserted about what God does in our world of facts, and about God made flesh and becoming himself the Fact of all facts. Ed.

Wants Apology

I have not found epithets at all helpful in theological discussion. You have called me "ingenious" [TLC, Apr. 13]. I reply that you are "ingenuous," that is, innocent of knowledge of the Chalcedonian formula or the Rev. John S. Spong's Christology.

I am not trying to get you to resign from holy orders but merely to get you to read a good book occasionally. I'll put it as simply

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as I can. If you said in conversation or in a sermon, "Jesus is God" in a proper context, I should not be disturbed. But when you use "Jesus is God" as a dogmatic formula to condemn the Christology of fellow priests, even to the point of asking them to resign their priesthood, you are clearly heretical.

"Jesus is God" is shorthand for "Jesus is the God-Man" or "Jesus is God Incarnate" or "Jesus is the *Logos* made (become) flesh (human)." Besides, you seem to be completely uninformed by modern biblical scholarship or the works of Roman Catholic scholars since Vatican II.

THE LIVING CHURCH could be so influential in our beloved PECUSA. But you have carried that magazine into a corner which is so indefensible that you alienate those who would gladly support TLC in many of its positions.

This raises the possibility of reconciliation. It could begin by your apology to the Rev. John S. Spong and the Ven. Milton LeRoy, the Bishop of Virginia, and all the Episcopalians in the Diocese of Virginia for your incredible attack on us orthodox Virginia churchpersons.

I cannot say how deeply I'd welcome such an apology.

(The Rev.) ALBERT T. MOLLEGEN
Alexandria, Va.

Episcopalians and Evangelism

I make reference to your editorial "Evangelism's Missing Language" [TLC, Mar. 23] and the question, "Does anybody know how an Episcopalian, grateful to God for all his mercies and wanting to spread the word, is to go about doing this—just as he is, just where he is?"

The average, normal, practicing communicant of the Episcopal Church can easily list a dozen subjects that excite him to animated conversation—just as he is and just where he is. These may run the gamut of interests: sports, entertainment, food, fashions, the arts, hobbies, business, politics, education, social problems, domestic life.

It is axiomatic that we do best those things that we practice most. If Episcopalians would try speaking of their faith and religious practice with the same degree of normal enthusiasm (not more and overbearing nor less and timid) as they speak of a dozen other subjects that excite them, we would develop evangelism's missing language.

(The Rev.) R. ALAN MCMILLAN
St. James' Church
Greeneville, Tenn.

I am feeling a growing uneasiness toward editorials on the need for evangelism within our Episcopal Church. To me they seem to be one-sided when considered in total.

I am a vicar's wife in a growing mission. Many here share openly their love of Christ and how he works in their daily lives: healing them when they are sick, providing their needs when they are unemployed, and so forth. This is evangelism. It strengthens the body and many are drawn to our Lord because of this loving and sharing.

There seem to be two schools of thought on evangelism. One: those who are quietly sharing and living Christ and winning souls for his kingdom, and, two: those who spend a good deal of time talking about the need to do so—as long as it is done in a theologically correct manner (in other words, the

Continued on page 14

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THE KALENDAR

May

- Sunday after Ascension Day/Easter 7
- Pentecost (Whitsunday)
- Monday in Whitsun Week
- Tuesday in Whitsun Week/Alcuin, D.
- Ember Day
- First Book of Common Prayer
- Ember Day
- Ember Day/Jackson Kemper, B.
- Trinity Sunday/First Sunday After Pentecost
- Augustine of Canterbury, B.

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Books



JOY BEGINS WITH YOU. By Donald McKinney. Abingdon. Pp. 95. \$3.95.

The truism that good things come in small packages applies to this little book of shared experiences and insights. There is a deep warmth and understanding which could come only from a love for people and a faith in their goodness and in God's.

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A carefully selected scripture verse begins each chapter. Chapter titles are invitations to dip into what follows: "It is Spring and I am Blind," "A Few Copper Pennies," "Love's Miracles," "I Don't Know How to Pray," "A Reed Will Bend," to name only a few.

It was said of a famous preacher I knew: "He gives you something to put in your pocket and take home with you." I would say Donald McKinney has given us all something to put in our hearts to remind us always that love is the greatest gift of God to us, and our greatest gift to others.

(The Rev.) FREDERICK R. ISACKSEN
St. Luke and the Epiphany
Philadelphia, Pa.

THE ALTITUDE OF PRAYER. By Joel S. Goldsmith. Ed. by Lorraine Sinkler. Harper & Row. Pp. 147. \$5.95.

Joel Goldsmith died in 1964, but did before this former businessman had written eight books on prayer and the spiritual life. In this latest an editor has put together twelve chapters of Goldsmith's reflections pointing the way, reaching new heights in prayer and a joyous union with God.

One is immediately struck by the fact that Goldsmith was a man of prayer himself and speaks out of the depth of his own experience. However, his expressed theology is suggestive of Christian Science and certain 20th century forms of gnosticism—a far cry from the New Testament.

In short, Goldsmith's meditations may stimulate you to pray with genuine hope

and expectation, but his outlook is so inward-looking, so privatized, so unbiblical as to negate its value for many orthodox Christians.

(The Rev.) ALLEN WHITMAN
St. Andrew's Church
Kansas City, Mo.

WARMING FIRES: The Quest for Community in America. By James Sellers. Seabury. Pp. 207. \$7.95.

Professor Sellers addresses this essay to the layman. His insights draw heavily on his life in and around Houston and Rice University. Though occasionally offering a quotation from a fellow academician, he is more likely to quote from the daily newspaper. The book is down to earth, but his arguments are fuzzy.

This is not to say that the analysis is without insight. Professor Sellers presents a provocative typology of ethical systems which have promoted a sense of community (a warming fire) among Americans. For example, Sellers notes that the Puritan ethic regarded communal life as a basic principle of personal morality, but over time the faithful came to replace mutuality with the individual quest for wealth and success. The enlightenment ethic, on the other hand, understood justice as requiring communal expressions. However, when justice was conceived as a utopian goal rather than a present reality, any expedient in dealing with one's neighbor could be justified and warm interpersonal relationships declined. In the modern era the encounter ethic of the counter culture has fostered community by stressing the intrinsic worth of intimate relations between individuals. Yet, as the ethic pressed for ever greater intimacy, the number of consenting adults necessarily fell off. Sellers sensibly concludes that the encounter ethic ends in privatism.

Such a suggestive exposition of these matters is very useful. Sellers drew on his own insight here, but is fully supported by the observations of others. However, this is not the case as the discussion moves to a new ethical system which Sellers sights on the horizon. He makes both an empirical and a theological claim concerning this newly arrived ethic of caring. Caring is offered as the stimulus for community in the future and welcomed as an appropriate Christian ethic. Sellers presents three key words in an attempt to define the new ethic: "parity" (treating others as equals), "conviviality" (coopera-

Continued on page 11

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VIRGINIA

"See No Evil . . ."

A bishop literally closed his eyes to the fact that a woman was a concelebrant during a eucharist at St. Peter's Church, Richmond, Va., where the altar is in the center of the congregation.

The Rev. Jeannette Piccard, one of the Philadelphia 11, took the part of a priest during the consecration of the elements.

Sitting behind the celebrants—the Rev. John Edmonds, Mrs. Piccard, and the Rev. Edward M. Gregory, rector of St. Peter's—was the Rt. Rev. Robert B. Hall.

When asked to comment on Mrs. Piccard's role, the Bishop of Virginia said he was praying at the time of the consecration and did not see it, so could not comment on it.

After the service, Mrs. Piccard said she had confided "in a few people" that she would concelebrate. She had been invited to take part in the service as a deacon.

Mrs. Piccard also spoke to reporters concerning a matter in her own Diocese of Minnesota where an ecclesiastical charge has been filed against her. She said her bishop, the Rt. Rev. Philip F. McNairy, is sitting on the charge in hopes it will be withdrawn by the people who prepared it.

Vicar's Charges "Not Enthusiastic" About New Liturgies

The Rev. Edwin T. Williams has a role in fostering Episcopal/Presbyterian relations in his work as vicar of three congregations in Louisa, Diocese of Virginia.

Two years ago, the Episcopal priest was called to be their vicar by the three groups—St. James' Episcopal Church, Louisa Presbyterian Church, and Kirk O'Cliff Presbyterian Church. St. James' has 62 members and the two Protestant congregations have a total of 72 members.

In addition to sharing the vicar, the three congregations share an aversion to new liturgies, Fr. Williams reports. The two Presbyterian groups prefer not to use their new Book of Worship. The Episcopalians are "not enthusiastic" about proposed revisions in their Book of Common Prayer.

The three congregations do even more sharing of their vicar when he serves St.

James' Church and St. James' Chapel in the western part of Louisa County. The churches have been closed but because of complications over endowments and church cemeteries, the congregations are kept alive as legal entities.

SPBCP

Membership Meeting Held

The Society for the Preservation of the Book of Common Prayer (SPBCP) held a meeting for the full membership last month in Kansas City, Mo., with Dr. Walter Sullivan presiding. Dr. Sullivan is president of the society.

Major addresses were given by Dr. John Aden, SPBCP vice-president, and Dr. Harold Weatherby, secretary.

There are, at present, some 80,000 contributors, either as individuals or as families.

New articles of incorporation under the laws of Tennessee were adopted by a unanimous vote that included 24,000 proxies presented by Dr. Weatherby.

A financial report showed that income for the past year was \$114,000, with all but \$3,000 expended.

The SPBCP hopes soon to have the services of a full time field representative whose responsibility would be the widening of the society's efforts toward saving the Book of Common Prayer from drastic mutilation and alteration.

The question of ordination of women was raised and briefly discussed in terms of its possible effect upon the issue of the Prayer Book vs. the new liturgy.

Several of those attending the meeting spoke of those bishops and priests who have eliminated regular use of the Book of Common Prayer causing "many devout and faithful people" to stay away from services.

It was stressed that the Book of Common Prayer is still the only official prayer book of the Episcopal Church.

WORLD HUNGER

Motivation for Aid Program: Allay "False Guilt" of Rich

An advocate of situation ethics, the Rev. Joseph Fletcher, calls current efforts by several churches to raise money for food to aid starving people around the world "very sentimental and dangerous."

Speaking in Arlington, Va., he said

motivation for the aid programs may well be "to allay the false guilt of the rich Americans" more than to help needy people.

Dr. Fletcher, professor of medical ethics at the University of Virginia, said that in some countries—Niger, Upper Volta, Bangladesh—the foreseeable consequences of sending food is a population increase, which, he held, will make conditions even worse.

Attention to longer range problems of food production, he said, is more important in some areas than sending food to alleviate the immediate food crisis.

He quoted an unnamed Episcopal bishop about the importance of sending "vasectomies with the groceries," but noted that this is unlikely to be done.

Dr. Fletcher, a seminary professor at the time his book, *Situation Ethics*, was published in 1966, argued then that in some situations, a commitment to the principle of neighbor-love found in the New Testament will require that other general norms—about telling the truth or killing or stealing, for instance—be violated.

Now, almost ten years later, he says the absolute notions he argued against are generally "dead as a doornail" in the United States. The situationist position he remarked, "still gets a good deal of flak . . . but only in religiously oriented circles with a certain kind of theological world view."

If he were to "re-do" his 1966 book, Dr. Fletcher said, he would not make significant changes in the basic arguments and principles. He would, however, use less theological language and fewer biblical references because, he said, many people have a "distaste for all that religious stuff."

EUROPE

Bonhoeffer Martyrdom Commemorated

East German Protestants commemorated the 30th anniversary of the execution of Pastor Dietrich Bonhoeffer with ceremonies at Flossenbürg, where the clergyman was hanged April 9, 1945.

One of Germany's most famed martyrs of the Nazi era, he was arrested in 1943 on charges of conspiring to assassinate Hitler. He was held in Tegel prison for the two years preceding his execution, which

took place just a few days before the area was liberated by American troops.

Pastor Bonhoeffer, who studied at Union Seminary in 1930 and lectured in the U.S. in 1939, was considered a pioneer in developing new theological approaches that influenced elements of Protestant Christianity.

ORTHODOX

Former Primate Faces Civil Charge

Archbishop Ieronymos, former primate of the Orthodox Church of Greece, has been charged with complicity in high treason for his association with the overthrown military dictatorship.

He was among 104 persons indicted by the Athens Appeal Court for collaborating with and assisting the regime that unseated former King Constantine in 1967. (Among the 104 people are all junta premiers, ministers, and undersecretaries.)

The archbishop, who has been living on his home island of Tenos, was named to the primacy after the military group came to power. He resigned in 1974 before an army-proclaimed "republic" was toppled during the Cyprus crisis. Greece now has a democratically-elected civilian government.

Many of the church policies instituted under Archbishop Ieronymos have been overturned by the Holy Synod of the Church of Greece. A new church charter is being drafted.

The synod is now examining the cases of all bishops removed during the years of the junta, as well as the cases concerning 300 suspended priests.

SCOTLAND

Primus Raps South Africa

The Primus of the Episcopal Church in Scotland wrote to the South African ambassador in London to protest the South African government's interference with the Anglican Church in Namibia.

Writing on behalf of the College of Bishops, the Most Rev. Richard Wimbush pointed out to the ambassador "the concern by many members of this church" at the actions of the South African authorities against the Church in Namibia. "These actions of your government,"

he said, "have received much adverse comment in Scotland, and I therefore appeal to you to urge your government to rescind these decisions."

In 1972, the Bishop of Damaraland, the Rt. Rev. Colin Winter, was expelled from Namibia together with three of his staff by the South African authorities. Bishop Winter is now in England.

His assistant, the Rt. Rev. Richard Wood, has been restricted from entering Ovamboland, the northern part of Namibia where 90% of the Anglicans live.

WCC

Anti-Racism Grants Made

More than half the total of the new anti-racism grants made by the World Council of Churches is designated for "liberation movements" opposing white regimes in Africa.

Dr. M. M. Thomas of India, chairman of the WCC's executive committee, noted that "since several of the liberation groups we previously supported have won independence for the three former Portuguese colonies in Africa, the special fund can give more support to those struggling in other parts of southern Africa."

Last year, the largest single grant, \$100,000, went to the African Independence Party of Guinea and Cape Verde Islands (PAIGC), a movement that declared the independence of Guinea-Bissau from Portugal.

Recipients of the 1975 grants and amounts approved are:

- ✓ African National Council (Zimbabwe) \$83,500
- ✓ South West African People's Organization (SWAPO), Namibia, \$83,500
- ✓ African National Congress, South Africa, \$45,000
- ✓ National Committee Combating Discrimination against Ethnic People, Japan, \$20,000
- ✓ An aboriginal organization working for economic and social justice (to be named), Australia \$10,000
- ✓ Centro de Coordinacion y Promosion Campesina MINK'A, Bolivia, \$20,000
- ✓ Imbabura Indian Peasant Organization, Ecuador, \$20,000
- ✓ Asociacion Nacional de Usuarios Campesinos ANUC, Colombia, \$15,000
- ✓ Consejo Regional Indigena del Cauca CRIC, Colombia, \$5,000
- ✓ American Indian Movement, USA, \$15,000
- ✓ Akwesasne Notes, USA, \$5,000
- ✓ Delta Ministry, USA, \$15,000
- ✓ Free Southern Theater, USA, \$5,000
- ✓ United Farm Workers Organizing Committee, \$15,000
- ✓ Comité des Travailleurs Algeriens in France, \$5,000
- ✓ Association des Marocains en France, \$5,000
- ✓ Collectif des Organisations Africaines en France, \$4,000
- ✓ Institute of Race Relations, United Kingdom, \$5,000

The following grants were made to "support groups":

- ✓ Japan Anti-Apartheid Committee, Youth Section, \$7,500
- ✓ Toronto Committee for the Liberation of South Africa, Canada, \$6,000
- ✓ Africa News Service and Southern African Committee, USA, \$5,000
- ✓ Center for National Security Studies—Africa Project, \$7,500
- ✓ Aktie Komitee Zuidelijk Afrika and Comité contre le Colonialisme et l'Apartheid, Belgium, \$6,000
- ✓ Anti-Apartheid Movement, United Kingdom, \$10,000
- ✓ Angola Committee, Mondlane Founda-

tion, Anti-Apartheid Movement, Boycott Outspan Action, Netherlands, \$10,000

✓ Mouvement Anti-Apartheid Suisse, Switzerland, \$5,000

Since the WCC's Special Fund to Combat Racism was established in 1970, it has disbursed more than \$1.5 million in grants, including this year's sums.

BRIEFLY...

■ All but six of the dioceses in the Anglican Church of Canada met or exceeded their quotas of the 1974 \$500,000 appeal for work overseas and in the northern part of the country. The Diocese of Moosonee, with a population that is half Cree Indian, contributed \$8,644, an amount more than twice its quota. A second \$500,000 appeal will be launched in November.

■ Fr. John J. Leibrecht, superintendent of schools for the Archdiocese of St. Louis, said he is "just about ready to throw in the towel" when it comes to attracting the large numbers of Roman Catholic children in public schools to the Parish Schools of Religion (PSR) held after regular school hours. At present some 30,000 children attending public schools are in elementary level PSR. But only a few thousand teenagers in public high schools attend their PSR classes. The situation "convinces us of the need to maintain our parochial schools," Fr. Leibrecht said.

■ The large hanging cross of Trinity Church, Hartford, Conn., was decorated with balloons during a "Festival of Fools"—the re-creation of a medieval worship service. Members of the Shivram Shinola Memorial Clown Troupe took part.

■ A center for Christian spirituality is being projected by the General Theological Seminary in New York. According to present plans, it will serve the church by providing seminars, resources, conferences, leaders, retreats and training sessions. The program would be administered by the professor of ascetical theology at GTS, in consultation with the dean and faculty.

■ The new president of CODE—Conference of Diocesan Executives—is Fr. LeRoy Hall, program officer for the Diocese of Southern Ohio. He succeeds Suffragan Bishop Frederick W. Putnam of Oklahoma. Members of the organization's steering committee are James Wyrick, a layman of the Diocese of Louisiana, and Frs. Hunter M. Morris of Arizona, Courtland Moore of Dallas, Francis Washburn of Ohio, and Archdeacon William G. Lewis of Pittsburgh. Executives from 35 dioceses met recently in New Orleans for an intense examination of the role of the diocesan executive in the church structure.



"And now let us turn to page 197 in the Trial Liturgy and say together: 'Alleluia!, Alleluia!' Now let us turn back to . . ."

The ZEBRA

as PIGEON

By ROBERT A. WINTER

The controversy surrounding the revision of the Book of Common Prayer takes me back to the sultry July afternoon when Lake Erie was too polluted for a swim and I wandered into Christ Church, Huron, Ohio, where I was directing publicity for a university summer theatre, and first discovered the Prayer Book.

Later that year, I shed 18 or so years of slipshod protestantism (followed by several years of indifferent agnosticism) and sought first confirmation and later on holy orders from the church which possessed such a jewel.

To this day, I delight in its serene concern with the "golden numbers," its clarity and precision of thought, and for the effortless rectitude of its grammar (unmatched, in my experience, save for Miss Lucy Reed, who long ago taught me senior English and who, I later discovered, preceded me into the church). It was, and is, a monument to much that is good

in the life of our church, and an antidote to much that is not.

By contrast, the Green Book and its progeny reflect a lamentable standard of English prose. The language used is sometimes prolix, frequently turgid and always lacking the precision (to say nothing of the poetry) of 1928. I was taught that language is for caressing as well as for communicating and it pains me frequently.

But I wonder if the Standing Liturgical Commission has not got hold of some very important theological principles which need articulating in defense of both the direction of their work and of its results.

It is manifestly to be regretted that Americans of our generation no longer, on the whole, speak with clarity, beauty and the rest of the elements we rightly prize in the 1928 Prayer Book. Any number of books, articles, and speeches both document and mourn the standards of speech and writing among us. But what, in fact, does such a people *do* when it comes time to worship?

There are those who wish to maintain the style of the 1928 book just because

they abhor the styles of the present. Stripped of arguments which are purely cultural, such pleas amount to saying that it is our duty to offer God "better" language than most of us commonly speak in other contexts.

The best thing that can be said of such statements is that they proceed from a noble motive. The worst is that they shamelessly presume to offer to God, not our real lives, but a life we wish we had, bootlegged in from the 16th century and fobbed off as the genuine coin of the 20th.

The stylistic elegance of 1928 is, no doubt, a more perfect pigeon than the scrawny, ill-shaped bird we call the "Zebra." Any sensible religion would demand the more perfect pigeon for its offering to the perfect God. Fortunately, Christianity transcends the merely sensible things of life, and tells us that the test of any offering is its reality and not its regality. Consider the parable of the "widow's mite" qualitatively instead of quantitatively and you are nudged to the conclusion that God just might prefer genuine *kitsch* to counterfeit elegance on the tongues of his worshipers "in truth" if that's the language they really speak,

The Rev. Robert A. Winter is vicar of St. Thomas of Canterbury Church in Greendale, Wis.



There is also a species of argument against the Green Book which holds it seriously, perhaps fatally, deficient in theology as well as in language. Reduced to its starkest form, this argument maintains that we can stop God from giving us his gifts by defective requests. An *epiclesis* too truncated, perhaps, or an oblation too unspicific.

Aside from the fact that few could care to defend that proposition in such stark terms seriously, it is of interest that the House of Bishops has recently decided, *vis-à-vis* sacramental theology, that neither form nor order availeth anything apart from the corporate intention of the church. (The statement about Philadelphia [has anyone else, I wonder, noticed the irony of the unintended sexism in that beleaguered city's name?!] steered carefully around the question of proper matter and settled the issue [if that's what it did] on the basis of what the church's intentions are.)

Leaving aside the fact that the Standing Liturgical Commission does not define the mind of the church, can anyone establish that they really intend to depart from the path of catholic truth by finally acknowledging the eucharist as our normative act of worship . . . by finally "legitimatizing" auricular confession . . . by finally admitting that if baptism does indeed confer "the fulness of [God's] grace" BCP, p. 279), we have for years been fudging up a theology of confirmation as a separate sacrament?

One of the questions on my seminary general examinations (which dispelled any fear of judgment day) asked "What is a living liturgy?" (a phrase, I understand, much in vogue then). My answer was to the general effect that it was one which adequately served to reflect our lives in offering to God and which adequately served to reflect his life to us. What of this second test?

The answer depends, I submit, more on ceremonial than on ritual *per se*. I have seen some "Godawful" celebrations of the 1928 rite and some "Godlovely" celebrations of the LLS-STU-AS73 rites. I observe that men and women and children are still attracted to the post-1967 Episcopal Church for essentially the same reason I (and thousands of others) came gratefully into it: because its congregations seemed to know how to worship. I used to boast that it was "the Prayer Book," but I long ago learned better — it was, and is, the *prayer people*. And I hope those thousands of other adopted Episcopalians, who rightly cherish the BCP, will upon reflection conclude likewise (nostalgia can ruin the memory, oddly enough!).

Our poor zebra-pigeon may seem a strange bird, but let us offer it with the splendor of those humble beggars whose honesty perfects the gift in the sight of him who knows perfectly well that Leo Malania isn't Thomas Cranmer!

**Is the
impoverishment
of our
language
really sinful,
or just unhappy?**

write and think. Is the impoverishment of our language really sinful, or just unhappy?

No one denies that the church should "set standards," but standards of *what* and to whom? If the sacrifice of Christ cannot atone for prosaic diction (yes, and even for fuzzy thinking), is it any way efficacious?

Certainly we can explain, as THE LIVING CHURCH recently did, that "intolerable" is used objectively, not subjectively, in the general confession. And that "miserable" means that we are deserving of mercy, not that we feel bad today. And that "prevent" means "go" and not "stop." And so on. But the result would be that we become a society of clever philologists and not a community celebrating its redemption from, among other things, the self-willed and self-inflicted debasement of its mother tongue.

It is a commonplace of theological education that the writers of the New Testament (Mark in particular) used whatever Greek they had, so to speak, handy to the purpose of communicating the gospel. Is there any reason why we should not so employ English to respond to it?



EDITORIALS

Reflections on How to Read

Our text is from John Milton, in his *Areopagitica*: “Books are not absolutely dead things, but do contain a potency of life in them to be as active as that soul whose progeny they are; nay they do preserve as in a vial the purest efficacy and extraction of that living intellect that bred them.”

In Milton’s day there was virtually only one kind of book being written—the author’s self-projection in writing. It is very different today. Many write books in which they deal as impersonally as they can with their subject, and in some writing, such as textbooks and scientific treatises, this is surely right.

In the human and spiritual realm, however, the books most worth reading, and certainly most worth re-reading, are those in which the author has not tried to be impersonal or detached. Those who return constantly to the novels of Dickens do so because, through earlier readings, they have come to know Charles Dickens as an old friend and companion. If Dickens ever tried to keep himself out of his work he gloriously failed.

Sir Pelham Granville Wodehouse (*r.i.p.*) is no longer with us in the flesh, but to us who have come to know and love him through Jeeves and Bertie Wooster and Aunt Agatha he will be forever at hand; we have only to take down one of his books and start reading.

In all the best spiritual writing the author is present in the way that Milton so eloquently describes. William Law’s *Serious Call*, or Lady Juliana of Norwich’s *Revelations of Divine Love*, or C. S. Lewis’s *The Screwtape Letters*, is not simply about somebody or something—it is somebody in print. Nobody but Bonhoeffer could have written those letters from prison. Nobody but Simone Weil could have written *Waiting on God*. Nobody but Chardin could have written *The Divine Milieu*.

All of the great writing is personal, and at least indirectly “as active as that soul whose progeny” it is. But if writing is a subjective exercise, so is reading, if through the book there is to be a personal meeting

between reader and writer. When we read, if we are to give our author a fair chance to speak to us we must compose our minds to listen in the same way we should do if he and we were settling down by the hearth for a conversation.

Somebody has defined love as a matter of two people having their gaze fixed at the same time on the same things. That can be said of good writing-and-reading viewed as a single action. When somebody writes a book for us there’s no point in our reading it unless we are willing to sit down with him and look at the same things with him, while he comments on what he sees.

It’s true that when we do this we don’t have the same freedom to speak to him as he has to speak to us. But if we feel argumentative enough we can fire off a letter to him, c/o his publisher; or scribble emphatically dissenting marginalia.

Since this is a book number of THE LIVING CHURCH, and since our readers are obviously people who very much like to read or they wouldn’t be reading us, we offer these random reflections on how to read in the hope that some readers will enjoy reading the books we review in these pages.

Virginia — Disaster Area?

Time was when the term “Virginia churchmanship” stood for something very definite and solid — a combination of fervent evangelical devotion with staunch loyalty to catholic faith and order. Most Virginia Episcopalians today remain “Virginia churchmen” in that grand old sense. But some of their leaders seem to be doing all they can to turn Virginia into another of PECUSA’s disaster areas.

Most recently we have the extraordinary use of prayer by the Bishop of Virginia as a means of blinding himself to both truth and duty (story on page 6). When Dr. Jeannette Piccard unlawfully participated in a eucharistic consecration right under his nose, and also under his jurisdiction, the bishop closed his eyes in prayer and didn’t see what happened. Obviously, if you don’t see what happens you can’t very well be expected to interfere with its happening. Not even a bishop transcends the ostrich’s notorious inability to see with his eyes closed.

We know from many Virginia Episcopalians that there is widespread and deep anguish among them as a result of the rather heavy siege of *trahison des clercs* with which they are presently afflicted. The faithful feel trapped and helpless. Their only help is in the name of the Lord.

But there is an ever recurrent work of God that never ceases to fill us with wonder, love, and praise. That is the way that he feeds his people with the abundance of his grace *despite* — if need be — their bishops, priests, and archdeacons. The Virginia faithful by that grace will remain faithful. Meanwhile, they have our sympathy, our understanding, and our prayers.

God is not patient in the sense that we are when we wait our turn at the dentist’s. His patience is an active power which (in both senses) bears the world, causing it to move to a fixed end, and which also bears each individual, making him advance in the way of God. His patience is also a power which gives the world and each individual enough time for this advance to be their own act, the fruit of their experience, investigation, and choice.

Jacques Ellul
The Judgment of Jonah (Eerdmans)

BOOKS

Continued from page 5

tion), and "initiative" (acting first to help another). He derives these words from an analysis of cultural heroes who are presently coming on the scene. In other words, he has read current history to find his ethical precepts.

This strategy is not reprehensible in itself. It may, however, be questionable where social science methodology is neglected and where theological, as opposed to historical or philosophical, claims are at stake. Sellers notes that he finds modern social science too concerned with precision. He takes de Tocqueville as his model, implying that his sociology was not nitpicking. However, de Tocqueville was systematic and objective if not precise. Sellers may wish to rely on the "soft" methodology of participant observation, but is he correct to generalize about trends in the ethical beliefs of Americans from behavior in Houston, Texas? I think not. Moreover, de Tocqueville was a particularly valuable observer because he was not a member of American society and therefore was not blind to its hidden presuppositions. If Sellers can make such a claim to objectivity, he does not offer it here.

If this discussion of a new ethic is questionable social science, it is even more questionable theology. It is hard to believe that the practice of current cultural heroes can be the major input into a Christian ethic. It is part of the scandal of Christianity that it must derive its ethics from the events surrounding the life and death of Christ. These events are a judgment on the lessons of worldly history, and an ethics which ignores them risks an over-emphasis on man's capability as against the grace of God. As Sellers amply demonstrates, several ethical systems have

THE SOLITARY JOURNEY, Buddhist Mystical Reflections; THE SMOKELESS FIRE, Hindu Mystical Reflections; THE SECRET SHRINE, Islamic Mystical Reflections; SHADOW AND SUBSTANCE, Taoist Mystical Reflections. Ed. and with photographs by Catharine Hughes. Seabury. Pp. not numbered. \$2.95 each, paper.

Presentations of the wisdom of the East for western readers are a dime a dozen, and it takes something unusual to set any collection of this sort apart. Catharine Hughes, in these four volumes, has succeeded in doing this. This is partly because her selections are good ones, but primarily because of the photography which enhances and enriches each book.

Ms. Hughes has chosen from the mystical writings of Islam (Sufism), Taoism, Buddhism, and Hinduism. Each volume contains a basic introduction to the religion in question. These introductions, while necessarily brief, are not misleading (as attempts at succinct interpretations so often are), and they give the uninitiated reader sufficient background to appreciate the selections in their own context as well as in relation to mystical reflections in the Judeo-Christian tradition.

The photographs which accompany the text are of particular interest. Eclectic in nature, they serve to illustrate or complement the writings. Many of them are striking, both in relation to the written material and/or as subjects for reflection in themselves. A few are too obvious, and some themes are overly repeated, but on the whole they are well chosen, of good composition, and of considerable appeal.

Not intended for the scholar or specialist, these books should attract a wide general readership. They are a fine introduction to the essence of Eastern mystical thought for the western reader who may perceive it for the first time, not as alien, but as universal.

E.S.W.

prised by this catastrophe, Bellah suggests, because our country was founded on two primal crimes: the extermination of the Indians, and slavery.

The American tragedy is all the more bitter, claims Bellah, because our forefathers sought to build a republic upon piety and virtue, a combination of Puritan utopian, millennial expectations and 18th century philosophy. The result was a "civic religion" yearning for the New Jerusalem where God would create a new



heaven and a new earth through a covenant with his "chosen people."

Although Americans have long held this vision, we have always suffered from a tension between God and Mammon, the heavenly city and the earthly paradise, Protestant principles and naked self-interest. Despite the admonition of our clergy and intellectuals, Americans have sold out to wealth and the cult of success—typified by our love affair with science and technology. This has led to a crisis of vast proportions; the paradise dreamed of by our forefathers has turned into a hellish nightmare.

But Bellah speaks with guarded optimism amid the gloom. He hopes that a critical, "negative" reexamination of our civic religion—the religious myths which underlie our moral values—will help to form a new context for our society. This, plus some form of voluntaristic American socialism, Bellah suggests, may yet save us from the abyss.

Bellah's essay is profoundly disturbing. Its powerful poetic imagery and forceful argument both irritate and fascinate. Conservatives particularly will be outraged by much of what he has to say, but liberals too will not be pleased by his criticisms of many of their shibboleths. This bitter-sweet book will provoke sharp disagreement and loud praise. Well recommended.

DOUGLAS C. BAXTER
Ohio University
Athens, Ohio



developed a sense of community only to become agents of its corruption. How can it be that a new ethic will arise in human history which will avoid such corruption save that it is informed by the grace of God?

In any case, this reader remains unconvinced that we will get spiritual heat from this new warming fire or even that such a new blaze burns brightly outside the city limits of Houston. I suggest that others read this book and make up their own minds. Its language and style make it available to all.

ROBERT BENEDETTI
New College
Sarasota, Fla.

THE BROKEN COVENANT: American Civil Religion in the Time of Trial. By Robert N. Bellah. Seabury. Pp. 172. \$7.95.

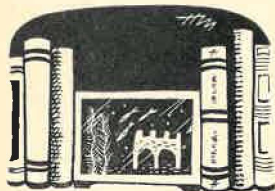
In *The Broken Covenant*, Robert N. Bellah, a sociology professor at Berkeley, presents a searing indictment of contemporary society. Our highest officials have violated fundamental ethical principles. The present American economic system based upon "unrestrained greed" seems "dedicated to the propagation of every one of the classic vices of mankind." Worse, vast numbers of people live "lives of quiet desperation" amid the materialism and vulgarity of modern life. One might be saddened but should not be sur-

THE FOOLISHNESS OF GOD. By John Austin Baker. John Knox Press. Pp. 409. \$9.95.

Because of its ambitious scope—it is offered as a "reasonably unified vision of the whole Christian faith and life"—this book deserves a reasonably thorough review, but only some major observations follow here. To the positive, the author provides academically and theologically ready readers with a vision indeed. In the midst of lengthy, always articulate, often devotional paragraphs, a person discovers sound criticisms of the church, and sometimes credible remedies. There

are helpful essays in the history of ideas. And a desire to remain faithful to traditional Christian proclamation is evident. The author's use of data from several disciplines — anthropology, philosophy, history, biblical studies, theology — is impressive and illuminating; the interdisciplinary approach is never strained.

To the negative, the ordinary priest or layman will be at a loss to manage the logical subtlety upon which the entire vision rests. The author forces himself into a philosophical corner which requires him to do what he proceeds to do very



well: justify Christianity on the basis of prior (perhaps it would be right to say "phenomenological") ideas — sacrificial love, the good, freedom. His vision in the end is non-trinitarian, slides off the historic creeds at several points, and presents Jesus, while movingly and with occasional insight, as our "brother," a very popular but unbiblical and unnecessarily weak image.

Besides two fascinating chapters that work toward an historically credible portrait of Jesus, the high point of the book may well be the ten page long postscript, "The Simple Truth." (A person wonders why there are not yet ten-page, affordable books of this genre.) An ordinary churchman could find the postscript in itself inspiring and challenging. It tends to make relative the ponderous superstructure of the early chapters, which are understandably important for the overall perspective. There is some irony in the title of the postscript, for the reader will be assured that the orthodoxy such a vision seeks to set straight is really more simple, less semantic and more relevant to the way things are going.

(The Rev.) ALAN ROSENAU
St. Michael's Church
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FLORENCE NIGHTINGALE. By **Elspeth Huxley.** Photographs and illustrations. Putnam. Pp. 254. \$15.

This excellent work is not only the story of nursing as Florence Nightingale made it into a noble profession but an intimate story of Florence, girl and woman.

At 17, she felt she had received a call from God to do something more profound than enjoying a good life. But to her, the call lacked directions for changing her life.

Meanwhile, she continued living in the confines of her home, a home of wealth and comfort, and traveling extensively throughout much of Europe. But the one thing the young woman lacked in her life was freedom.

As Florence realized that nursing was to be her life, it became increasingly difficult to convince her family that this was her choice. Mrs. Nightingale, a beautiful, loving, and selfish mother, kept her daughter from contact with institutions offering what little there was to learn in the field of nursing.

In the early and mid-1800s, almost all of the nurses in hospitals were "women of loose morals and most of them drank." To allow her daughter to go into such a place was "unthinkable" to Fanny Nightingale, society matron.

When, at the age of 31, Florence decided that nursing had to be her career or she would go into a decline, she made the plunge quickly, and emphatically, cutting herself free from family arguments and hysteria. She went to Berlin to work at Kaiserswerth. From there, she went back to London, and eventually, in 1854, to Scutari, to care for the sick and wounded during the Crimean War.

Florence Nightingale was tough. She had to be in trying, and often failing, to get what she believed to be right for suffering humanity.

Mrs. Huxley writes: "Today she is remembered first and foremost as the founder of the nursing profession in its modern form. Her thirty-eight ragtag and bobtail women, who coped with the shambles at Scutari, and the fifteen young ladies introduced in 1860 into St. Thomas' [Hospital], were the start of one of the greatest services to mankind. This was her achievement, and almost hers alone."

Florence Nightingale, the Lady with the Lamp, was an angel in bombazine.

G.M.S.

THE DIVINE YES. By **E. Stanley Jones.** Abingdon. Pp. 160. \$5.95.

This small volume by one of the 20th century's great missionary evangelists is his farewell to the church. Writing in the 14 month period between a debilitating stroke suffered in Oklahoma City and his death at his Ashram at Sat Tal in India, Brother Stanley, as he was affectionately known by many to whom he ministered in his 50 years of active endeavor for the Lord, has left us with a testimony to God's divine yes in Jesus Christ, even in the midst of physical decline and eventual death.

Part sermon, part testimony, and part diary, Dr. Jones book was compiled by his survivors, including his son-in-law, Bishop James K. Mathews of Washington, D.C., a leader in American Methodism out of which Stanley Jones' own ministry took root and flourished.

Spiritually deep, manifesting his own profound commitment to Christ and his personal application of the gospel to his own debilitating illness, Stanley Jones tells us of God's comforting and healing grace, even in the face of impending death.

At the time of his death, Dr. Jones was 89 years old, and for over 50 years had ministered throughout the world, but mainly in America and India. He was the author of over two dozen books, and preached more than 60,000 sermons.

This book is a worthwhile volume for any Christian, and especially for the preacher do I recommend it. Most of it is made up of short diary-type comments and excerpts which easily lend themselves to homiletic use. Brother Stanley knew that God was calling him to test in experience what he had preached about in theory for 10 these many years, and the wisdom and grace of God's Spirit is manifest in what he wrote in this last work.

The author of *The Divine Yes* has carved out a place for himself in the annals of the universal church as one of God's anointed servants in this century.

JOHN E. WAGNER
St. Paul's Cathedral
Oklahoma City, Okla.

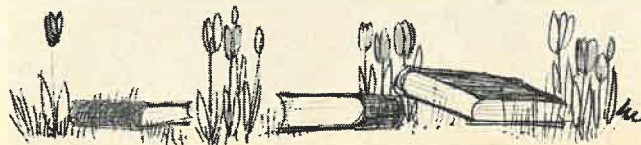
A BOOK OF LIFE. By **Martin Gray.** Seabury. Pp. 213. \$6.95.

Martin Gray was a man forced to discover life and to transcend self.

In *A Book of Life* he gives a frank, personal record of his unique experience with suffering, anguish, tragedy, happiness and peace. He has written it, he says, "in order to understand life, my own life" and "to give the beginnings of answers to questions every man asks himself" which perhaps would serve others in their need. Impetus to write this second book came from the response of the many who had read his autobiography *For Those I Loved* and been helped to go on living.

Coming from a background of Reform Judaism, he did not know clearly what it meant to be a Jew until the Nazis entered Warsaw. Engulfed in war at the age of 14, he became part of the Jewish resistance movement. Riding in cattle cars, imprisoned in Warsaw, fleeing death camps, rejecting execution and escaping Treblinka where so many of his family were doomed to die, becoming a soldier in the Red Army, he felt himself a small, necessary part of a great whole, his immortal people.

He pays tribute to his father who gave him strength and told him never to surrender, his mother whose gentleness stayed his hand when tempted to kill the defense-



less, and to the martyred men and women whose goodness kept them true to their faith and to themselves while being herded to their death. In the crucible of life, he saw the masks fall from the secure only to reveal them as they were. Some became beasts of prey; some cowards; some who may have been criminals sacrificed their lives that others might live. All gave him courage to fight and live to be a witness.

He survived the war and came to America to seek his fortune. Successful in business, he found ten years of happiness with a wife. In France where they had settled he again fell victim to great tragedy when a forest fire claimed her life and those of their four children.

Months of anguish and torment followed. One day, experiencing the union of man and nature, and the whole they form together, he was inspired to create the Dina Gray Foundation for the prevention of forest fires. He now gives his life to this endeavor.

Martin Gray is a voice among too few voices who survived the holocaust of the Nazi regime when six million Jews were exterminated. His book is a testament to the strength of the human spirit. Interspersed throughout its pages are words of wisdom gained from insights into life, into human personality, and a society headed towards an abyss which, he feels, must be prevented by action.

Martin Gray is a humanist in the most complete sense of the word. His is an experience that will give rich meaning to the Christian gospel in these times.

ESTHER J. BURGESS
Trinity
Newton Centre, Mass.

Booknotes

An unusually attractive and well edited series of paperback Christian classics is being produced by Abbey Press, of St. Meinrad, Ind. These ten volumes are now available, at various but relatively low prices, in the following order of their publication:

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IMITATING CHRIST, trans. from the *Dictionnaire de Spiritualité*.

PATHS TO CONTEMPLATION.

CELIBACY FOR OUR TIMES.

THE MYSTICISM OF THE CLOUD OF UNKNOWING, by William Johnston.

THE RELIGIOUS EXPERIENCE OF GOD AND HIS DISCIPLES, by Jacques Guillet, S.J.

THE DEPTH OF GOD, By Yves Raguin, S.J.

As Others See It

I read with interest the ramblings of Fr. Seitz [TLC, March 16] on Prayer Book revision and ordaining of women and have been reflecting on his conclusions for the past several days. He concludes that no schism will occur with a new Prayer Book or with the ordaining of women, but that the majority of the people of the Episcopal Church will simply drift away leaving the empty shell to collapse into a pile of dust.

What a terrible judgment this will be upon the priesthood if it should happen! For as the leaders and pastors of the church most directly associated with the people, it has been to us that they have had to turn for what they have learned, and to teach that the Book of Common Prayer and gender are the only things holding the Episcopal Church together is not only a distortion of the ethos of Anglicanism, but it grossly undersells the Episcopal Church as to its vitality and endurance. As far back as 1958 at Lambeth, bishops meeting from all over the Anglican Communion declared that the BCP was no longer the unifying force for the Anglican Church and the thought occurred to me that perhaps it *never* was.

Along with that thought was the supposition about what things would have been like for Anglicanism if there never was a BCP. It seems like heresy to suggest it, but suppose Cranmer never wrote a Prayer Book? What would have happened to the Church of England or its daughter the Episcopal Church?

First of all, up until 1549 there was no Book of Common Prayer — yet the Church of England had already existed for almost 1500 years. We all know it was planted in England prior to the 2nd century. By the 6th century it was still strong enough to resist absorption by St. Augustine's Roman mission. It went on to produce St. Anselm in the 11th century. It produced Becket in the 12th century and within a few short years of Becket under Stephen Langton produced Magna Carta. Soon afterward a whole catalogue of names appeared on the scene which deepened the vitality of Ecclesia Anglicana: Roger Bacon, Thomas of York, William of Ockham, John Duns Scotus and Wyclif, to name just a few — without benefit of a Book of Common Prayer! The church without Prayer Book was even strong enough to withstand the whole turmoil of Henry VIII. And then the BCP was enforced upon the church by force of arms.

What has happened to the Church of England since the coming of the BCP? The answer according to the history books is "very little." To quote J. R. Moorman: "The attitude of the church in England to the vast changes which were taking place all over the world was largely one of indifference." Notable names became a matter of exception rather than rule. Against such names as Keble and Hooker we have to place the loss of Cardinal Newman to Rome and the Wesleys to Protestantism. It is true we have the works of Maurice and the Oxford Movement, but all this has been a sputter in a Church of England which has failed to reach the masses even if it has become the last word in dignity and properness. Its historical and liturgical beauty grabs few except the historian. Its effect, or lack of it, on the everyday life of Great Britain is a matter of record.

The history of its American counterpart has not been much better. The Episcopal Church has consistently failed to grow at a faster rate than the population. Since the turn of the century, the Episcopal Church, for the most part, has had the poorest attendance and the worst level of giving of almost any denomination in this country. It seems to be failing to reach people in any great number, despite its magnificent theology, its concern for moral and ethical responsibility, and its sense of fair play and intellectual honesty.

Perhaps the problem of the Church of England and the Episcopal Church has been the BCP all along. Maybe a fair question to ask is what this church would be like if we had *not* had a prayer book. A good argument *could* be made that instead of reaching only 4% of the English people it could have reached 60%, and in this country instead of growing at only 2% a year, it could have grown at the rate of 15 or 20% a year.

Maybe the Prayer Book has actually kept the sleeping giant asleep in this country. Just maybe, now that we might actually do away with the rigidity of the BCP we could create a climate in which the giant may wake up. I say, let's get a new Prayer Book. It might wake the Episcopal Church up. If it doesn't, the worst that can happen is for the Episcopal Church to continue to sleep its way into eternity.

(The Rev.) PETER E. VAN ZANTEN
Grace Church
Carthage, Mo.

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LETTERS

Continued from page 4

correct "language"). I doubt those discussing how evangelism should be carried on are winning as many souls as those who just continue to love and share as our Lord leads them. Interestingly, in my own experience anyway, I have found that the sharing and loving seems to be done mostly by the laity and the talking about it done mostly by the clergy.

There are a number of evangelical movements within our church, most of them led by the laity: Faith Alive, Cursillo, Charismatic Renewal, etc. Please do not discount these works that our Lord's people are doing by giving them a short news item space and then continuing the editorials about a lack of evangelism. Instead, please investigate editorially the things that *are* being done. We can all learn a great deal from them.

Let us praise our Lord in all things, including the thousands of people in the Episcopal Church, laity and clergy, who are actively involved in evangelism on neighbor to neighbor, congregational, diocesan and national levels. To discount these, our brothers and sisters in Christ, is to cast them aside, even as they cast their nets and are fishers of men for our Lord and Savior, Jesus Christ.

Lois T. SMITH

Phoenix, Ariz.

Empowerment

As one of the old fuddy-duddies who, according to some innovation activists "need to be dragged screaming into the 20th century," I still maintain my right to "speak up in meeting." And I am "rubbed the wrong way" by one of the "in" words which has come to the fore since the inception of the late unlamented (by me) GCSP, namely "empowerment." Food for the hungry — yes! Clothing for the naked — yes! but — power for the protesters, guns for the guerrillas — never!

The apostles were given power to forgive sins, to treat illness, in the Master's name; but I fail to find where they were given any political power.

WALTER K. BELT

Newport, Ore.

In Defense of ECSA

Lester Kinsolving's "Look at ECSA" [TLC, Mar. 30] was as scant and frantic as his long distance call to me the day before Christmas Eve (I was away at the time and he in New York). I carefully explained to him that ECSA in all its 19 years had never been a one-man operation, that I am the sole paid staff and that all the other members volunteer their time and work.

Kinsolving's perceptions of South Africa do not merit those of a serious newsman. A reporter intent on examining the plight of political prisoners would do other than rely on the jailers. Hundreds of South Africans — and citizens of Namibia, that country South Africa occupies in defiance of the lawful authority, the United Nations — are imprisoned and detained and are shifted about at the whim of the police apparatus. As a former chaplain and one in holy orders, Kinsolving had a pastoral obligation to try to

ascertain their whereabouts and treatment and make known his findings on these prisoners of conscience.

He could have exercised investigative zeal by following in the footsteps of Judge William Booth, whose visit to Leeukop Prison produced a view of South Africa's prison system incisively at variance with Kinsolving's. Kinsolving could have gone to the Bantu Commissioners Courts (Judge Booth was arrested in one) where a thousand African men a day are sentenced for violations of the Pass Laws, a system of control which makes South Africa itself the greatest prison of all for the country's 17 million blacks. He could, as did Judge Booth, have visited resettlement camps in which tens of thousands of "superfluous" Africans are dumped and where in that land of inordinate wealth men, women and children are dying of starvation.

Perhaps Kinsolving might, through the courtesy of his hosts in the Department of Information, have been able to speak with Nelson Mandela on Robben Island and to have begun to understand the reasons for armed warfare against what the South African Council of Churches calls that society's "primary, institutionalized violence."

Since Portugal's surrender of its African empire to determined liberation movements, the South African regime is desperately trying to shore up its defenses. Central to this strategy is a major effort to inveigle the United States of America into all-out support, the chief responsibility of the South African Department of Information.

WILLIAM JOHNSTON
President, ECSA

New York City

Lester Kinsolving criticizes Episcopal Churchmen for South Africa [TLC Mar. 30] for concentrating our attention on one area of Africa while greater evil is afoot elsewhere. That is like condemning doctors who specialize in cancer research because heart disease or malnutrition kill more people. ECSA has focused on those parts of Africa where a white minority, whether colonial or indigenous, has ruled and oppressed a black majority. Such oppression may not be as dreadful as the gruesome slaughter of blacks by blacks in Uganda and elsewhere. But Amin is not controversial; no sane American supports him. Kinsolving is apparently suggesting that Americans should look tolerantly on the racist and oppressive regime in the Republic of South Africa. That illustrates well the need for ECSA.

ECSA was formed to support Anglicans, both clergy and lay, who were prepared to witness to the brotherhood of all men in Christ in a circumstance where such witness was considered revolutionary and where it became increasingly illegal. South Africa does not do silly things like Mobutu's changing the date of Christmas, but it has tried, banned, and exiled Anglican leaders, closed a seminary, and in numerous other ways impeded and harassed our sister church.

For an understanding of why we have supported some of those who have resorted to violent forms of protest in South Africa, I recommend that Mr. Kinsolving read Nelson Mandela's speech at his 1964 Rivonia Trial. It is a remarkable document, written by a man of superior intelligence and ideals. I hope these will survive his long incarceration on Robben Island and that he will one

day emerge (as Nehru, Kenyatta, and others emerged from white men's jails) to become a leader of his people.

I can assure Mr. Kinsolving that ECSA is no one's propaganda tool — our point of view is our own — but we would caution him about unwittingly serving as a tool of the South African Department of Information.

ANNE O'BRIEN
Treasurer, ECSA

White Plains, N.Y.

Are We Crumbling?

I was interested in the Rev. Gilbert Dent's letter [TLC, Mar. 23] describing the Philadelphia ordinations as a knock-out blow to the "crumbling Episcopal Church." We are not crumbling. We are in trouble, but we are not going to die. We are going to live. We shall have to concentrate some of our energies on recovering our health in order to serve another day. As part of the healing process, I propose the following course of action.

Since we are highly oversupplied with clergymen right now—13,000 for 8,000 paid positions, and a net increase of 150 seminary graduates every year, thus adding greatly to our problem in a sensitive area, the sensible thing to do is: (1) Close all our seminaries for two years. (2) Declare a moratorium on

all ordinations for two years. (3) Retire our clergy after 35 years instead of 40 years.

I know our seminaries are all private institutions, and are not under church control. But maybe if they realize how bad the crisis is, they might cooperate. Thirty years ago, E.T.S. had 60 in the student body. Today the number is 160. Isn't it time we woke up?

Of course we cannot call off absolutely all ordinations. There will be some places where they are necessary. But they could be treated as exceptions.

And as for the earlier retirement of our clergymen—that would have to be worked out within the limits of what is financially possible.

These are not times for us to be fighting among ourselves. Like so many other times in the history of the church, this is one of those periods when we had better work together, or our beloved church may not survive.

(The Rev.) WALTER P. HURLEY
Christ Church
Harwich Port, Cape Cod, Mass.

What Rules the Church

Since when does public sentiment, rather than canon law, rule the church? Why is it more important to follow church law when revising the Prayer Book than it is to follow canon law when ordaining? The Prayer Book

is man-made from scripture; it is subject to change. Ordination is God-made from scripture; it is not subject to change according to the priesthood of Christ.

Our Christian education is sadly lacking when what we "want" and "demand" is structuring the issues, and when opinions and emotions are replacing theological truths. God help us all in 1976 at General Convention if the servant thinks he's above his master. The shepherd's crook was made for support and guidance, not for rapping the sheep on the head, although it could very well be used for slaying the serpent.

MARLIS BREISCH

Eau Claire, Wis.

De Profundis Revisited

The editorial entitled "De Profundis Revisited" [TLC, Apr. 13] was magnificent. Right on target. Let them who have ears to hear, hear.

(The Rev.) PEDER G. BERDAHL
St. Timothy's Church
Iola, Kans.

Persons

Referring to your discussion of personality [TLC, Apr. 13], almost all of us are mere creatures; only those who have received the grace of divine love are truly persons.

F. T. ARMSTRONG
Cambridge, Mass.

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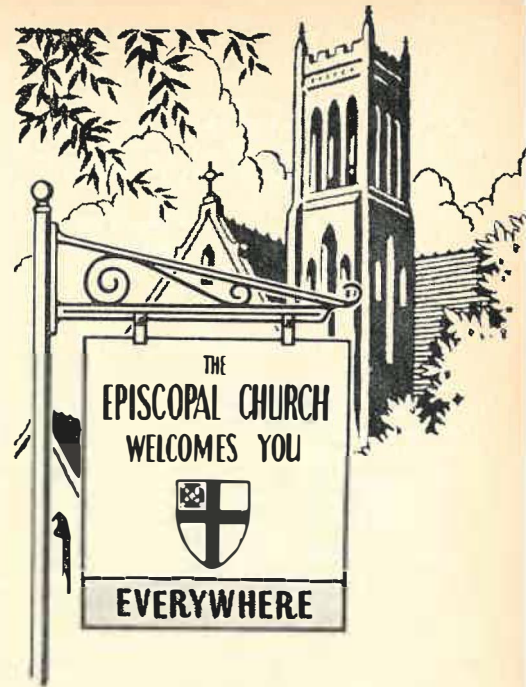
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EP 5:15; Sat HC 9

ST. AUGUSTINE'S 333 Madison St.

The Rev. Harry Yann Nevels, v
Sun HC 8:30, 10:30, 12:30 (Spanish)

INTERCESSION Broadway at 155th St.

The Rev. Frederick B. Williams, v
Sun HC 8, 10:30, 1 (Spanish); Mon, Wed, Fri HC
12; Tues, Thurs, Sat HC 8:30

ST. LUKE'S 487 Hudson St.

The Rev. Ledlie I. Laughlin, v
Sun HC 8, 9:15, 11; 1st Sun HC 8, 10; Daily, ex
Thurs & Sat HC 7:30; Thurs HC 8:45, 6:15. HS 12;
EP 6

ST. PAUL'S Broadway at Fulton

The Rev. Robert C. Hunsicker, v
Sun HC 8, 10; Daily MP HC 8; Mon-Fri HC 12:05,
1:05, EP 3:30. Sat EP 1

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

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun 8 HC, 11MP (1S HC)

RICHMOND, VA.

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

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.