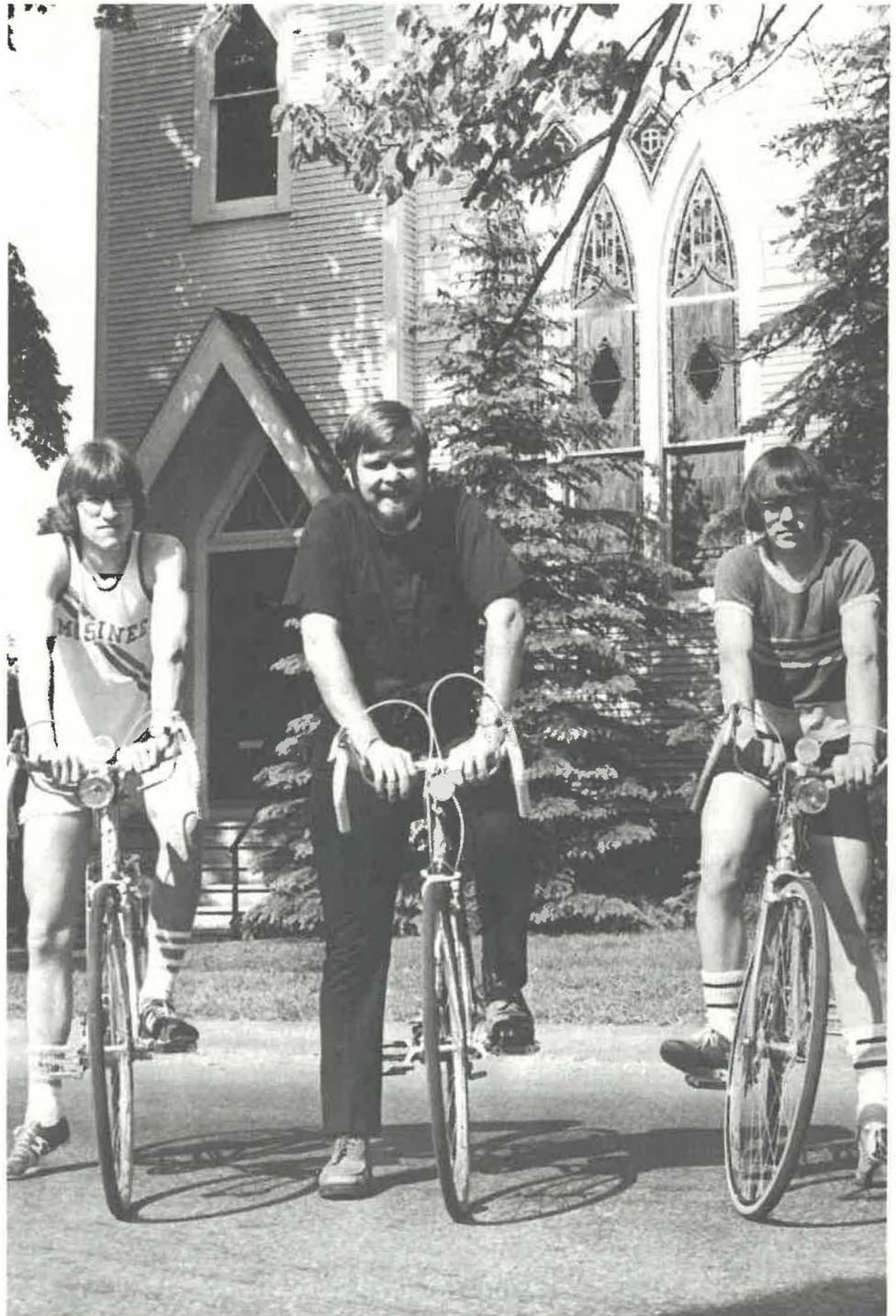


The Living CHURCH

**Fall
Book
Number**



Steve Janz (left), Fr. Wallis, and Gary Klotzbuecher: In Merrill, Wis., a vicar and two acolytes commemorate a trip made weekly at the turn of the century [see p. 8].

AROUND & ABOUT

With the Editor

A remark of Frank Sheed just came to mind as some of us were mentally putting together this fall book number of TLC: "Many a book is of less value than one of its phrases," he said. That must be the verdict, born of experience, of anybody who really reads at all. Any book is well worth the time it takes to read it, or the price it takes to



buy it — even at today's cruel and inhuman prices, if it contains one phrase or line that will redemptively haunt, or at least delight or excite, the mind of the reader for the rest of his days.

My first vivid experience of this took place full fifty and two years ago at this very season, when I was a freshman in high school and we were reading *The Lady of the Lake*. The book is not a one-precious-liner by any means; it has many of those unforgettable gems. But the one that gripped me then, and holds fast and forever the eye of my rapt memory, comes in that confrontation scene between Fitzjames and his mighty antagonist: "These are Clan Alpine's warriors true; / And, Saxon, — I am Roderick Dhu!" It still quickens the tired blood.

Here are a couple of interesting quotes from a new book (James K. Fitzpatrick's *Jesus Christ Before He Became A Superstar*, published by Arlington House). The first is this one, from G. K. Chesterton's *Lunacy and Letters*: "A piece of peculiarly bad advice is constantly given to modern writers, especially to modern theologians: that they should adapt themselves to the spirit of the age. If there is one thing that has made shipwreck of mankind from the beginning, it has been the spirit of the age, which is always exaggerating still further something that is exaggerated already."

Fitzpatrick adds this as his own comment: "If it were not so serious an issue we could make great fun of updater attempts to keep up with the times. They are always two steps behind. They have been telling us for years now that we must be willing to rid the Gospels of the otherworldly element in order to make

them 'relevant' to modern man. And where has the world gone in the meantime? In the opposite direction. Flying saucer cults, witchcraft, astronauts from other planets building Inca temples, ESP, Uri Geller, *The Exorcist*, Tarot cards, I Ching, yogas, Rev. Moon, Carlos Castenada's shamans, athletes turning Muslim, the revival of dowsing, Zen, Krishna chanters, and resurgent Pentecostals have all, it seems, become as American as apple pie to a generation that has seen, through a distorting prism, that man needs more than electric hair dryers, stretch pants and subsidized rents at a swinging singles' apartment on New York's East Side. But here come our progressive Christian updaters telling us that we had better tone down all that stuff about walking on water and healing lepers. Not only, as Chesterton warned, did they end up exaggerating what had already been exaggerated beyond reason, but they did it at the wrong time for the wrong people and in the wrong country."

By the time you read this, the General Convention will have acted, one way or the other, on the issue of women's ordination. What I'm about to say is not intended to influence any deputy's vote, or for that matter any individual's opinion on the subject; but I am constrained to respond to a statement made recently by a prominent advocate of women priests. Concerning the traditional argument that because God is revealed to us in Christ as our Father, and that therefore the Christian priest should be a man so that he thus sacramentalizes God's fatherhood to us, she said that the trouble with this argument is that it is based on a metaphor, and it is a mistake to treat a metaphor as "real." (I quote her from memory, but she used the word "real" in that way.)

So — "father" as a word descriptive of God's nature and his relationship to us is metaphorical. No problem there, for me, because, in the final analysis, can any human word be applied to God that is not metaphorical when so used? But the right question to ask is not whether the metaphor is "real" but whether it is "right" — the right one. For Christians, the ultimate authority on that question is he who said "He that hath seen me hath seen the Father."

We appeal to him; we rest our case.

The Living Church

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October

3. Sixteenth Sunday after Trinity/Seventeenth Sunday after Pentecost
4. Francis of Assisi, Friar
5. William Tyndale, P.
9. Robert Grossetest, B.
10. Seventeenth Sunday after Trinity/Eighteenth Sunday after Pentecost
15. Joseph Schereschewsky, B.
16. Hugh Latimer, Nicholas Ridley, and Thomas Cranmer, BB.

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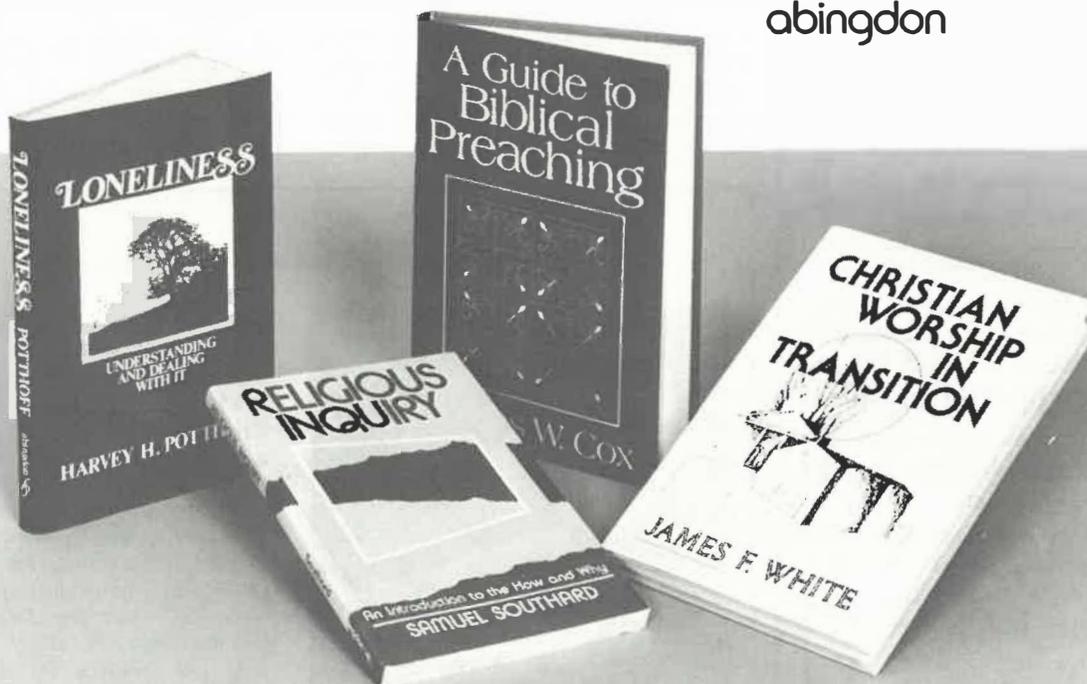
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No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right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

The Escape Clause

What a shock it was to read the ghastly phrase, "Heal me, if it be your will" on page 461 of the Draft Proposed Prayer Book under the heading "Prayers for use by a sick person."

God's will for man is perfect health. The whole body is a testimony to God's willingness, yes, eagerness to heal. If healing is not God's will, then every doctor is working toward that which is contrary to God's will. All disease is a challenge to God's will and power.

While a fundamental of the Christian faith is that part of the victory of the cross is that suffering can be completely transformed by being offered to God and being taken up into the fellowship of Christ's redemptive sacrifice, yet it would be a dreadful limitation of the power of God's love were suffering from *disease and sickness* necessary for the redemption of man.

Suffering is bound to be the lot of a true Christian. If we lay hold of the Master's hands the nails will pierce ours, too. But there is nothing necessarily Christian about suffering from disease and sickness. Christian suffering is the suffering consequent upon trying to be Christian, not suffering consequent upon being diseased.

Jesus never used the escape clause "if it be thy will" in his prayers for healing. The prayer in the garden of Gethsemane was a prayer of commitment, not a prayer of resignation, and it was vicarious suffering that was involved in this situation.

Sickness, to Jesus, was a discord in God's fair creation, an evil thing — a physical evil, just as sin was a moral one. "He rebuked it," we read, just as he rebuked the demons. Furthermore, Christ reproved every question of his unwillingness to heal. He always threw the responsibility of anyone remaining unwell on the person's unbelief, or the unbelief of his surroundings, or his generation, and never on God's unwillingness to heal. "Dost thou believe?" was ever his attitude. Never did he say, "If it be God's will to heal, prayer will be answered." Rather it was, "Prayer must be answered because it is God's will."

(The Rev.) ALFRED W. PRICE
Island Heights, N.J.

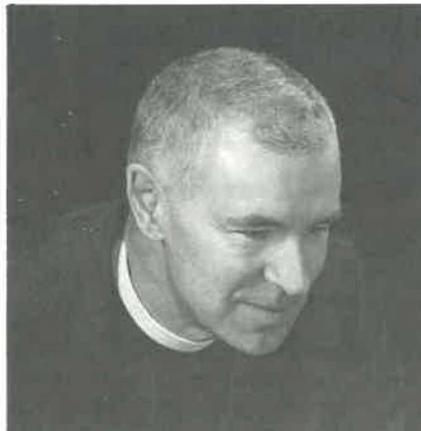
The Bertrand Russell Quote

The issue raised by the Bertrand Russell quote [TLC, Aug. 29] was resolved for me that very Sunday in a discussion after mass. I have struggled for years with the seeming conflict between mind and faith, or what is the role of mind in Christ's kingdom?

The answer, simply, is to perceive the Gospel, which contains all things necessary to salvation, believe it, and act upon it.

Lord Russell, of course, worshiped his mind through its products and those of others distracted by the conspicuous development of empiricism since the 18th century. My education, too, paid me premiums for rational development and little or nothing for intuitive, emo-

Our Apologies to Fr. Wickersham



Fr. Wickersham

In our issue of September 19th, on page 12, we intended to publish a picture of the Rev. George W. Wickersham II, rector of St. Luke's Church, Hot Springs, Va., and author of the article "French Baptism." Instead, due to an error made by our printer, the real Fr. Wickersham did not appear although the photo did depict one of the French priests mentioned in the article. Our apologies to Fr. Wickersham, to all of our readers and his friends, for an error not really ours, but since it occurred in this magazine, we owe all concerned an explanation.

tional, and spiritual development. A heretical axiom of secular materialism is the idolatry of the human mind in the Greek tradition: if you can't think it, it doesn't exist. The declared objective of such scientism is the "rationalization" of everything, the imposition of human thought on all being.

Even if this were possible, theology teaches us it would be undesirable because our minds are disordered by our loss of supernatural grace in Eden. Were Russell to have laid hold on its restoration in Gethsemane, he might have hoped his arrogance would soften (Had he read his Sophocles?) into humility. "Thou shalt love the Lord thy God with all thy . . . mind."

The Church teaches no fearful fundamentalism, either. The world is ours to explore and enjoy, but always subordinate to our Lord's glory, or reap fatal results. Likewise, the human mind is natural, not worthy of worship, and, as nature's most complex development, capable of the greatest good, the vision of its author, and the greatest degradation, such as claiming unto itself the right to the power of life and death, in cases, for example, of abortion or euthanasia. Indeed, the function of revelation is to relieve us, our fickle, feeble, self-serving mentalities, from having to do everything. The infidel has to decide whether to save the mother or the child, whether to save the old person or the bank account. Our minds are incapable of it. So the Father, benevolently, gently, graciously, tells us which. In faith let us be that dependent and stay out of the path of the Bertrand Russell, who would give us a perfect zoo "for our own good."

JOHN BRAINERD

Denver, Colo.

Weakness or Disease?

Many years ago, after a fairly successful ministry covering more than 20 years, I was threatened with deposition by a bishop who believed alcoholism to be a moral problem, a weakness that could be corrected by the use of will power.

To find this gross misunderstanding of alcohol addiction reflected in the Draft Proposed Book of Common Prayer is most disturbing, to say the least. In the prayer (No. 55) "For Victims of Addiction" (page 831) is the phrase, ". . . strengthen their wills that they may overcome their weakness."

Alcoholism is not a weakness, but a disease, so declared 20 years ago by no less an authority than the American Medical Association.

As a nation we have come a long way in our knowledge and understanding of alcohol addiction. One might hope that the church was better informed about its foremost pastoral problem than to

foster misconceptions of it in its official (proposed) formularies, namely, the Book of Common Prayer.

(The Rev.) JAMES T. GOLDER
Director, Recovered Alcoholic
Clergy Association

San Francisco, Calif.

To Church Musicians

I address this letter to all church musicians. As one with experience in the chancel as organist and singer and more recently in the pew, I urge all musicians planning their music for the year to consider this pronouncement:

we err greatly in taking festival services away from the congregation and making them a showcase for the musicians, or a dialogue between choir and priest, and/or a defense for the music budget!

The laity does not attend these festival services to observe. We all go to participate, to refresh, to join the rest of the church in worship and rejoicing. But if all that the congregation is allowed is an occasional "amen," oh dear! Where is the belonging?

A singing congregation is a high compliment to church musicians. Encourage it. Restrain the desire to pro-

(Continued on page 19)

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BOOKS

Worker Priests

CASE HISTORIES OF TENT MAKERS. Ed. by James L. Lowery, Jr. Morehouse-Barlow. Pp. 83. \$3.50.

There was a time in the Episcopal Church when canon law frowned upon those who were not involved in the "full-time" parish ministry. And even now there are vestiges of these old ways — which look upon the "tentmaker" and "moonlighter" as second class citizens in the ministry. But in this book we find 24 brief descriptions of "worker-priest" ministries by those in that ministry.

In the same breath, so to speak, the writers express their desire to be more involved in the life of the parish church or mission and at the same time rejoice in the fact that they can minister in their chosen vocations. In every case a living ministry takes place in their secular employment.

There is a good, and all too brief, introduction by Urban Holmes and good epilogue by Lowery. Disappointing is the fact that there is no bibliography or references (people and places) for followup.

(The Rev.) DONNE E. PUCKLE
Grace Church
Lake Havasu City, Ariz.

Filling a Need

PRAYER POWER. By J. Moulton Thomas. Word. Pp. 146. \$3.50.

Prayer Power is organized into two sections. The first is personal and deals with the gospel: Jesus himself. A needed distinction is drawn between theology, where God is our intellectual problem, and religion, where we are God's problem. The author then proceeds to consider the purpose of prayer and some obstacles that may not keep us from saying prayers, but do shield us from God's Holy Spirit and from honest relationships with others.

The second section is divided into three topics: prayer power for families; prayer power for the clergy; and prayer power for the church. Here Fr. Thomas gets to the heart of the matter: How do I grasp the handle of praying with power in my relationship with God, my family, and other Christians?

Many clergymen (and I have been in this damnable situation) long for the courage, the honesty, and the "know how" to pray with their family — it is not easy. It is just as threatening to be asked to lead other people in small groups into a prayer life that will

change lives and help them to become changers in a world that needs changing. Most of us clergymen shy away from such a ministry and poor-mouth these priestly expectations with blasphemous rationalizations.

Without reservation I can recommend this excellent book to the ordained minister seeking skill in this area. Congregations long for a priest who will lead the people into becoming pray-ers and does not simply lecture to them on liturgics.

With equal enthusiasm I can endorse *Prayer Power* for families (especially husbands and wives) and for groups in a congregation who are earnestly trying to make prayer work in their lives.

I say all this for the concluding



chapter "takes us by the hand" and leads us step by step in structuring a small group prayer gathering. For an illustration, the chapter makes use of the preceding chapters and by implication and example this same process can be used with other books, including the Bible and the Prayer Book. In brief, I am happy to have this book. I only wish I had had it when I began my marriage and my ministry. Fortunately God's Holy Spirit is patient with those who come at the eleventh hour!

(The Rt. Rev.) WILBURN C. CAMPBELL
Retired Bishop of West Virginia
Mount Nebo, W.Va.

"Fictitious" Fact

THE LAST DAYS OF DIETRICH BONHOEFFER. By Donald Goddard. Harper and Row. Pp. 245. \$10.95.

I can well remember the impact that Dietrich Bonhoeffer's *The Cost of Discipleship* made upon me as a junior seminarian. Here was a "real-time" saint, a person who spoke eloquently of the death of self for his Lord and whose final cross was a hangman's noose. And yet, when I fleetingly referred to Dietrich Bonhoeffer in a sermon some years later, several people came up to me, people who really should have known, and said "Dietrich who?"

Donald Goddard has attempted to remedy that situation by writing some-

The Living Church

thing his publisher calls a "portrait — an imaginative reworking of the source materials." So it's not quite fiction, but not necessarily fact either, and therein lies the weakness of the book. It calls to mind the problem clergy have on occasion trying to convince people that, although *The Robe* or *The Silver Chalice* or some other such "popular" religious book may be interesting, exciting and cause deep reflection, it isn't necessarily true and the inaccuracies can often be grievous indeed.

The author suggests in the brief introduction that his central purpose is to direct the reader to Bonhoeffer's own writings, particularly the *Letters and Papers from Prison* — of which there are numerous quotations in the book — but I can't help but feel that to be a fallacious argument for writing "fictitious" fact and thereby trivializing the reality.

One further caveat: the price is truly outrageous.

(The Rev.) HEWITT V. JOHNSTON
St. George's Church
Belleville, Ill.

Excellent Scholarship

JOHN CALVIN: A BIOGRAPHY.
By T. H. L. Parker. Westminster. Pp. 190. \$10.95.

"John Calvin whose peculiar fad/ It was to call God murderous/ Which further led that feverish lad/ To burn alive the Servetus." This rhyme of Hilaire Belloc still represents many present-day attitudes toward the Geneva reformer, and we still know Calvin's part in the murder of the heretic far better than we do the doctrine of God that might explain Calvin's behavior.

In recent years, historians have given us quite a different picture of Calvin, one more scholarly as well as more sympathetic.

Each generation of historians, of course, asks its own questions of the material it examines. Hence, T. H. L. Parker, a noted Reformation scholar at the University of Durham, writes the first major biography in forty years in light of new Roman Catholic interest and respect, and in the wake of Karl Barth's rediscovery of Calvinist theology. His biography, excellent in its meticulous scholarship, is obviously aimed at the specialist, not at most laymen, and the novice reader might want to skim the lengthy sections on French and Swiss politics and on school curriculum.

Calvin comes through, in Parker's words, as "a doctor of the catholic church," a man whose central doctrine was not predestination but the Incarnation ("flesh from our flesh, bones from our bones," Calvin wrote of

Christ), and whose theology was "a theology of the sacrament." In his sermons, and he could preach some 342 on the Book of Isaiah alone, Calvin stressed "not the threats of perdition, but the promises of eternal life; not the wrath of God, but his goodness and mercy; not the denial of man's merits, but the assertion of Christ's merits."

From Calvin's early contacts with Archbishop Cranmer (who he hoped would call a general evangelical council) to his doctrine that the Word of God centers on Christ, not Scripture itself, Parker's coverage contributes to the accuracy and reflection upon which any genuine ecumenical movement depends.

JUSTUS D. DOENECKE
New College of the University of
South Florida
Sarasota, Fla.

Stimulating Overview

T. S. ELIOT. By Stephen Spender. Viking. Pp. 254. \$8.95.

This is not the sort of book to keep at one's elbow while reading T. S. Eliot; it does not follow him line by line. It will greatly help one who has read some Eliot to see the sense and common qualities of what he has read, as well as encouraging further sympathetic reading. Stephen Spender offers reflections on Eliot's work, poetry, prose and drama, drawing on his experience as a poet as well as sharing illumination from his friendship with Eliot. He gives primacy to the poetry, treating the rest of Eliot's work as a generalizing elaboration of it.

There is no discussion of what must seem to the beginner Eliot's most perplexing technique: the presence throughout his verse of unannounced quotations of other writers. Spender implies some answers to this in his description of Eliot as having a "ritualist sensibility." Iterated and related themes of Eliot's verse and critical writing are those of time, tradition and civilization. Eliot thought of contemporary civilization as the decadent sum of past civilizations, tradition as a spiritually nourishing survival from a healthier past and time as the medium of exchange between them. In the preservation of social, political and spiritual rituals of the past (essence of tradition), Eliot saw the renewal of the 20th century. And presumably in the preservation of past writing in his verse, Eliot was serving the hoped-for renewal of his own art.

Spender is most successful where, one suspects, his sympathies are least engaged, that is in plotting the effect of Eliot's religious beliefs on his poetry. There instead of advocating he can be

Continued on page 16

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Israel: it's amazing how clear this emotionally charged subject becomes when it's stripped of sensational interpretations.

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The Living Church

October 3, 1976
Sixteenth Sunday after Trinity/Seventeenth Sunday after Pentecost

For 97 Years
Serving the Episcopal Church

LONG ISLAND

Cathedral Centennial Observed

The centennial celebration of the Cathedral of the Incarnation, Garden City, included a visit from the Archbishop of Canterbury, the Most Rev. Donald Coggan.

The archbishop, a recognized biblical scholar, met with Episcopalians and others for an evangelism conference held at Cathedral House. He also preached at a service of evensong of thanksgiving in the cathedral.

Dr. Coggan last visited the diocese in 1967 for its centennial.

The idea for the cathedral was conceived in 1876 by Cornelia Stewart as a memorial to her husband, Alexander, who founded Garden City as a planned community in 1869. The church's cornerstone dated 1876, was laid June 28, 1877. Along with this structure, consecrated in June, 1885, Mrs. Stewart also built the three adjacent buildings — the two cathedral schools and the bishop's house.

THE COVER

Ride Commemorates Pioneer Priest

Bicycling from Merrill, Wis., to Mosinee, turned out to be an easier four hour trip than the Rev. Charles Wallis had anticipated. But, he reported, his two companions, Gary Klotzbuecher and Steve Janz, seemed to be in better condition for the 30-mile ride.

All three, vicar and acolytes, of the Church of the Ascension, Merrill, made the ride in commemoration of a similar trip made each week by the Rev. Frederick Waldo Barker as he ministered to Episcopalians in the area during the early years of this century.

Fr. Barker intended to be an architect, but after a short time at this work he entered Western Seminary (Seabury-Western) to study for the priesthood. He went to Merrill in the fall of 1900.

He also held services in Mosinee, and rode his bicycle there every Sunday afternoon, when roads were passable. In severe weather, he made the trip on Tuesday.

In addition to these two congregations, the priest had charge of St. Bar-

nabas' Church in Tomahawk, and at times he went as far afield as Arbor Vitae and Junction City taking the sacrament to churchmen wherever he found them.

This pattern of serving took its toll. According to the March 3, 1908 *Merrill Advocate* Fr. Barker died "immediately after undergoing an operation for the removal of an abscess that had formed in the ear and from which blood poisoning had developed. Septic meningitis is the medical term for the disease which was the immediate cause of death."

Apparently developing the inner ear infection immediately after a return trip from Mosinee, Fr. Barker had the ear lanced. It was believed that the lance used was supposedly unsterile causing the blood poisoning. The abscess had already penetrated the brain and Fr. Barker died immediately after surgery.

As a testimony of their love for the priest, people from the surrounding areas attended the funeral in Merrill and a special train was run from Rhinelander to Tomahawk for a memorial service held there.

Fr. Barker is still remembered for his service to the communities. The *Advocate* said of him: "He loved all people, he loved the hills and the woods and the river..."

ORGANIZATIONS

ECD Meets

Preaching at the 96th annual Episcopal Conference of the Deaf (ECD) held in Lynchburg, Va., the Rt. Rev. William H. Marmion issued a call to observe three "musts" for "Christian citizens of this republic" — we must "dedicate ourselves to democracy," we must rededicate ourself "to the ideal of liberty and justice for all," and we must rededicate ourselves "once more, privately and publicly, to moral rectitude and ethical conduct."

The bishop gave his sermon at the convention eucharist. Celebrant was the Rev. Roger Pickering, vicar of All Souls' Church, Philadelphia, and president of ECD.

Featured at the service were mission banners, a mime group, and a deaf choir. Clergy from all parts of the country attended.

Fr. Pickering who spoke at the convention dinner, noted that the mission of the ECD is to "speak with boldness the Word of God in such a way that the deaf will hear it, with the help of the church at large, and beyond that, each other."

The conference organization is an association of Episcopal Church workers whose purpose is to spread the Gospel among the deaf and acts as a central clearing house concerning all aspects of work among the deaf.

Fr. Pickering invited the conferees to All Souls' for the first Sunday in October to observe the 100th anniversary of the first known ordination of a deaf person. The Rev. Henry Winter Syle, ordained Oct. 8, 1876, was the first vicar of All Souls'.

EPISCOPAL CHURCH

Black Panthers Receive Grant

The Community Action and Human Development Commission (CAHD) of the Episcopal Church has approved a third grant to allow the Black Panthers of Winston-Salem (Diocese of North Carolina), to operate a free ambulance service.

The grant is for \$10,000 and an additional dollar for every one the Panthers raise up to a maximum of \$5,000 more from the church.

Begun in January, 1974, with a starter grant of \$36,000 from the Episcopal Church, the ambulance service received a second church grant of \$5,000. The service was suspended in January, 1976, because there were no funds to pay for insurance.

CDO Praised

About 95% of the respondents to a request for information on attitudes toward the Clergy Deployment Office indicated approval of efforts in supplying lists of vacancies to the clergy.

The Rt. Rev. David Thornberry, chairman of the board for clergy deployment, sent a letter to 8,500 active clergy asking them their opinions of the CDO.

According to the office, "hundreds of clergy" responded to the bishop's request.

However, about 50% of the respondents indicated they were not aware of

all the services available from the CDO.

Members of the CDO board and staff plan to respond to the letters as they are able.

The Rev. Roddey Reid, Jr., has been executive director of CDO since its opening in 1971.

JEWIS

Innovative Education Program Begins

Rabbi Nathan H. Zwitman of Key West, Fla., has begun an innovative program at Congregation B'nai Zion to keep young people interested in Jewish education following their Bar or Bas Mitzvahs. It includes two years of post-ritual requirements for young people who undergo the ceremony to celebrate their acceptance of adult Jewish responsibilities.

The young people pledge to attend synagogue services on the first two anniversaries of their Bar or Bas Mitzvah, and to perform certain rituals for the next two years.

They also receive a B'nai Abraham Certificate of Agreement which, arranged with the Ministry of Religion in Israel, assures them that their names will be placed in a book at the Western Wall in Jerusalem. In order to receive



Doughboys of the 36th Yankee Division of WW I will be pleased to know that the Doughnut Girl and her lifetime of service have been officially noted with the renaming of a Chelsea, Mass., city intersection to Brigadier Stella Young Square. As a 20-year-old lieutenant, Stella was one of the first members of the city's Salvation Army to volunteer for overseas duty in WW I and won international fame as the cover girl of the sheet music for "My Doughnut Girl." The song was inspired by the efforts of Stella and other "Sallies" in making doughnuts for doughboys. Brigadier Young, now 80, is still active in the Salvation Army.

this certificate, the young people agree to attend Sabbath services regularly for two years and maintain a pen pal relationship with a young person in Israel.

In addition to this two year plan, Rabbi Zwitman plans to require competency in Hebrew and Judaic studies for those who want a Bar or Bas Mitzvah.

Most synagogues in the greater Miami area require three years attendance at a religious school or private training with a rabbi or cantor.

SPAIN

Queen Attends Seminar

The Rt. Rev. Ramón Taibo, Bishop of the Spanish Reformed Episcopal Church, was invited along with other religious leaders to direct a doctrinal seminar for students of the Department of Contemporary Humanities of the Autonomic University of Madrid.

Bishop Taibo lectured on the Church of England, the English Reformation, Protestantism in Spain, the Spanish Reformed Church and its doctrinal declaration, and ecumenism in the Anglican Churches.

One of those attending the seminar was Queen Sofia of Spain to whom Bishop Taibo gave a copy of the liturgy of his church.

The bishop expects that, as a practical part of the course, the students will attend a worship service in the Reformed Church's Cathedral of the Redeemer, Madrid.

CHURCH AND STATE

Court Permits Silent Period on School Time

A three-judge panel of the U.S. District Court in Boston ruled that a Massachusetts law prescribing a period of silence for meditation or prayer in public schools does not violate the First Amendment.

The state statute was adopted in 1966 after the U.S. Supreme Court ruled against prayer in public schools. The Massachusetts law first provided for a period of meditation, but was amended in 1973 to allow for "meditation or prayer."

"At the commencement of the first class each in all grades in all public schools," the amended statute prescribed, "the teacher in charge of the room in which each class is held shall announce that a period of silence not to exceed one minute in duration shall be observed for meditation or prayer, and during any such period silence shall be maintained and no activities engaged in." So far the law has not been generally adopted everywhere in the state.

BRIEFLY . . .

When the commission on ministry of the Church of England in Australia recommended that the General Synod approve the ordination of women next year it also made the point that all baptized persons ordained or not, are called to minister within the church and the community. The report said: "We believe that the principle 'Every Christian a minister' is essential to the health of the church in any age. In our age it may be essential to its very survival."

Noted Christian educator and ecumenist Dr. Luther A. Weigle, died Sept. 2, in New Haven, Conn. He would have been 96 on the 11th. Although he was ordained in the former United Lutheran Church he became a member of the United Church of Christ. He had served as dean of Yale Divinity School and chairman of the committee that led to the formation of the National Council of Churches. He became more widely known through his work as chairman of the committee that produced the Revised Standard Version of the Bible.

In the Diocese of South Dakota there is no diocesan assessment or quota program. The budget is dependent on a Fair Share consideration by each congregation.

Eighteen prominent South Koreans, all Christians, were given tough prison sentences after being convicted on charges of violating a 1975 decree banning all criticism of President Park Chung Hee or of the country's constitution. Former President of South Korea, Yun Po Sun, 79, Kim Dae Jung, 51, who narrowly lost to President Park in 1972, and Ham Suk Han, 75, a Quaker, were each given eight year terms. Others, who ranged in age up to 72, received sentences of five and eight years. The group included Roman Catholic priests, Protestant pastors, and professors.

A 37-year-old nun from New York had her purse snatched while she was playing a nickle slot machine in the Stardust Hotel, Las Vegas. A man fled with the valuables estimated at \$73.

JEROME, PRIEST AND SCHOLAR

By RICHARD W. PFAFF

If you look under September 30 in liturgical calendars which mark commemorations of saints you will find something like "Jerome, Priest and Monk of Bethlehem" (*Draft Proposed BCP and Lesser Feasts and Fasts*) or "Priest, Confessor and Doctor of the Church" (*Roman Breviary*). In the light of such titles can be set the three things the average educated Christian may know about Jerome: one true, that he was responsible for the Latin version of the Bible called the Vulgate; and two false, that he was a cardinal and that he had a pet and grateful lion from whose foot he once removed a thorn. Someone exceptionally informed may also be aware that he lived as a kind of monk at Bethlehem, and that he is often depicted as one of the four "doctors of the church," along with Ambrose and Augustine (whose contemporary he was) and Gregory the Great.

Not a bishop, not a martyr, not even a

The Rev. Richard W. Pfaff is a professor of history at the University of North Carolina, Chapel Hill, N.C. The book discussed in this article is Jerome: His Life, Writings, and Controversies by J. N. D. Kelly. Harper and Row. Pp. 353 \$15.00.

virgin, Jerome goes into calendars as "priest" almost *faute de mieux*. When, therefore, we learn from Dr. Kelly's new and full biography of Jerome that the priesthood sat (as near as can be determined) lightly on him, we may have some reason to wonder what kind of category "priesthood" is when we are pigeonholing saints, or, for that matter, ordinary Christians. The labels we have inherited for post-New Testament saints are derived either from conditions of death or sexuality or, much more often, ecclesiastical or royal office: bishop, priest, deacon, monk, abbot, catechist, king, queen, princess. "Scholar" is, perhaps sadly, not among the recognized titles, nor is "pastor." If one of these accepted categories fits the saint, into it he shall go. Does this make sense in the case of Jerome; does it make sense more widely?

First Dr. Kelly's book. There has been no full work in English, let alone a satisfactory one, on Jerome, nor has there been a standard study of him in any language for over half a century. Kelly's biography, which will now be definitive, has all the virtues one could hope for in its treatment of such a subject: great learning, a feeling for the entire background, geographical as well as historical, a clear and often

felicitous style. What he does not give us is what is perhaps not available for Jerome: a sense of warmth towards the subject, and of what it is which caused him to be singled out as "a saint." For Jerome was pugnacious, irascible, sometimes unscrupulous towards his opponents, singleminded, arrogant, and intemperate in his conviction of his own rectitude. He could also be charming, affectionate, and dynamic; and he had a brain, a pen, and a sense of language, all of which he was determined to devote exclusively to the service of Christ. Sometimes this led him to function as a propagandist — for the monastic ideal as he conceived it (in a way which did not prevent him from taking his large library to the desert with him in his "hermit" phase), for celibacy, against Origenism and Pelagianism. And as a propagandist he was a champion, if not quite in the super-championship flight of Bernard of Clairvaux and Luther. Where he stands alone, or bracketed only with Origen, is as a biblical scholar. The brief sketches Kelly gives us of each stage of the translation, of each commentary and almost of each prologue, are probably the closest we can come to understanding the distinctness and greatness of Jerome not only as a scholar but also as a saint.

But what of Jerome as a priest? He

The Living Church



St. Jerome (from a painting by Albrecht Dürer): Pugnacious and irascible, charming and affectionate.

was ordained priest when he was about fifty, by Paulinus, the bishop who emerges as “orthodox” in the tangled Meletian schism in Syria in the later fourth century. According to Kelly, Paulinus persuaded Jerome to be ordained, partly, it would appear, to gain the cachet of having ordained him:

Evidently Jerome put up a stiff resistance, and while he eventually consented made it clear that his new priestly status was not to interfere with his freedom as a monk, still less shackle him to the church of Antioch . . . He was always to profess reverence for the official ministry . . . but he shrank from the pastoral responsibilities, and also the special temptations, it involved. As a result, while reluctantly accepting

ordination, he seems to have scarcely ever exercised the sacerdotal functions, and habitually spoke of himself as a monk (p. 58).

Even though he preached frequently, and was regarded as the leader not only of his loose monastic group but of the Christian community in Bethlehem, he excused himself from functioning as a priest on grounds of “bashfulness and humility.”

By the late sixth century, however, a pilgrim visiting Bethlehem noted that he had seen in the grotto there a tomb of “the priest Jerome.” This is an early example of a tendency which has since come to predominate in catholic Christianity: that a priest is (unless he becomes a bishop) not only that forever, but also *primarily* that. In necrologies,

or calendars of saints, he is listed as “so-and-so, priest,” and his corpse may be placed with the head facing the altar. It is understood that he will perform the priest’s “distinctive functions” — which in turn tend to shape the way he is perceived. If Fr. Jerome were to come into residence in one of our parishes he would probably, and properly, be invited to celebrate the eucharist because he was a priest, but he might well not be invited to read the Old Testament Lesson or Epistle, peerless exegete though he was, because being a priest he was not a layman!

The alternatives in considering Jerome’s case would appear to be three. One is to hold that the standards of priesthood have not changed and that Jerome was a “bad” priest albeit a “good” Christian and indeed, by common consensus, a saint of the church. Another is to suggest that the understanding of the priesthood held by him and his generation was inadequate, and that since his time our understanding has evolved and improved; Jerome was then a “bad” priest by the standards of our time but not of his. The third alternative is to see priesthood as an incident in the lives of some Christians, one which may predominate in their work — the “sacrificing priesthood” of Tridentine Roman Catholicism, George Herbert in *The Priest to the Temple* — but which may also be in a sense “incidental” to it, as with Jerome or Erasmus or any number of priest-administrators or priest-headmasters or the like. This approach has the merit both of preventing us from being judgmental about such figures and of suggesting a way of avoiding the tendency towards double-think which often beclouds talk of “priestly work.” (Alternative phrases, such as “apostolate” or even “ministry,” are just as open to this difficulty; coinages from them, like “bowling alley apostolate” or “ministry to pinsetters,” often strike an odd note.) The word “work” is for Christians a glorious, if complex, one. Good work on something worth doing — an important qualification this — is all that can be asked of any Christian. What Jerome spent his life doing and how well he did it are more important questions than the precise degree to which he fulfilled one or another conception of priesthood.

This subject is a tricky one, and the approach I am suggesting is offered only tentatively. Hard cases may make bad law, but concrete cases seem to me the only way to test and clarify conceptions which can otherwise too easily get a stranglehold on the church’s thinking. One such case, the paradox presented by the priest Jerome, seems to muddy more than clarify. Perhaps other cases could be offered which would help resolve the dilemma.

POLITICS, RELIGION, MORALITY

By SHELDON M. SMITH

It is an insight of Alexander Solzhenitsyn that "a society in which political parties are active never rises in the moral scale." The phrase kept coming back to me as I read Charles W. Colson's *Born Again* (Fleming H. Revell. Pp. 351. \$8.95).

The book is about morality: many aspects of morality. I found myself cringing at the standards of the "minimum-security" prison in which he was incarcerated. If life is like he portrays it in "minimum-security" prisons, what hell-holes must the maximum security prisons be? The whole process of plea-bargaining appears as a perversion of justice (not, of course, for the first time).

Colson's emphasis and concern is on his conversion, as it must and should be. There is no reason to doubt the depth and sincerity of that conversion:

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Edmund Fuller, in reviewing the book, has pointed out that Colson's experiences "ring true," and that they are attested to by many who, politically, had every reason to mistrust him.

(On a minor note, Episcopalians might want to ask why, when he was "born again," we lost him. He was baptized in the Episcopal Church, confirmed in the Episcopal Church, but when he was converted sought out the company of evangelical Protestants. Are we, good churchmen, perhaps embarrassed by those who wish to testify to their encounter with Jesus? The question, I fear, answers itself.)

Colson's evangelical witness is nothing new in the history of the church, though of the highest importance to him. If there is anything he has to contribute to our society, it is in terms of a questioning of political ethics and morality in a democracy.

There is always the possibility, as H.L. Mencken maintained, that democracy is a self-limiting disease.

The signs are surely there: the insensate bureaucracy which seeks to rule, not serve; the proliferation of regulations which govern the daily activities of a presumably free society; and the increasing cynicism on the part of the electorate, in which many of us share.

The Congress creates new regulations, resulting in new bureaus, and in larger congressional staffs to mediate between the citizenry and the bureaus, and, in a *tour de force*, votes itself automatic cost-of-living increases, thereby assuring that, no matter how much inflation their deficit spending causes, they, at least will not suffer from it.

But it is in the executive branch that the most obvious changes have occurred. Robert A. Nisbet, among others, has pointed out the transformation of the presidency since the reign of Franklin Roosevelt, until it is virtually an elected monarchy. (It should be recalled that Calvin Coolidge returned to his insurance agency once his term was over.)

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RNS
Charles Colson: Emphasis on conversion.

Not that the concept of an elected monarch is new: John Adams held that that was exactly what the Constitution intended.

The change has taken place primarily in terms of style. With the exception of Truman (who didn't like the trappings) and Eisenhower (who didn't need them) the tendency of the last four decades has been to surround the office of the president with regal extras. Our earlier presidents sought to emulate Ciceronian virtues; more recently the later Hapsburgs seem to have served as the model.

In short, as Nisbet has pointed out (in *Twilight of Authority*), the tendency has been to substitute power for authority. The latter depends on respect for the office flowing out of the "consent of the governed." the former depends on force, be it the slightly bullying force of the I.R.S. investigator, or the bankrupting force of government lawyers thrown at some hapless citizen who must pay his own way.

Authority is a quiet quality, capable of, even demanding, a certain modesty in those to whom it is entrusted. Power is something different: it is not entrusted, it is grasped; and when those who are elected to positions of authority cannot exercise it, they will either become paralyzed in office, or they will seek to grasp power. This is not necessarily immoral: a man may grasp power out of necessity, and disliking the necessity (one thinks of Washington's farewell to his officers); or one may grasp power out of pride

(one thinks of Napoleon snatching the crown from the pope to place it on his own head).

"*Hubris*(pride) became the mark of the Nixon man because *hubris* was the quality Nixon admired most," writes Colson. In retrospect, following his conversion, he can wonder why, if the Nixon men really believed in the rightness of their cause, they simply could not trust in the power of the Holy Spirit to show them the way to make it effective. But surely such thinking is ludicrous.

It is ludicrous, because as a nation we are pragmatists. The mind's fancy toys with the notion of a presidential counsel, regardless of which administration was in power, suggesting at a meeting of the inner circle that they quit regarding the opposition as enemies and try to rely on the Holy Spirit. If it happened, a faint queasiness would hover in the room and the subject would be changed.

And I suggest that this would be a relatively new attitude. While presidential advisers of a half-century ago might not have appealed to the Holy Spirit directly, there were certain accepted standards of right and wrong to which appeals could be made. And they could be made because they were rather universally held as being of transcendental origin, regardless of the belief of the individual. The then "civil religion" of the republic allowed great variety of interpretation of the first four commandments of the Decalogue: it demanded a rather strict conformity to

the last six, both in public life and private.

In a representative government, political candidates must appeal to the self-interest of the electorate. It seems to be unfortunately the case that only in times of the severest crisis (i.e., all-out war), can the leaders of the nation succeed in informing the electorate as to what its true self-interest is. In this election year, the appeal seems to be to greed, or fear, or a combination of both. Yet it would seem that what is needed most, at all levels of society, is a re-discovery of the meaning of authority. This applies at all levels of government, and in the educational system, and in the church. For unless authority is recognized, and exercised, someone will seize power.

The whole sorry complex known as "Watergate" was waiting to be born, for many years and under several administrations. This is not to excuse its participants, but rather to say that unless a people, and their representatives, are subservient to transcendent principle, then the battle for power is on, and freedom takes a beating. A Charles Colson near the seat of authority would not have had the qualms that led to his being "born again." A Charles Colson near the seat of power did not dare look at himself closely enough to see the need of that re-birth. The same may be true of nations.

All of the national candidates seem to use the "royal we" in referring to themselves. That bothers me as much as anything else, this election year.

EDITORIALS

Doing Theology à la Johnson

As young James Boswell began his sojourn in Utrecht for legal studies, in 1763, he found himself spiritually lonely and intellectually orphaned apart from Dr. Johnson and his other London friends. He wrote to his sage mentor asking for advice about his reading and study and received a reply which contained this counsel among others:

“I shall not speak of theology, because it ought not to be considered as a question whether you shall endeavor to know the will of God. I shall, therefore, consider only such studies as we are at liberty to pursue or to neglect”

If this was good advice for young Boswell it is good advice for any Christian. Note that it is written by one layman to another layman. Theology is for Christians as such, not for the clergy as such.

Note, secondly, that theology, as the great doctor sees it, is not something that we are at liberty to pursue or to neglect as we please; if we are Christians we have no alternative to pursuing it.

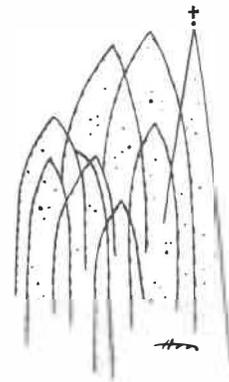
For theology is nothing other or less than “the endeavor to know the will of God.” If a book, or a sermon, or a song, or a friendship, helps us to know the will of God, it is good theology. That is a surprising definition of theology, but then Dr. Johnson never fails to surprise when we join his company, as Boswell’s incomparable biography so marvelously enables us to do.

This is not to say that theology must always take the form of a treatise on the will of God and how one goes about trying to get hold of it. Much of the greatest theology is not conscious theology at all. The theological consciousness of the reader is as decisively important as that of the author — if not more so. A Christian seeking the will of God in all things, as habitually as he breathes, will find some illumination in his quest as he reads a book that may be in its content, and its author’s purpose, atheistic or immoral. For the will of God for his people is visible in everything, even in sin itself, if only as disclosure of how God does *not* will somebody or something to be.

If Samuel Johnson were still accessible to us either in person or by letter we should like to put to him this question: “Wise and venerable doctor, how should we go about reading a book — or viewing a picture — or engaging in friendship — or pursuing our hobby — or doing our work — so as to be endeavoring to know the will of God, which is your way of saying ‘to do theology?’” The gist of his reply, we conjecture, would be this: “So train your mind, will, and affections that it becomes habitual with you never to enter upon any engagement of any kind without asking, ‘Lord, what do you want

to say to me through this? Speak, Lord, for thy servant heareth — or at any rate *wants* to hear.’ ”

Call this reading in the Spirit, if you wish; or perhaps doing theology à la Dr. Johnson. Whatever you call it, as you plan your reading for the fall and winter months ahead you may want to give a thought to this idea of a great Christian layman and *litterateur* of what good reading is all about.



The Holy Communion

“Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you”

(John 6:53).

He makes a glory out of common things —
A bush aflame . . . a stable . . . wheat and vine—
That we may see the eyes of God to shine,
And hear the rushing of unnumbered wings.
In sacramental mystery, He brings
High heaven to earth to trace a new design
Upon most ordinary bread and wine —
The lineaments of the King of Kings.
Nay, more, — in this amazing Testament,
He, Host and Victim, wills Himself to be
For our own sacrificial nourishment;
That we, as troopers of the Trinity,
May kneel before this Blessed Sacrament,
Receiving Strength for His High Chivalry.

Joseph Forster Hogben

The Festival of All God's Saints

By H. BOONE PORTER, JR.

All through October, local shops and neighborhood stores will be amassing their collection of paper and cardboard pumpkins, black cats, skeletons, witches' hats, and so forth. A great deal of preparation goes into sustaining Halloween as one of the great American folk festivals. In too many cases, the next morning, the solemnity of All Saints will be marked by a mere handful of people, gathering with their rector, at a side altar. In many parishes, the majority of the people are scarcely even aware that the day has come and gone. We are not suggesting that this festival be commercialized, or that it be the object of the church's entire promotional effort during the preceding weeks. We are suggesting that some constructive planning and preparation can take place, and that this feast can be very rewarding, both for the parish and for the individual worshiper.

All Saints' Day is not among the most ancient Christian festivals (it is only about 1200 years old), nor among the most universal (the Greeks commemorate all the saints at the time of Pentecost). The feast is believed to have been originated in the British Isles, and emphasis on it remains characteristically Anglican. We believe it none the worse for that. It expresses, as no individual saints' days can, the total communion of saints, and the corporate realization of salvation in that heavenly country "where there shall be no more mourning nor crying nor pain any more" (Revelation 21:4). As both the agricultural year and the ecclesiastical year come to an end, there is something especially moving in this celebration of the end of time itself, and of the harvest of all human history.

Some parishes have a pot-luck supper on Halloween, together with some suitable activities for young people. Recent crimes and tragedies connected with trick-or-treat expeditions have made such a supervised program desirable in many communities. It may include, among other possibilities, trick-or-treating in a very few nearby selected sites, or a visit to a "haunted

house," or prizes for the best costumes. Such a program can conclude back at the church with a service of worship. This year, with Halloween on Sunday, most parishes will not wish such a service to compete with the morning service. An informal evening service expressing themes of the occasion, or some form of compline, may be preferred. On All Saints' Day itself, the eucharist will, no doubt, be celebrated at a convenient hour, but what hour really is convenient on Monday — especially with a presidential election day following? On this particular year, the best option, in many parishes, will



probably be to make what we can of Halloween on Sunday night, and have the serious observance of All Saints' Day on Sunday, November 7. Such a transfer is not really authorized in the present Prayer Book, but the newly-proposed rubrics legitimate what is, in fact, a widespread practice. Some places have long halted between the two possibilities, using the ordinary propers for the Sunday after Trinity (or after Pentecost), but using white vestments, and the hymns and proper preface for All Saints'. The result is less than ideal. If one is going to observe a feast, it is best to go all the way and bring out its meaning with the least possible ambiguity, especially when the entire event is not understood by everyone.

All Saints' Day merits being treated differently from other saints' days, for

helpful
books on the
Holy Spirit



WHEN THE SPIRIT COMES

By Colin Urquhart

The true account of the transformation of a staid congregation from mediocrity to vitality by a fresh invasion of the Holy Spirit. Interesting and informative. \$1.50 Paperback

HELP! I BELIEVE IN TONGUES

By K. Neill Foster

A third alternative to the controversy over tongues... and a delightful surprise ending. \$2.45 Softcover

CHRISTIAN MATURITY and the Spirit's Power

By Herman Riffel

Healing of the inner person, freedom from fear, dreams, discernment of spirits, barriers to maturity—just a few of the important topics covered in this unusual book. \$2.45 Softcover

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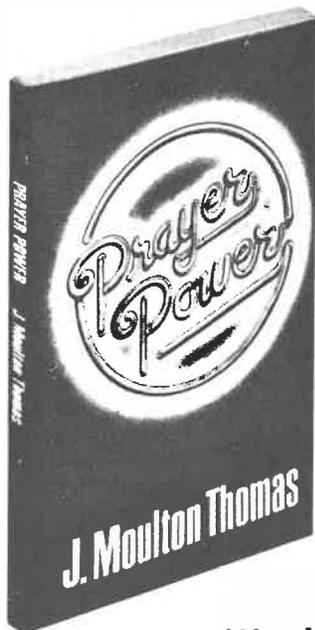
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SEE REVIEW IN THIS ISSUE.

the others come and go, usually with little public observance. In some cases, it is simply impossible to have more than a small number of people take part in the liturgical rites of these days. The result has been that the very awareness of saints' days is dim for many people, and the purpose of such an observance is obscure. Compensating in some measure for the disregard of the other days, All Saints' Day can be strongly emphasized in every parish, and treated as a major festival each fall. As with other liturgical observances, a full understanding of it requires time and repetition. Holy days build up a context of memories and associations by being celebrated year after year. Hence, even though All Saints' Day falls at a less convenient time this particular year, it deserves effort and thought on the part of clergy, choir directors, and others involved in the planning of worship. You can have a better observance next year if you have a good observance this year.

If the celebration is transferred this year to November 7 as suggested, it can be a very splendid occasion. The "Saints' Days" section of our Hymnal contains some very stirring hymns. Others occur among the final twenty numbers of the Hymnal. Every parish, whether it be large or small, ritualistic or austere, can do what it does to observe a great feast. It is a time for the best vestments, extra candles, banners, and flowers. Most of us have not had all of that since last spring, and it will be welcome now. There should be the fullest participation by acolytes, lay readers, and additional clergy (if any are available). The new liturgy proposes this as an occasion for administering holy baptism, and some parishes have successfully, for many years, maintained this as the one time in the fall for baptisms at the main Sunday service. It can be baptism with all the trimmings, including the decoration of the font with flowers and candles, and a liturgical procession in which sponsors and candidates take part. If there are non-parochial or retired priests or deacons in your parish, consider inviting them on this day to take part in the celebration of holy baptism and the eucharist. Baptism on this day dramatizes an aspect of the meaning of all baptisms as incorporation into the body of Christ, which is the holy catholic church, the communion of saints, a fellowship of the Holy Spirit encompassing the living and the dead, extending from the remote past on into the future when the Lord will come again to make all things new. Besides all the other things to preach about, on this particular year it may be interesting to call attention to the Americans included in our Episcopal calendar of lesser feasts.

BOOKS

Continued from page 7

precise, describing the thought of a man who came to accept Christianity only after realizing the transcendent decorousness of expressing religious faith in ritual ("Because I cannot hope to turn again/ Consequently I rejoice, having to construct something/ Upon which to rejoice," "Ash-Wednesday," 24-6). It is useful poetic material, less valuable as analysis. There are occasional slips, such as a needlessly complex description of the imitation *terza rima* in "Little Gidding." But Spender's overview of Eliot's thought is stimulating, and he is cogently aware that the poetry is what matters.

CHARLES M. BLISS, JR.
Northfield, Ill.

Speaking from the Heart

SONG OF THE SPARROW: Meditations and Poems to Pray By. By Murray Bodo, O.F.M. Pp. 178. \$2.50, paperback. St. Anthony Messenger Press.

Fr. Bodo speaks from his heart through his reflections, prayers, and poems in *Song of the Sparrow*. In the process he speaks from the universal heart of mankind. The thoughts in his book are his own personal feelings dealing with the specifics of his life as a Franciscan, as a teacher of literature, as a writer. But his thoughts reflect the needs and innermost feelings of everyone, the feelings and stirrings that sometimes cannot be put into words. Therefore his prayers are applicable and useful to the variety of readers who seek an aid in a meditational and devotional life.

Brief, power-packed thoughts such as "I confess my small insecurities, O Lord, because of the one big security of you" are mixed in with longer, detailed devotions.

R.B.

Thoughtful Critique

REFLECTED GLORY: The Spirit in Christ and Christians. By Thomas A. Smail. Eerdmans. Pp. 158. \$6.95.

Smail's purpose in this book is to seek a unity between the person and work of Jesus and the Holy Spirit. Using the Christology of Edward Irving, a 19th century Scottish theologian, he stresses Christ's role as receiver and dispenser of the Spirit. As receiver, Jesus identifies with our humanity giving us access to sharing in his power and personhood. As dispenser, Jesus preserves his unique sonship amidst his solidarity with us.

The current rediscovery of the Holy Spirit and his gifts inevitably must lead to a deeper participation in the ongoing life of Christ.

Using the above thesis, Smail offers a thoughtful critique of two theological positions. One is the dispensationalism advanced by those who believe that the charismatic gifts of the Spirit are limited to the apostolic church. The other is the "second blessing" theology adopted by many classical and neo-Pentecostals.

Proponents of this view believe that there is a two step progression into the fullness of the Christian life. One first receives Jesus, then at some later time, he is baptized in the Spirit. Smail contends that both of these positions are based upon the dogmatized experience of contemporary Christians rather than scriptural revelation. He then concludes that when one receives Christ, he also receives the Holy Spirit.

While he opposes a two-step Christian initiation, Smail is not in favor of discarding the term "baptism in the Holy Spirit" due to its scriptural use in the context of Christian initiation. He defines it as the releasing of the Spirit's activity into our conscious experience. He sees it as the conscious expression of our Christian initiation.

Unfortunately, the author does not apply his thesis to the current debate regarding the status of confirmation. Its relationship to water baptism and baptism in the Holy Spirit are not discussed in this book.

Nevertheless, Thomas Smail has written a book well worth reading. It is another example of serious theological reflection coming from the Charismatic Movement.

(The Rev.) CHARLES M. BENNETT
St. Clement's Church
Tampa, Fla.

An Emerging Breed

THE COMMUNAL CATHOLIC: A Personal Manifesto. By Andrew M. Greeley. Seabury. Pp. 198. \$8.95.

"This book is written with every deliberate intention to make trouble." Thus Father Andrew Greeley begins *The Communal Catholic* challenging, as he has done frequently, what he calls "the intellectually and religiously bankrupt" American Roman Catholic hierarchy. Suggesting that they would be unable to lead starving vampires to a blood bank will inevitably be considered troublesome by American bishops, should they be listening.

Don't be put off by a bombastic beginning; Greeley has a second positive thrust in this personal manifesto. He seeks to communicate with an emerging breed of Roman Catholic, the communal Catholic. He describes this

"new" Catholic as having moved out of the garrison mentality of immigrant American Catholicism into the professional middle class, as accepting the Catholic worldview and symbols system, as committed to Catholicism as a community of Americans, but as being detached from the organizational structure which he views as having lost its credibility.

Greeley envisions the communal Catholic shaping the future of the Roman Catholic Church in America because he will not condone clerical discounts on competence, he will not accept amateurism, he is no longer angry at his church or his past, he is able to look unashamedly upon his ethnic heritage, he has a sense of Catholic collectivity. Greeley suggests that such a church could speak to America from its traditions in six areas: the definition of human nature and sinfulness, pluralism, values, sexuality, death and mysticism.

The author does not explore the paradox of an expanding body of communal Catholics and a declining ecclesial structure. He raises such questions, but without answers it is difficult to believe his prediction that the Roman Catholic Church in America in the future will be communal.

For bishops the book will at best be

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another Greeley grievance. Non-Roman Christians may be intrigued to see their brothers emerging from a formidable monolith. The communal Catholic will welcome an articulate description of his peculiar faith experience. For him Greeley has failed to cause trouble — he offers confirmation.

SHEILA S. OTTO
Toledo, Ohio

A Helpful Aid

SANCTIFYING LIFE, TIME AND SPACE. By Marion J. Hatchett. Seabury Press. Pp. 215. \$8.95.

What's on the inside of liturgy which is always changing its outside? If we can get ourselves into *that* question, then we'll be prepared to estimate and to determine more accurately what proposals for liturgical change are expressions of health and what are not.

Now comes *Sanctifying Life, Time and Space*, by Marion J. Hatchett, and this book aims its help directly at that question. Here is a good history of Christendom's efforts at worship. Its very title is the clue to its genius: Liturgy is the sanctification of life, and of time, and of space. Whenever God acts sanctifyingly, he acts as a compo-



nent of our "liturgy." We offer unto God ourselves, our souls and bodies, and for what? For their sanctification. The totality of life is offered; it is offered, not in a generalization but with specificity, by each responder to the Christ whose preventient grace was/is the enablement of our response in the first instance. And that's liturgy. God moves manward; man responds Godward. Those actions *are* liturgy. Any detailed description of those actions necessarily gets at the inside of those acts, even at their intentions and motives. What changes take place on the insides of those actions, which become perceptible changes on the outside? That's really the question to be explored, and in that order, not the other way around. For that is liturgy.

There never was a time for barking "whoa." Think not to go back, for there never was "that time" to which we might return. It never was then; it's not there now; and the horses at which we keep yelling are but the mirages of that layered heated air induced by our self-doubt anxiousness.

The time is right now, for being

honest with liturgy, being factual with the why of it all. One must appeal to his own academic honesty, to his own personhood and integrity, and renounce the heated fury that storms upon us. The time is now, to get in step with the facts-of-liturgy, to renounce what we've allowed to be its mystery, and to require of it a candid stepping-forth for us to see. And we'll see that liturgy is the engagement of God/man, the action of the church at prayer, and there's nothing mysterious about it in the least. So all of us can look at it, and let it grow with its God-granted vitality.

Only when we're emotionally ready to live out the changingness of life, can we examine objectively the changes which we can see; and only then can we posit the meaningful question: Are those changes part of liturgy's health, or no? *Sanctifying Life, Time and Space* will be helpful — very helpful — in working through that important question.

(The Rev.) PAUL ZENAS HOORNSTRA
Savannah, Ga.

Books Received

SPORTS IN AMERICA, James A. Michener. Random House. Pp. 451. A comprehensive study of sports — "this enlarging of the human adventure."

RX: THE CHRISTIAN LOVE TREATMENT, Dr. Alphonse Calabrese and William Proctor. Doubleday. Pp. 188. \$5.95. The insights of Freud and the revelations of Christ are brought together.

KEEP OFF THE GRASS, Gabriel G. Nahas, M.D. Readers Digest Press. Pp. 193. \$7.95. A scientist's documented account of marijuana's destructive effects.

CHRIST'S GLORIOUS CHURCH: The Story of Canterbury Cathedral, Derek Ingram Hill. Society for Promoting Christian Knowledge. Pp. 105. 1.95 paper. The history of the cathedral from Augustine to now.

INTERPRETING THE PARABLES, Archibald M. Hunter. Westminster. Pp. 109. \$2.65 paper. A widely acclaimed favorite now in paperback.

SHIOKARA PASS, Ayako Miura. Trans. by Bill and Sheila Fearnough. Fleming H. Revell Co. Pp. 272. \$5.95. An internationally best selling love story set in Japan at the turn of the century.

INTERPRETING PROPHECY: An Essay in Biblical Perspectives, Philip Edgcumbe Hughes. Eerdmans. Pp. 135. \$2.95 paper. A demonstration of the continuity of prophetic meaning in the Old and New Testaments.

THE CHURCH: Book Four, Emmanuel Doronzo. Notre Dame Institute Press. Pp. 296. \$8.95 paper. A definition of the general notion of the Roman Catholic Church with bibliography, glossary, and analytical index.

KARL BARTH AND RADICAL POLITICS, Ed. and trans. by George Hunsinger. Westminster. Pp. 227. \$6.45 paper. A new account of the development of Barth's theology.

JESUS ON TRIAL: A Study in the Fourth Gospel, A. E. Harvey. Society for Promoting Christian Knowledge. Pp. 132. 2.95 paper. The legal case for and against Jesus by the Warden of St. Augustine's College, Canterbury.

SPINDLES & SPIRES, John R. Earle, Dean D. Knudsen, Donald W. Shriver, Jr. "One of the few most important contributions to the sociology of religion in America," says Robert N. Bellah, Univ. of Cal., Berkeley. John Knox Press. Pp. 382. \$5.95 paper.

LETTERS

Continued from page 5

duce all-new service music and instead share with the congregation. There are many places to slip in extra anthems and show the choir's talents. Use them, for we in the pew do enjoy them. But don't take the entire service away.

Think instead of the glorious sound a full congregation can make singing music they are familiar with. What soul-stirring excitement! What possibilities for renewal! What an experience! (And isn't that reward enough for musicians?)

This is *not* a request to ignore fancy or new service music. It is a plea to produce it at times other than when the church is packed with the faithful as well as Christmas "poinsettias" or Easter "lilies".

JOYCE MCINTOSH

Independence, Mo.

Degrees and Intelligence

Your distinction [TLC, Sept. 5] between "learned men" and "intellectual betters" gives me just the terminology to describe my disappointment with academia in its currently successful effort to make *degrees* the equivalent of *knowledge* as well as *wisdom*, and

therefore a prerequisite to a great many jobs.

Most of us with degrees would agree that securing one is mostly a matter of determination, not intelligence, and whatever we get out of whatever schooling we may have had should be a bit of a head start in knowledge which is by no means lasting and, of course, as you postulate, has little connection with wisdom or intellectual superiority, which I would equate.

BOB CODY

Kissimmee, Fla.

Washington's Religion

In his letter [TLC, Aug. 15], the Rev. Mr. Hards seemed to say that George Washington was a weak Christian because according to the Rev. George Wickersham's article [TLC, July 4] Washington never received communion and would not kneel in church. One wonders if those are Mr. Hards' only requirements for being a "tough Anglican." Surely these are not the only criteria for a strong Christian life.

Washington's great biographer, Jerod Sparks, records that Washington, while camped at Morristown, N.J., visited the Rev. Dr. Jones, a local Presbyterian minister, and asked if it would accord with the canons of that church

for him to attend the semi-annual communion service to be held on the approaching Sunday. Dr. Jones assured him that it would. The general was seated with the communicants that next Sunday.

One wonders why there are some who attempt to downgrade George Washington's strong religious character.

BRAXTON H. TABB, JR.
Alexandria, Va.

Helping the Big Apple

The people of New York City have been seriously affected by its fiscal tragedy and the attendant flight of many businesses to more congenial areas. This is a wonderful opportunity for the Episcopal Church to give evidence of its social concern.

Surely now would be a good time for our church leaders to put some pressure upon the city fathers to co-operate with the S.E.C. in its effort to examine the methods used by the Wagner, Lindsay and Beame administrations in the marketing of its municipal bonds.

Such efforts in the cause of justice would allay once and for all any suspicion that the Episcopal Church has a double standard of public morality.

(The Rev.) WILLIAM S. REISMAN
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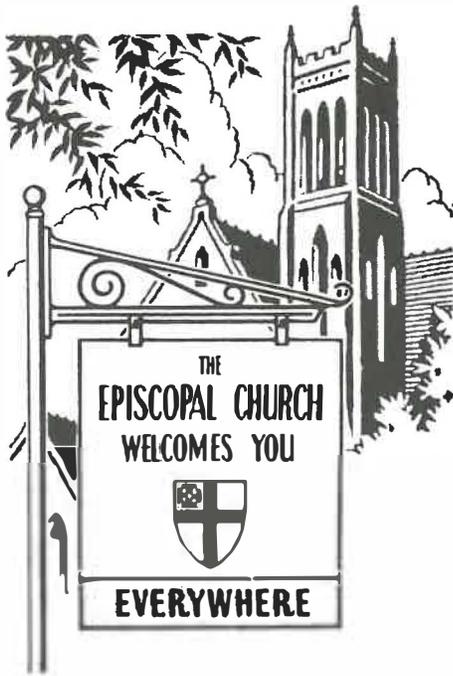
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Ernest E. Hunt, III, r; Lee A. Belford, George Benson,
Hugh Hildesley, William Stemper
Sun 8 & 12:15 HC, 10:30 HC (1S & 3S), MP (2S & 4S); Wed
HC 6

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9, 10, 5; High Mass 11; EP & B 6. Daily
Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri
5-6, Sat 2-3, 5-6, Sun 8:40-9.

ST. THOMAS

5th Avenue & 53rd St.
The Rev. John Andrew, D.D., r; the Rev. Thomas Greene;
the Rev. Douglas Ousley; the Rev. Leslie Lang
Sun HC 8, 9, 11, (1S) MP 11, Ch Ev 4, Organ Recital 5:15;
Mon thru Fri MP 8, HC 8:15 & 12:10; Tues HS 12:30; Wed
SM 12:10, HC 12:40, EP 5:15, HC 5:30; Thurs Organ
Recital 12:10, HC 12:40, Church open daily to 9:30

TRINITY PARISH

The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, assoc r
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

ST. PAUL'S

Broadway at Fulton
Sun HC 9; HS 5:30; Mon thru Fri HC 1:05

PITTSBURGH, PA.

GOOD SHEPHERD "An Historic Landmark"
Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude St.
— Hazelwood
Sun Mass 8:30 & 10:15 (Sung). Weekdays as anno

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Stephen R. Whitfield; the Rev. Lyle S.
Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9:30; Sun MP 9:30 & 11:15 (Eu 1S); Daily Eu at
noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

HOT SPRINGS, VA.

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

PARIS, FRANCE

AMERICAN CATHEDRAL OF HOLY TRINITY
23, Avenue George V
The Very Rev. Robert G. Oliver, Dean
The Rev. Frederick B. Northrup, Canon
Sun 9:30 HC, 11 MP (HC1S), Tues & Thurs 12:30 HC

GENEVA, SWITZERLAND

THE AMERICAN CHURCH (Emmanuel, Episcopal)
4, Rue Alfred Vincent
Sun HC 9, MP 10 (HC 1S)

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