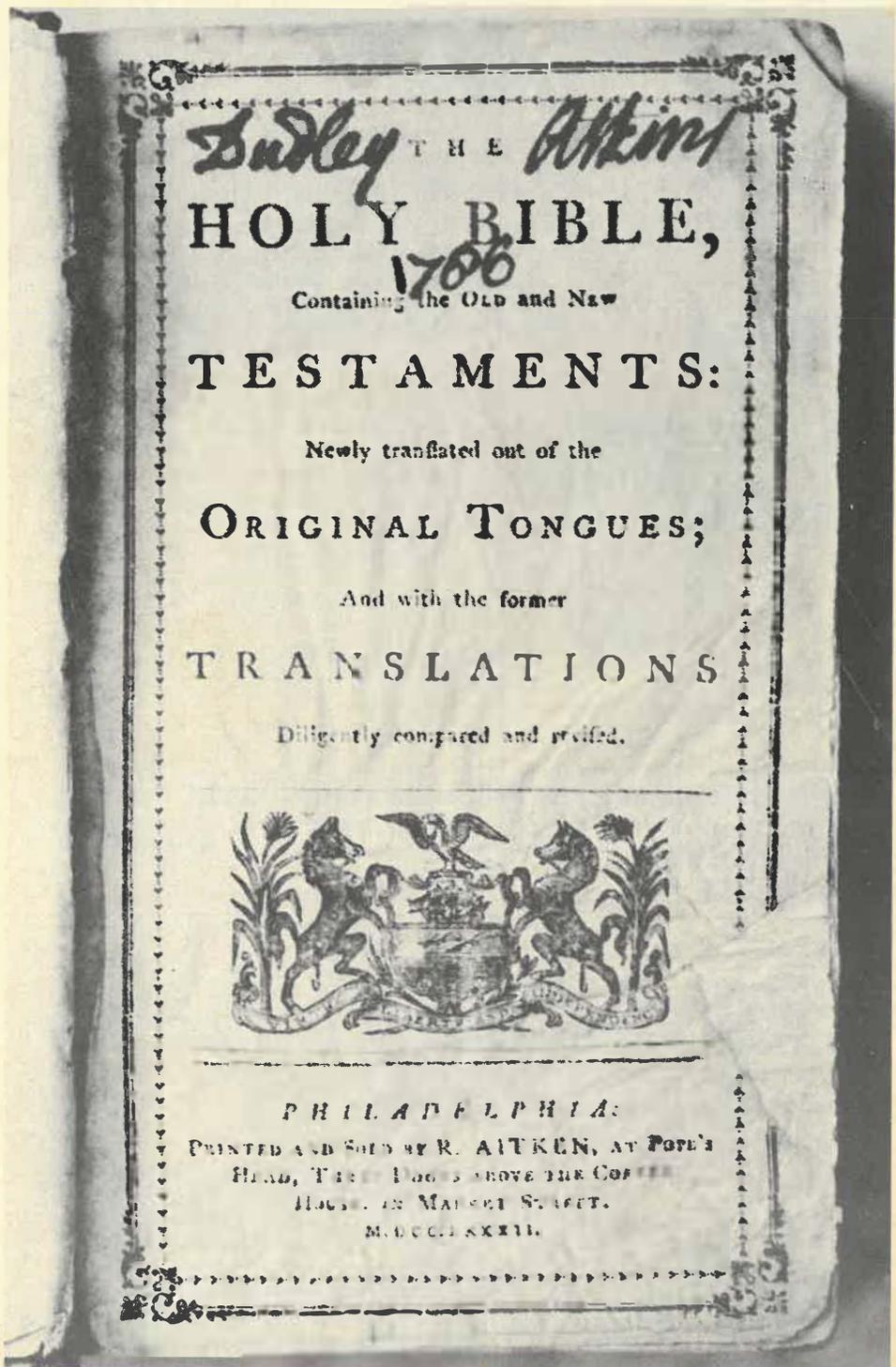


The Living CHURCH

The Lent
Book
Number



The Aiken Bible: No easy task [p. 6].

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AROUND & ABOUT

With the Editor

For the past hour or so I have been enjoying one of my favorite games of solitude, sitting in my study with a good excuse for not going to work. (Post-surgical convalescence: nothing serious, it didn't hurt much, and I'm coming along nicely, thank you.) The game consists of assembling small groups of choice souls from ages past whom one missed knowing upon earth and hopes to meet in heaven. At the moment the eight guests at this private party of reverie are: the writer of the Letter to the Hebrews, St. John the Divine, St. Teresa of Avila, Queen Margaret of Scotland, St. Thomas More, George Herbert, John Woolman, and Gilbert Keith Chesterton.

This year contains the 40th anniversary of Chesterton's death: *obit* 14 June, 1936. When I try to tot up my debt to GKC as a source of pleasure, inspiration, and the sheer enjoyment of sharing the Christian religion with him, I soon run out of meaningful figures. He is the only writer in English besides Charles Dickens to whom my every return almost unfailingly yields me a greater delight than the last previous visit. I want to be most strictly and accurately honest about this. I can say it of only some of GKC's writings, while I can say it of all of CD's. My two debts are different. The debt to Chesterton is personal, that of friend to friend, though I never met him in the flesh.

So many good things rub off from contact with that in-every-way-enormous man! To mention only one: If ever I become even tolerably good at disagreeing with fellow Christians without becoming hostile it will be because the Holy Spirit has so taught me, primarily through the example and influence of Chesterton — a happy warrior whose sword was bathed in heaven.

I sometimes wish that instead of writing so many words about so many things he had devoted his whole literary life to just one project: a commentary on the Bible in which, whenever he came to a verse, he would simply write whatever came into his head at the moment. That would have been the commentary to end all commentaries. It would have been a whopper for size, too — matching the genial commentator's 300-plus pounds.

Maisie Ward recalls one example of what I have in mind, in her biography of GKC. (Published by Sheed & Ward in 1943, it's still the best one by far. She

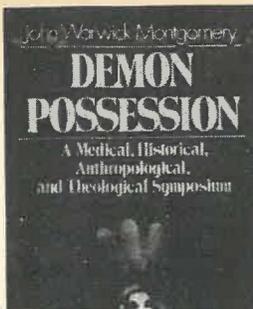
knew Chesterton intimately, loved him dearly, appreciated him warmly but not uncritically.) When he was about 25, his fiancée's sister Gertrude died. The following three paragraphs are from a letter he wrote, whose full text is in Mrs. Ward's biography:

"Some fragments of what I felt [about Gertrude's death] have struggled out in the form of some verses which I am writing out for you. But for real strength (I don't like the word 'comfort'), for real peace, no human words are much good except perhaps some of the unfathomable, unintelligible, unconquerable epigrams of the Bible. I remember when Bentley had a burning boyish admiration for Professor Huxley, and when that scientist died some foolish friend asked him quite flippantly in a letter what he felt about it. Bentley replied with the chapter and verse reference to one of the Psalms, alone on a postcard. The text was, 'Precious in the sight of the Lord is the death of one of his saints.' The friend, I remember, thought it 'a curious remark about Huxley.' It strikes me as a miraculous remark about anybody. It is one of those magic sayings where every word hits a chain of association, God knows how.

"'Precious' — we could not say that Gertrude's death is happy or providential or sweet or even perhaps good. But it is something. 'Beautiful' is a good word — but 'precious' is the only right word.

"It is this passionate sense of the *value* of things: of the richness of the cosmic treasure: the world where every star is a diamond, every leaf an emerald, every drop of blood a ruby, it is this sense of *preciousness* that is really awakened by the death of His saints. Somehow we feel that even their death is a thing of incalculable value and mysterious sweetness: it is awful, tragic, desolating, desperately hard to bear — but still 'precious.' . . . Forgive the verbosity of one whose trade is to express the inexpressible."

Thank you, dear Gilbert, for all that you have given, continue to give, and will forever give! To you I say something that William Cowper wrote in a letter to Lady Hesketh: "You must know that I should not love you half so well, if I did not believe you would be my friend to eternity. There is not room enough for friendship to unfold itself in such a nook of life as this."

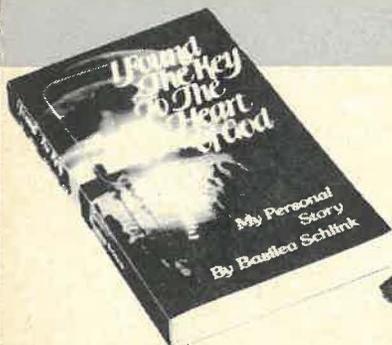


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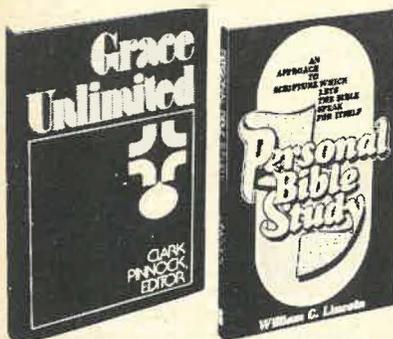
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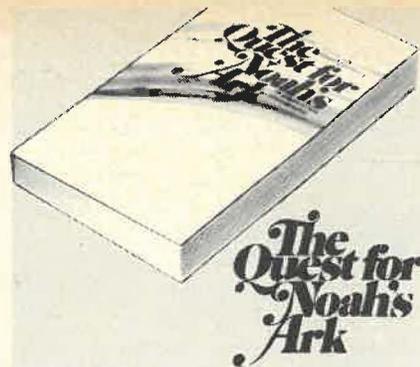
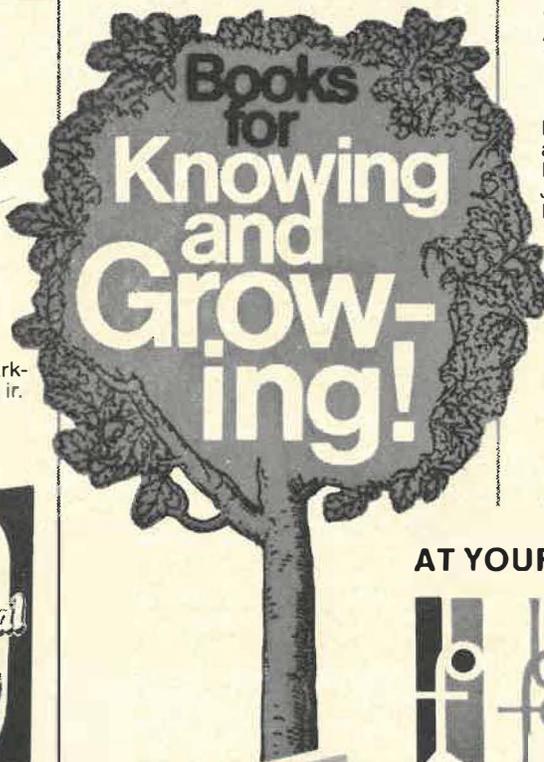
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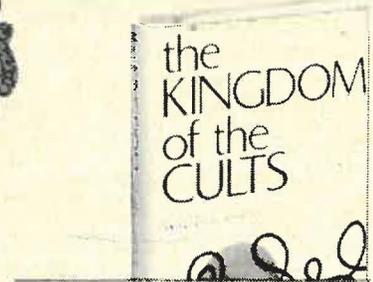
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Recycling Old Green/Zebras

With the prospect of phasing out the Trial Service Books (Green and Zebra) would it be possible to set up some system by which these books could be delivered to one or more collection points for the purpose of recycling?

It seems a waste of resources merely to have them stored indefinitely or otherwise disposed of. Some comment on this suggestion in your publication might elicit wider endorsement as well as coming to the attention of those who might initiate such a process.

(The Very Rev.) HOWARD LEE WILSON
St. Matthew's Cathedral
Laramie, Wyo.

Authority in Church

A kudo to Slade Gordon ("As Others Say It," TLC, Jan. 25) for his statement regarding the moral authority of our church. When we deny the authority of the doctrine and discipline of our faith, we have little left. Some wise person has said, "When you let down too many bars, then the remaining few hold nothing."

We are in great peril of losing all that holds our church together when a minority of activists can force its will on a great majority of dedicated Episcopalians. Thinking people are not taken in by the cry for "relevancy." A college chaplain once stated: "If you don't stand for something, you'll fall for anything."

Let us keep important issues alive and not be "taken in" by those who are willing to settle for less than the best we know of our Anglican heritage.

(The Rev.) CHARLES R. STIRES (ret.)
Amagansett, L.I., N.Y.

The Diaconate

I have an idea to contribute to the dialogue about deacons vs. licensed laymen administering the chalice.

Perhaps our problem is in our traditional Episcopal view of the diaconate as more closely related to the priesthood than to the laity. This is a part of our medieval heritage that invites a change now.

The Baptists raise up deacons from

their laity. It is a lifetime office with them, and requires no lengthy educational preparation. This opens the diaconate to many more laity and removes it from being a brief term of office for the clergy.

The diaconate probably should be permanent but why should we require so much education for such simple kinds of service?

Let us have many deacons in each congregation and let them be the laity who administer the chalice and take the reserved sacrament to the sick.

This seems to put together what is happening now in the church including the Roman Catholics.

(The Rev.) CLAXTON MONRO
St. Stephen's Church

Houston, Texas

Capitalization

Re "Our Readers Ask" [TLC, Jan. 25] concerning capitalization: The 1893 Book of Common Prayer, the 1928, the 1971 Services for Trial Use, and the 1973 Authorized Services, all four, capitalize "the People." The preamble to the Constitution of the United States, on the other hand, states: "We the people . . ." with a lower case letter p.

M. B. ABRAHAMS

Trumansburg, N.Y.

{ True. And the preamble makes better sense. "People" is never a proper name or title. Ed.

"The Man in the Pew"

I found in "The Man in the Pew" by Robert Shackles [TLC, Jan. 4] a most sincere challenge to the clergy and even to me, who, from his suggestions, may be a mystic without knowing it. I do know that Pentecost has always been very special to me, for we are never without the comfort, guidance and instruction of the Holy Spirit if we listen and wait quietly but expectantly.

A clergyman in Elizabeth Goudge's novel, *A Scent of Water*, described as a queer old man, gave comfort and sustenance to a young troubled woman when he said, "My dear love, your God is a trinity. There are three necessary prayers and they have three words each. They are these, 'Lord have mercy; Thee I adore; Into thy hands.' Not difficult to remember. If in times of distress you hold to these you will do well."

We welcome "holy directions" even from fictional priests.

DOROTHY D. HARRIS
Robinson Springs, Ala.

The Living Church

Volume 172 Established 1878 Number 9

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CALENDAR

February

29. Quinquagesima/Last Sunday After Epiphany

March

1. David, B.
2. Chad, B.
3. Ash Wednesday
7. First Sunday in Lent
9. Gregory of Nyssa, B.
10. Ember Day
12. Ember Day/Gregory the Great, B.
13. Ember Day
14. Second Sunday in Lent

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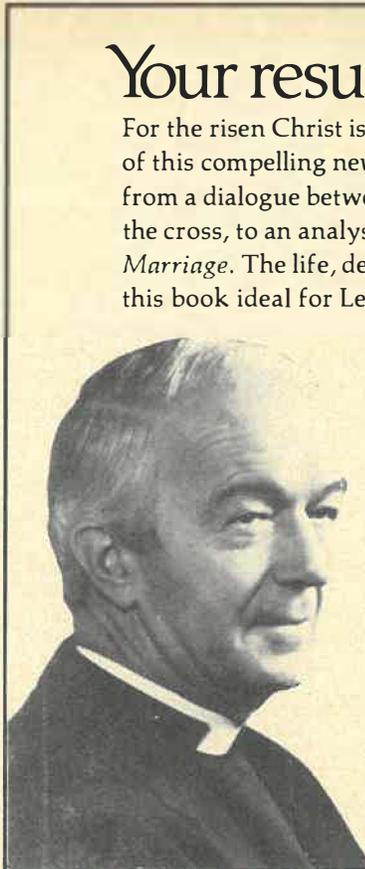
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BOOKS

Interesting and Ingenious

THE DRAMA OF SALVATION. By Rosemary Houghton. Seabury/Crossroad, Pp. 148. \$6.95.

Rosemary Houghton states in her introduction: "The purpose of this book is to clarify a complex and controversial subject by trying to rediscover its dynamic from within. In this way it may be possible to see that apparently irreconcilable notions of what happens under the heading of 'salvation' are, in fact, evidence of a polarity that is essential to the thing itself. The chief means used here to explore the human experience of God's saving action is the study of the drama."

She sees the dynamic of drama as an image of the way salvation works, i.e. spiritual energy, the "stuff" of salvation works according to its own inherent nature as something happening in, to, and between people. The great myths of life, death, and eternity, become saving entities only when dramatized. The dramatic form gives them reality.

Her development of this thesis is an interesting one and ingenious. Obviously the author is well at home in the arenas of both religion and drama from which she constructs her presentation.

This reviewer admittedly approached *The Drama of Salvation* with a wary reserve. He stayed with it, however, to find a respect for the way in which the author builds her case. The chapter on "the role" is full of precious insights which would alone make the book eminently worth while. Quotable bits abound. Perhaps some translation would be necessary if one were to use this book as a basis for a discussion or study group. That it would be a stimulus to discussion seems certain.

(The Rev.) CHARLES ELDON DAVIS
Old St. Paul's Church
Benicia, Calif.

Striving for the Ideal

WHAT IS A FAMILY? By Edith Schaeffer. \$6.95. Pp. 255. Fleming H. Revell.

"If ever a 'movement' were needed, it is a movement to reestablish real family life." Edith Schaeffer's book, *What Is A Family?*, certainly could be the impetus for such a movement at a time in history when the family structure is facing possible extinction.

Edith Schaeffer is a good writer. It's a pleasure to read her books. For this reason *What Is A Family?* is better

than most other books on the same subject. Not only does the author argue persuasively for preserving the primary social unit, but she also furnishes the reader with practical and creative ideas for carrying out her philosophies, which are based on biblical imperatives.

Each of the 11 chapters in the book gives an answer to the question posed by the title. What is a family? A family is a changing life mobile . . . an ecologically balanced environment . . . the birthplace of creativity . . . a shelter in the time of storm . . . an economic unit . . . a museum of memories . . . Mrs. Schaeffer develops the themes of each chapter with some hypothetical examples but mostly she uses illustrations from her own life as wife, mother and grandmother, and also as confidante of those who have visited the well-known Christian community, L'Abri, which she and her husband, Dr. Francis Schaeffer, established in the Swiss Alps.

Mrs. Schaeffer makes the whole idea of building and maintaining a happy, loving home sound like fun rather than an ominous and fearsome task. She

The Cover

The American Revolution was under way and the shipment of Bibles from Europe had been shut off. Although a century and a half had passed since the Pilgrims arrived, no English language Bible had been published in America.



Mr. Aiken

To Americans, this dearth of Bibles was a matter of such urgency that it was brought before the Continental Congress in 1777. The problem became the subject of a long debate and, after much study, a resolution to purchase 20,000 Bibles from Holland was presented and carried by one vote.

In the meantime, a Philadelphia printer named Robert Aiken published a small New Testament. After long consideration, Congress officially authorized Aiken to publish a complete English language Bible. With the war raging, Aiken's task was not an easy one. Legend has it that at one time he had to evacuate all his materials from Philadelphia and bury them under a barn to prevent the British troops from destroying them. Nevertheless, the Aiken Bible was completed in 1782, a modest book printed on paper manufactured in Pennsylvania. It remains the only Bible ever printed with official Congressional authorization. [RNS]

challenges herself and the reader to strive for the ideal but always with the realization of man's original sinful state which calls for grace and forgiveness from God and fellow man.

In a society which attacks the idea of the family from all directions in attempts to undermine its stability, a book such as Edith Schaeffer has written is necessary. It reinforces the basic tenets of those who believe in preserving the nuclear family. For those who are iconoclastically venturing into a new lifestyle, this book will set forth sound rationale for reexamining their course.

RITA BURFEIND
Grafton, Wis.

Olive Branches

CHRISTIAN UNITY AND CHRISTIAN DIVERSITY. By John Macquarrie. Westminster. Pp. 109. \$2.85.

Another book about Christian unity? Ah, but (as all those readers who have come to expect new insights from anything offered by John Macquarrie will have guessed already), this one is different. The author states right off his modest but concrete purpose: to argue "the thesis . . . that diversity is just as essential as unity to the well-being of the Christian Church" and that his book "will try to defend legitimate diversity, and will accord to diversity a higher value than has usually been set upon it." Only in this way can we deal honestly with our "deeply and even passionately held" religious convictions.

Dr. Macquarrie first identifies "diversity" (as distinguished from "division"). Older patterns for unity (e.g. enforced uniformity or geographical independence or theological consensus) won't work because they don't "take full account of the freedoms that have been so painfully won in the struggles that have brought us from homogeneous to pluralist societies." Although we must be careful about pluralistic extremes, nevertheless, even "God himself seems to maximize variety in his creation!" Current practical ecumenism, i.e. cooperative community efforts among churches, have given us a pattern. But sooner or later we must face "the fundamental dialectic in ecclesiology and in related questions: the Catholic-Protestant one."

Is there room for diversity in any Catholic-Protestant "rapprochement"? It's too soon to tell. First we must continue to move from the "body of Christ" to the "people of God" image of the church. It's more personal, dynamic, and allows room for "Catholic substance and Protestant principle." And the model? "The best existing [one] . . . is . . . the relation between the

Roman Catholic Church (the Center of Unity) and the so-called 'Uniat' churches of the East." He tackles finally five disputed questions: ministry, eucharist, marriage, mariology, and authority — each chapter containing "an olive branch" and a challenge to Rome. *Pulsate, et aperietur vobis . . .*

(The Rev.) DENNIS R. ODEKIRK
St. John's Church
Sturgis, Mich.

Rites and Insights

CONFIRMATION: The Celebration of Maturity in Christ. By Urban T. Holmes III. Seabury/Crossroad. Pp. 98. \$3.95 paper.

This new book by the Dean of Sewanee should be a welcome and challenging addition to the struggle within the Episcopal Church to bring a rational and defensible *praxis* out of the welter of confusion and chaotic thought that pervades the present usage and justification of the rite of confirmation.

Many parish priests and even more parents, church school teachers, students and newcomers to the church have been caught in the confusion occasioned by the recasting of the rite in the Green Book (and its subsequent successors) and the permission granted by the General Convention of 1970 to allow children to receive communion before being confirmed.

When should people be confirmed? Who should be confirmed? What happens to a person when he is confirmed? Is confirmation a repeatable act? Who is the appropriate minister of confirmation?

In addressing these questions, Dean Holmes sets himself two tasks: an historical review of the practice of the church from the subapostolic times through the Reformation, together with a discussion of the rationale of that practice; and an analysis of the need in the life of the individual Christian and the community of the church for such a rite as confirmation.

In the former task, he uncovers a basic ambiguity (one with which we have all lived). Confirmation, which was an integral and inseparable part of baptism became in practice a separate rite and was regarded, in many places, as "completing" or "perfecting" a process begun in baptism. Ultimately, to justify this, we have to deny the integrity of baptism itself.

Dean Holmes proposes a way out of this ambiguity with the aid of insights from the behavioral sciences (chiefly those of psychology and anthropology). He identifies baptism as a "rite of passage" wherein the status of the recipient, both personally and in the eyes of

Continued on page 15

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The Living Church

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PRAYER BOOK

Draft Book Published

After almost 10 years of trial use and revisions the Draft Proposed Book of Common Prayer was published Feb. 2.

In a service at the Chapel of Christ the Lord in the Episcopal Church Center, New York, a copy of the book was given to the Rt. Rev. Chilton Powell, Bishop of Oklahoma and chairman of the Standing Liturgical Commission (SLC), by the Rev. Craig Casey of the Church Pension Fund and its affiliate, the Church Hymnal Corporation, the publisher of the Prayer Book.

On behalf of the SLC, Bishop Powell then presented the book to the Rt. Rev. John M. Allin, Presiding Bishop, and the Rev. Canon Charles M. Guilbert, custodian of the Standard Book of Common Prayer.

"Our responsibility is very great" not only to those in the church who support the proposed revision, Bishop Powell said, but also to those who are "suffering pain and who are hurt" by it.

It is his hope, he said, that the revised Prayer Book may "comfort the people of the church" and that they may find in it "the ancient faith."

Bishop Allin said, in accepting the book, that all that has gone into the preparation of the Draft Proposed Book "makes it a great piece of work."

He also said that he believes General Convention "will accept the Book and move forward."

PRESIDING BISHOP

G. C. Approval of Women in Priesthood Predicted

"If God can make me a Presiding Bishop, he can make women priests."

So spoke the Presiding Bishop of the Episcopal Church to delegates and visitors attending the annual council of the Diocese of Mississippi.

The Rt. Rev. John M. Allin, former Bishop of Mississippi, predicted that General Convention will vote to ordain women to the priesthood and added: "I hope we will celebrate the fact."

He also predicted that allowing women to be priests "won't bring in the kingdom for the primary reason that God is not dependent on the ordained clergy to bring in the kingdom."

He said he had decided to "tell you in Mississippi" what he had "resisted" saying in other places.

Bishop Allin coupled his predictions with an appeal — "if the Presiding Bishop has any influence pastorally" — to disgruntled Episcopalians not to leave the church on the basis of the General Convention decision on women in the priesthood.

"Do not break relationships unless you are endowed with judgmental qualities of God himself — which none of us are endowed with — and know you are absolutely right and the rest of the world absolutely wrong," he urged.

In the past, Bishop Allin has said he had yet to hear compelling theological arguments for or against the ordination of women.

In a 1972 bishops' straw vote on the subject, he was opposed to such a move.

In a 1974 bishops' straw vote, he indicated he would have voted in favor of the principle.

EUTHANASIA

Cancer Victim Appealed for Right to Die

The 75-year-old widow who appealed through her church newsletter for the right to die, has died.

Rosamond Lilly Swann, a cancer victim, had written in a Thanksgiving week letter: "My doctor, clergyman, and several friends are most sympathetic . . . but — They Will Not Let Me Go. This gives me a certain sense of betrayal."

She said she did not want to be remembered as a "poor old shipwreck," but rather as an "active, vital person."

She had proposed that with the "incurable patient (being of sound mind), a discussion shall be held among at least two doctors, a clergyman, a lawyer, and a member of the Euthanasia Society and perhaps another civic group. Relatives and friends of the patient may be invited.

"The decision as to the patient's right to life or right to death would be made openly and legally with no attempt at pressure or persuasion."

If the decision in favor of euthanasia is reached by all present, Mrs. Swann wrote, "an injection or other medical process will be administered by one of

the doctors in the presence of the other doctor(s), lawyer, clergyman, and others."

Mrs. Swann concluded that if she "felt sure that such help would be eventually given to those in my condition, I would feel more courage to face what must come next and would know that my life — and death — were not passing in vain."

At the annual meeting of First Unitarian Universalist Church in Dedham, Mass., the congregation voted unanimously to work toward the passage of a bill to give legal support to the carrying out of a dying person's wishes regarding death.

Mrs. Swann was told of the action on Jan. 19. She died the next day.

WASHINGTON

Contract Suspended

The contract between the Church of St. Stephen and the Incarnation, Washington, D.C. and the Rev. Alison Cheek has been suspended for three months.

"What it really amounts to," explained the rector, Fr. William A. Wendt, "is a cooling-off period rather than a suspension — a time in which to determine how to deal with the contract, to negotiate with the bishop [of Washington], and to enter into discussion with anyone who wants to talk about it."

Fr. Wendt had been found guilty of disobeying his bishop in allowing and continuing to allow Mrs. Cheek to celebrate the eucharist at the church of St. Stephen and the Incarnation.

During the suspension, Mrs. Cheek will not serve on the staff in any capacity.

ECF

Dioceses Receive Loans

Interest-free loans have been made to four dioceses by the Episcopal Church Foundation (ECF), a national, independent lay organization supporting projects in the church that would otherwise be left undone.

The loans, repayable in ten annual, equal installments, with a 2% administrative charge on the unpaid balance, were approved for:

The Diocese of the Central Gulf Coast — \$2,500 toward the repair of the steeple and roof and replacement of rotted cantilever beams in the Church of the Good Shepherd, one of the oldest congregations in Mobile.

The Diocese of Colorado — \$25,000 for an addition to St. Joseph's Church, Lakewood. Six years ago an addition tripled the church's seating capacity but since then, the congregation has doubled in size. The Episcopal Church Building Fund granted an additional loan to meet total construction costs.

The Diocese of South Carolina — \$2,500 to use with other funds to repair termite damage in the Church of the Resurrection, Surfside.

The Diocese of Southeast Florida — \$12,500 together with other funds will enable St. Patrick's Church, West Palm Beach, to buy land and build a rectory.

Individual Study Grants Awarded

Fellowships are granted by the Episcopal Church Foundation to selected seminary graduates to aid them in earning their Ph.D. degrees before entering the teaching ministry. Fellowships are also renewed for a second or third year of study.

New study grants were made to:

The Rev. Thomas C. Hummel, East Orange, N.J., who will be completing dissertation research at Oxford University. He is married.

Emmett Jarrett, Brooklyn, N.Y., who will begin his doctoral studies at Cambridge University. A recipient of the William B. Given, Jr., Fellowship, he will be ordained in June. He is married.

The Rev. William L. Sachs, Richmond, Va., who is in his first year of doctoral study at the University of Chicago Divinity School. A part-time assistant at St. Chrysostom's Church, Chicago, he will be married in July.

Fellowships have been renewed for the Rev. Bruce D. Chilton, Jr., at Cambridge University; the Rev. Christopher Duraisingh at Harvard Divinity School; the Rev. Thomas G. Goman at Claremont Graduate School; Irene Lawrence, Graduate Theological Union; and Mrs. Donn F. Morgan, Graduate Theological Union.

The eight grants total \$35,330 and will be used for the 1976-77 academic year.

METHODISTS

Gay Pastor Ousted

A United Methodist minister who was ousted from his rural Virginia pastorate after preaching a sermon in which he acknowledged his homosex-

uality has organized a ministry to homosexuals at Wesley Theological Seminary in Washington, D.C.

The Rev. Vic T. Brittain, 35, who is a candidate for a master's degree at Wesley, said in an interview with the *Washington Post* that he thinks "gay persons are more compassionate, considerate, and sensitive to the needs of others, because they have experienced oppression, loneliness, and guilt."

Gay ministers, he said, are especially able to reflect compassionate attitudes in working with people.

He emphasized that it is against his moral integrity to have sexual encounters with parishioners, adding, "I don't think a pastor, gay or straight, can have a sexual encounter with a parishioner and still be their pastor."

Mr. Brittain, who is separated from his wife and three children, said that the recently formed gay caucus in the United Methodist Church has about 300 members, including some 200 ministers, and the gay caucus at Wesley has 250 members.

Ordination of professed homosexuals is prohibited by the United Methodist Discipline. However, the church's quadrennial General Conference in April will consider proposals to remove the ban.

ORGANIZATIONS

APSO Meets, Budgets

Last month board members of the Appalachian People's Service Organization (APSO) met in Roanoke, Va., to set goals and plans for the next three years in preparation for General Convention.

APSO is a coalition of twelve dioceses located within the region designated as Appalachia and bound together by a determination to mobilize resources to meet the needs for ministry, both spiritual and social, that they believe can best be met on a regional rather than a diocesan basis.

It is also the organization through which the Episcopal Church takes part in the Commission on Religion in Appalachia (CORA), a cooperative effort of various Christian bodies.

The total APSO budget for 1976 is \$429,000. Of this, approximately \$25,000 is contributed by the dioceses. The rest comes from the national church budget, United Thank Offering grants, and other sources as developed by the Rev. Robert B. Lloyd, APSO's executive director.

Approximately \$30,000 of APSO's budget covers the cost of maintaining its office; 75% of its money is allocated through CORA or directly through APSO's funding committee to grass roots projects owned and operated by local Appalachian people; and the rest

supplies funds for the work of church-related task forces such as education, church development, youth communications, and urban ministries.

INDIA

CSI: Men and Women "Equally Eligible" for Ministry

The 15th synod of the Church of South India has declared that "men and women are both equally eligible for the ordained ministry of the church and the dioceses are authorized to recruit, train, and ordain women" priests.

If approved by at least 12 of the 18 diocesan councils, the policy will be in effect.

The synod also advised church members to skip a meal once a week and spend the money to help people in dire need; to invite a poor family to a meal once a month; and to donate a day's pay a month for social development work.

An appeal was made to Prime Minister Indira Gandhi to withdraw restrictions on press freedom and other fundamental rights as quickly as possible. The synod also asked for "fair means of justice" for political prisoners.

The Church of South India is a 1947 union of Anglican, Presbyterian, Methodist, and Congregational bodies. It counts 1.6 million members.

In 1971, the Indian census counted more than 14 million Christians, 2 to 3% of the total population.

CHURCH OF ENGLAND

\$1 Million Needed to Save "Perfect Parish Church"

A \$1 million appeal has been launched for vital restoration work on Beverley Minster in Yorkshire County which has been described as the "most perfect parish church" in Europe.

The structure, begun in 1220, is crumbling so rapidly that to delay restoration work might mean total destruction.

Lord Middleton, chairman of the campaign, said: "We felt it necessary to defer our appeal to avoid clashing with those of York Minster, Selby Abbey (both in Yorkshire County), and Canterbury Cathedral, but the circumstances have only served to emphasize the urgency of our appeal and the fact that, as far as the Minster is concerned, it is now or never."

He said the work needs to be started immediately and completed over the next ten years because there is every indication that in ten years' time the cost of restoration might well have risen to as much as \$6 million.

There has been no general overhaul of the building for more than a century.

I REMEMBER

THORNTON WILDER

By C. LESLIE GLENN

Thornton Wilder might be called a sophisticated Christian, not using the adjective in the fashionable sense but as scientists use it to mean knowledgeable, accurate, intellectual. He had elegant solutions to life's problems — again not as advertising writers employ this word but as mathematicians do. Some critics have said that Wilder was a poser of problems; actually he was a solver on the deepest level. A solution does not mean that every question is answered; it is just as important to know what questions cannot be answered.

I first met him when I taught mathematics at Lawrenceville School in New Jersey. When the term began, at a reception for new teachers, a friendly man about my age introduced himself, "I teach French here." He was assistant master at Davis House and I the assistant at Hamill. Part of our job outside the classes was to see that the boys were in bed after lights out. Afterwards I would walk up to Davis House where Wilder was watching over another sleeping dormitory. We would drink a milk shake and he would take out of a large box some pages of the manuscript of *The Cabala*, his first novel. I was entranced, as its readers came to be, by his descriptions of a tired Roman aristocracy and their machinations.

My classroom was situated so that I could look out the window at the running track of the school, and morning after morning Thornton would be running around the track between his classes before jogging became a common exercise. Those who know his vivacious manners and enthusiastic speech may wonder how these set with adolescents who value conformity. I can testify, very well. He kept order in the classroom, he got his pupils through the collégé entrance examinations, and

when he later became Master of Davis he made it one of the leading houses at Lawrenceville.

The first religious thing I noticed about him was what he sometimes called friends. He would say, "I have to go to Philadelphia this weekend to see a parishioner." I supposed that his father was a clergyman and the family thought of people as parishioners the way doctors' families think of patients and lawyers' of clients. But his father was a newspaper editor and at one time Consul General in China. He said parishioner because he thought of himself as a father-in-God (a title he would never have spoken out loud). Once when I told the headmaster I would need a raise in salary because I was saving money to study for the ministry, he indignantly rebuked me with the word *simony*, after the unfortunate Simon in Acts 8:9-24 who expected to be paid for holy things. He knew the Bible far better than I did. I remember later when I would wax enthusiastic about some seminary classmate as a great guy or a big athlete at college, Wilder took pains to point out that these attributes were not the qualifications for the priesthood. He denounced "the cult of personality" long before it began to be scorned in ecclesiastical circles. He came to hear me preach when I was an assistant at All Saints, Worcester, and remarked afterwards, "The 96th Psalm begins, 'O sing unto the Lord a new song.'" His slight emphasis on *new* made it plain that I was dealing in platitudes. He was concerned that I keep reading and was the one who introduced me to Von Hügel and Kierkegaard. No detail of the ministry escaped him. "William Gillette made his fortune by speaking too low on the American stage in detective plays, but preachers can't do this." I've been talking louder ever since. I remember once his off-hand remark, "It's easy to be adequate in the minis-

try," to him evidence that people were spiritually wistful. Once in Chicago we were walking through the Loop where the elevated trains make a roar overhead, and he yelled at me above a passing train, "What we Christians forget is that no one is happy without God, no one!"

This is more about me than about him which was the way he made everyone's relation with him. So let us turn to his writings.

The first book, *The Cabala*, is about a decadent society in modern Rome yet his description has no bitterness. One is reminded of the two Reformers watching the monks at Thomas à Becket's tomb in Canterbury cynically carting away the treasures piled high by pilgrims. One said, "Oh, the folly of it!" and the other said, "Oh, the pity of it!" Wilder probably told me this story and did not labor the point that pity is preferable to scorn. His books are both critical and kind at the same time.

The Bridge of San Luis Rey made him famous. It sold a volume of copies hitherto unknown in the publication of novels; its royalties enabled him to build a house in Hamden near New Haven, Connecticut, for his parents and sister. He called it "The House the Bridge Built" and lived there the rest of his life with his talented and devoted sister Isabel. Nervous with the lawyers and financiers who advised him about this windfall, he was both frightened and amused that his father warned him he might never write another good book and he'd better conserve all his gains. The charm of *The Bridge* is his sympathetic description of the five people who lost their lives when it fell. The story continues to puzzle commentators theologially because Wilder never said that the five who died were any more guilty than any five who passed safely over the bridge. Perhaps it established in the popular mind the Bible axiom that accidents do not always happen to

The Very Rev. C. Leslie Glenn is Sub-Dean of Washington Cathedral.



Thornton Wilder: Elegant solutions to life's problems.

the wicked. Or to put it another way, those who have accidents are not necessarily guilty of anything.

The life of one of the victims makes a timeless contribution to religious education. An old marquesa living in colonial Peru has a married daughter at home in Spain who never writes to her. Wilder has opened the question of love and neglect between the generations and has the mother learn one answer to it just before the bridge goes down when her illiterate native serving girl blurts out that love must be brave. Dr. Spock might say, parents cannot possess a child; Wilder floodlights the point brilliantly by making it come from an ignorant Peruvian peasant.

Next he wrote *The Woman of Andros* which he often said was his best book. It describes what the world was like before Christ without ever saying it in so many words. It is hinted by a sentence in the opening and closing paragraphs, "The land that was soon to be called Holy prepared in the dark its wonderful burden." Wilder would not allow this book to be put into a moving picture because of what script writers had done to *The Bridge*. They completely went against its main point by trying to show some guilt in each of the five who had lost their lives when the bridge collapsed. Nor would Wilder sell the serial rights of *The Woman* to any magazine for fear that the illustrations and advertising would overemphasize the fact that the heroine was a prostitute (of the high type that the Greeks called a *hetaera*). Wilder told me that Mrs. Arnold Bennett wrote him that her husband, the novelist, used to interrupt his reading of *The Woman of*

Andros by walking up and down the room with his face in his hands saying, "I can't stand it! I can't stand it!" He meant that Wilder's picture of the sadness of the world without Christ overwhelmed him. From this book comes one of the comforting thoughts for believers: "Of all forms of genius, goodness has the longest awkward age."

In these early days, Wilder also wrote a volume of three-minute plays for three characters called *The Angel That Troubled the Waters*. Its introduction is for every sophisticated Christian: "Almost all the plays in this book are religious, but religious in that dilute fashion that is a believer's concession to a contemporary standard of good manners. But these four plant their flag as boldly as they may. It is the kind of work that I would most like to do well, in spite of the fact that there has seldom been an age in literature when such a vein was less welcome and less understood... The intermittent sincerity of generations of clergymen and teachers has rendered embarrassing and even ridiculous all the terms of the spiritual life. Nothing succeeds in dampening the aspirations of the young today—who dares use the word 'aspiration' without enclosing it, knowingly, in quotation marks?—like the names they hear given to them. The revival of religion is almost a matter of rhetoric. The work is difficult, perhaps impossible (perhaps all religions die out with the exhaustion of the language), but it at least reminds us that our Lord asked us in his work to be not only as gentle as doves, but as wise as serpents."

One of these plays contains the only idea I ever gave my friend, that the ec-

clesiastical world is cursed by too many commissions and study groups. Paralysis by analysis. Wilder turned this into a fantasy about the Holy Family fleeing to Egypt on a donkey who prefers talking to running. She keeps wanting to stop and ask theological questions, and tells our Lady that she belongs to a group of girls back at the donkey-yard who have such interesting religious discussions. Finally Mary tells her they'll have to beat her if she doesn't move faster. It is only when she recognizes her Burden that she runs all the rest of the way into Egypt.

Heaven's My Destination tells about a traveling salesman who has absurd adventures because he clings to the ethics he learned as a 1920 undergraduate. These include never resisting evil even with burglars; marrying the first girl you sleep with; accosting strangers on the state of their souls; writing scriptural texts on hotel blotters to the annoyance of room clerks; and never using banks because they practice usury. Naturally he gets into ridiculous trials but says his religion cost him a lot and he is not going to lose it. "I didn't put myself through college for four years and go through a difficult religious conversion in order to have the same ideas as other people have." He is the familiar type who knows God by direct experience, but does not match his mysticism with thinking. His morality is frozen at the point he reached in college; there is no continuing guidance from a Holy Spirit. If pacifism is one phase of foreign policy and usury an aspect of economics, Wilder is suggesting that the devout are

Continued on page 18

READING FOR LENT

*14 churchpeople suggest
titles for your consideration
this Lent.*

Lent affords us a time in which we are inclined to do a bit of disciplined reading. Perhaps this Lent is the time in which our reading may serve to inform us on some of the controversy which we are enjoying as a church. The word "enjoy" may strike some as particularly ironic and out of place at this point of our life together. Nevertheless, it is true that the clarity of view, which we all seemingly long for, comes only through the testing and debate as challenges to our certainties are all worked out. Thus it is our task, a task which laity as well as clergy must not evade, to seek with some seriousness of purpose what knowledge and information we can.

Two paperbacks recently published present a variety of essays on the priesthood. The first four essays of 20 in *To Be a Priest*, edited by Robert E. Terwilliger and Urban T. Holmes III (Seabury), may surprise some as they present four different and at times opposing views of the priesthood, all found within the catholic faith. *The Ordination of Women*, edited by Michael P. Hamilton and Nancy S. Montgomery (Morehouse-Barlow) contains nine essays which include testimonies by a bishop who ordained women, by a bishop who will not ordain women, plus experiences of other churches in this area as well as prospects for our future in the Episcopal Church.

Confirmation: The Celebration of Maturity in Christ, by Urban T. Holmes III (Seabury), outlines some history, some theology, and some directions in which we may move to help sort out our understanding of this sacrament.

Jesus of Nazareth, by Gunther Bornkamm (Harper & Row), is, according to the author, "intended to inform not only professional theologians on . . . questions, uncertainties, and findings of historical research, but also the laymen who wish, so far as possible, to arrive at an historical understanding of the tradition about Jesus and are not

content with edifying or romantic portrayals."

The Church, by Hans Kung (Sheed & Ward), if pursued to the end, will reward the reader with historic and ecclesiological threads which bring understanding to the situation of today's church and its credibility.

After making one's way through the above, a bit of fantasy may be in order. *The Forgotten Beasts of Eld*, by Patricia A. McKillip (Avon), will fill this need nicely. Susan M. Clark, *Coordinator of Christian Education, Christ Church, Whitefish Bay, Wis.*

The Bible should be first in any list of spiritual reading, whether for Lent or any other time. There are approximately enough chapters in John's Gospel and Paul's Letter to the Romans to read one chapter a day during the Lenten season.

Love Song (Harper & Row) is a modern language translation and abridgement of Augustine's *Confessions*, done superbly by Sherwood Eliot Wirt. Dr. Wirt's translation is fresh, meaningful, and never fails to capture the spiritual struggle and joy of the great father of the early church.

Knowing God (Inter-Varsity Press) is a contemporary book about the Christian life by one of England's best known evangelical Anglican theologians, Dr. James I. Packer of Bristol. This is a spiritual book, describing the grand sweep of God's plan of redemption and our place in that plan. It will call the reader to renewed commitment and discipleship.

For a spiritual pilgrimage with one of the giants of English Christianity, try *Pilgrim's Progress* (available in paperback from Zondervan), the classic allegory by John Bunyan, who languished in jail for his non-conformity, but found there a supreme closeness to the triune God.

For a daily book of scriptural exposition, there is no match for *Morning and*

Evening (Zondervan), superbly excerpted from the writings of the prince of 19th century preachers, Charles Haddon Spurgeon. His gift as a preacher and expositor of the Word is readily apparent in these spiritual gems.

My final recommendation is Karl Barth's *Evangelical Theology*, (Anchor Books). Here the great speculative theologian tells us the basics of Christian faith as he viewed them in the last years of his life. John E. Wagner, *attorney and counselor, Oklahoma City, Okla.*

The Great War and Modern Memory, by Paul Fussell (Oxford University Press), is an original piece of cultural history exploring the literary means by which the first world war was assimilated, remembered, and mythologized. This is a book for our own time as well.

Unquiet Soul: A Biography of Charlotte Bronte, by Margot Peters (Doubleday), is the incisive story of a towering figure in the history of women's fiction of a female whose values clashed with those of Victorian and male society.

Kenneth Clark's *Another Part of the Wood* (Harper & Row) is the self portrait of a man whose taste in art has influenced much of our contemporary thinking.

The Kappillan of Malta, by Nicholas Monsarrat (Morrow) is a novel about a humble man who brought faith and courage to a stricken people on the island of Malta, and the story of the tragedy and victory of that ancient island. (The Rev.) John C. Harper, *rector of St. John's Church, Washington, D.C.*

A Diary of Private Prayer, by John Baillie (Scribner's), is certainly one of the best devotional prayer books written in our time. Prayers are in the first person but can easily be changed to the plural where a husband and wife use it together.

Dear Mr. Brown, by Harry Emerson Fosdick (Harper & Row), is the last book written by the most noted preacher of our century. Subtitled *Letters to a Person Perplexed About Religion*, it is immeasurably helpful to younger people on their pilgrimage of faith.

John Coburn's *Prayer and Personal Religion* (Westminster) is a kind of

primer on prayer and it will be helpful to most people, as it has been to me.

The Day Christ Died, by Jim Bishop (Harper & Row), is a vivid reconstruction of the hour by hour, even minute by minute account of that day. This is excellent background material with a slight Roman Catholic bias.

In *Is Faith Obsolete?* (Westminster) Robert McAfee Brown's answer is no, and he gives reasons for it. Since Lent need not be lugubrious, for fun read his *The Collected Writings of St. Hereticus*. You'll slip off to sleep still chuckling. (*The Rt. Rev*) Leland Stark, retired Bishop of Newark.

God in Us, by Miles Lowell Yates (Seabury), requires concentration but it is well worth it. There is no mere surface thinking or easy theologizing in this book. Fr. Yates discusses "the deep and abiding realities of the Christian's life in God and the presence of God in man."

Letters to Malcolm: Chiefly on Prayer, by C. S. Lewis (Harcourt Brace), is Lewis's usual combination of practical advice and theological insight discussing the nature and practice of prayer.

Spiritual Letters, by Fr. Hughson, OHC (Holy Cross Press), is a collection of letters by the Holy Cross monk, written with the air of a confessor, who has helped a wide variety of people in various stages of Christian growth.

We Neurotics, by Bernard Basset, SJ (Doubleday Image Books), is a tricky little book. Don't be put off by the title. You have a marvelous time enjoying its lively, humorous style and suddenly you find you've learned a lot more about yourself and about God than you realized.

Sound basic theology set forth with exquisite care and illumined by examples and experiences from the Gospel itself is found in *Introducing the Christian Faith* by Arthur Michael Ramsey (Morehouse-Barlow). This book is deeply devotional, yet conversational. Mib Garrard, Sherman, Texas.

A good book for Bible study is Derek Kidner's *The Psalms* (Inter-Varsity Press). Kidner is a scholar who can simplify without distorting, and who writes as a spiritual teacher.

The Priesthood of Christ and His Ministers, by Andre Feuillet (Doubleday), is a feast for lovers of the Bible. Feuillet expounds Hebrews and John 17. This book is an aid to understanding present controversies.

For devotion, there is none like *The Cloud of Unknowing* (Penguin Religious Classics).

In *The Recovery of the Sacred* (Seabury), James Hitchcock tells why the

church's worship has become incomprehensible, and why most of the cures proposed are worse than the disease.

In *English Augustan Poetry*, edited by Paul Fussell (Doubleday Anchor Books), they are all here: some pipes, some mighty diapason, all authentic voices of the human soul. (*The Rt. Rev.*) Stanley Atkins, Bishop of Eau Claire.

William Glasser's *Reality Therapy: A New Approach to Psychiatry* (Harper & Row) is an enlightening approach to pastoral counseling which is based on dealing with present and future potential with no digging into the past. It is intensely practical and theologically sound.

3 in 1 (A Picture of God), by Joanne Marzhausen (Concordia), is a masterful explanation of the Trinity for children. Brightly illustrated, it is quite helpful to adults as well.

Prayers, by M. Quoist (Sheed & Ward), is a book of moving prayers in free verse, concerning all aspects of life. This is excellent for personal devotional use or in prayer groups or study groups dealing with the nature of prayer.

The Geography of the Bible, by A. Baly (Harper & Row), is a comprehensive description of how geographical factors played a key role in the historical events of the Bible. Here is a new perspective that's worth looking into. (*The Rev.*) Carl G. Carlozzi, rector of St. Christopher's Church, Chatham, Mass.

Here are my choices for Lenten reading, chosen because they are in print, are — in my opinion — good books, are for the most part inexpensive, and represent a variety of topics.

The Future of the American Past, A Study Course in American Values, by Earl Brill (Seabury) was developed at St. Columba's Church, Washington, D.C. There are six chapters with discussion questions and suggested reading. Today's problems are shown in the light of significant themes and values of our historical tradition.

Morton Kelsey calls *Filled With New Wine, The Charismatic Renewal of the Church* (Harper & Row) "one of the sanest and most honest presentations of the charismatic revival I have encountered," and I agree. The author, James W. Jones, is an Episcopal priest and assistant professor of religion at Rutgers. Low key, economical writing, but very much to the point.

The Pain of Being Human, by Eugene Kennedy (Doubleday Image), includes many short, readable chapters on the human predicament in 1976 (personal type) and what a Christian

does about it. A sentence from the back cover reads: "No man is innoculated against the ache of his struggle to become himself as a human being and as a child of God."

Doorway to a New Age (Westminster) is a study of Paul's Letter to the Romans by James D. Smart, professor of biblical interpretation at Union Theological Seminary from 1957 to 1971. Writing in layman's language, Prof. Smart shows the difference between Paul as described in Acts and when he speaks for himself and what it was in Christ that made Paul turn his back on religion as he had known it.

The Meditations of Elton Trueblood, edited by Stephen R. Sebert and W. Gordon Ross (Harper & Row), includes 100 meditations from the writings of a much and long loved Quaker writer, philosopher and educator.

He Touched Me: My Pilgrimage of Prayer, by John Powell, SJ (Argus Communications), is another fine little book by the author of *Why Am I Afraid to Love?* Jay Lou Hall, Milwaukee, Wis.

Mere Christianity, by C. S. Lewis (Macmillan), is a trilogy of the most useful and enduring introductory manuals on Christianity — *The Case for Christianity, Christian Behavior, and Beyond Personality* — by the Pied Piper of popular Christianity himself.

The Sleeping Giant, by Robert K. Hudnut (Harper & Row), is a hard look at the potential of the church for life and service by a Houdini of parish renewal.

A handy means of providing the clergy with the propers for the whole eucharistic year, in consecution and for years A, B, and C, is the *Episcopal Eucharistic Lectionary*, prepared by the Lectionary Committee of St. Mark's Church, Wichita, Kans. The lections are from the Revised Standard Version.

The Common Catechism (Seabury/Crossroad) uses the New Catechism of the Dutch Roman Catholics as a springboard and jumps astride the ecumenical horse and rides off in all directions, but not at all badly.

The Lost Books of the Bible and the Forgotten Books of Eden (Fontana) is an attic full of old treasure, a mish-mash of midrashim and apocryphal biblical literature which is guaranteed to send you back to your canonical Bible convinced of its inerrancy and infallibility. (*The Rev.*) John Bywater, rector of Trinity Parish Church, St. Augustine, Fla.

The creation of the Taizé Community, a modern ecumenical monastic society in Taizé, France, is one of the most exciting and creative movements

Continued on page 16

EDITORIALS

Hell, and How to Get There

Recently some people have been talking about hell in *Church Times* of London. It is a good sign that all is not lost for true religion over there. As long as people talk seriously about hell they still care about their souls; as long as they still care about their souls they are not far from the kingdom of God.

One of the discussants, in a letter to the editor [*CT*, Dec. 19], writes: "My problem is this. If there is a hell at all, then is it the result of retributive justice or of a self-inflicted destiny? It seems to me that ultimately these are two mutually exclusive lines of thought."

But are they? Before turning to that question we may get our essential definition out of the way. The person who wrote that letter was thinking primarily of a post-mortem, eternal hell, but would not deny that there can be hell on earth and that all hell begins, and has its causes, in this earthly life. Hell is best defined as that alienation from God which results from our own free choice, an alienation which is not only from God but from that joy, health, fulfillment and true life which are given only to those who are at home in God; the misery of hell consists in the sense of this loss.

Is the writer to *Church Times* right in regarding "retributive justice" and "self-inflicted destiny" as two "mutually exclusive" ways of getting to hell? He describes retribution as "strict justice and a fixed penalty where love has no place." Granted, most human "retribution" is like that. Retribution thus defined is simply retaliation calling itself "strict justice." But if, as the dictionary suggests, retribution is a recompense, there need not be in it any element of vengeance.

God loves us, but we know that he doesn't always give us what we want; so God's love may not be equated with giving us what we want. He may give us what we "ask for" ("That fellow wrote bad checks once too often and got caught — he asked for it!"). That is retribution — giving us what we "ask for" by our choices and our behavior; and it is not incompatible with love at all.

God gives us freedom, the power of self-determination. That must include the power to inflict hell upon ourselves by "asking for" it. To let us become what we thus choose to become is a gift of God's love that works out as an exercise of God's retribution.

We must try to envision God's retribution apart from all models of human retribution, since the latter are always imperfect and often viciously bad models even for human beings. At the same time we must understand that the moral ugliness of so much of the retribution of men has no bearing whatever upon the question of whether there is retribution in God, for his ways are not as our ways and between every divine attribute and its human analogue is an infinite difference.

The saints all testify that God's wrath comes to them as his love, and his love as his wrath; they can't explain it, since to explain that would be to explain God. They simply recognize these realities. Whether there is hell beyond the grave may be a debatable question; that there is hell on earth is not. And if we find ourselves in hell we must recognize two things about it: first, that God let it come upon us — "sent us" to it because we "asked for" it; and secondly, that God in his love gave us the freedom and power to bring it upon ourselves, and we have done so.

Where's the problem, really?

Needed: Help for Marginal Workers

With politicians and tax-payers of all sorts agreeing that a time for retrenchment in government spending is now upon us, it is to be expected — and desired as well — that public welfare programs will undergo radical review from this point onward.

The Roman Catholic bishops of the U.S. have an anti-poverty agency known as the Campaign for Human Development, and it has recently published a report entitled *Poverty Profile 1975*. The data presented in that report are drawn mostly from government studies. They reveal what most of us may already know and are most reluctant to face squarely — that the extent of dire, dehumanizing poverty in this richest of all lands is very much greater than any of us want to recognize.

That there is an excessive amount of fraud and chiseling in welfare is true, and that needs to be corrected. That a large percentage of the currently unemployed are loafers who prefer to live parasitically off the sweat of the brows of us hard-working tax-payers is widely believed, and largely untrue. For millions of adult welfare recipients there are no jobs available in our society as it is now economically constituted. Unemployment is a burden for both its direct victims and the rest of society, and it may be with us for a long time to come on its present scale and perhaps an enlarging one. That fact needs to be faced also, and corrected to whatever extent that is possible.

For our own part, we feel a special concern for the people we all know, who are working, striving doggedly and sometimes heroically to remain self-supporting, who are being pauperized by inflation. They need help. Be it said to the credit of former President Nixon that early in his first term he declared the concern of his administration for those neglected citizens and called for a reform in the welfare system that would help them. But he did nothing to press the matter and it came to nothing. We hope that this need for reform will find a place on the agenda of Congress in the very near future and will be given the long overdue priority that it merits.

a supportive community, undergoes a change. Confirmation on the other hand, he identifies as a "rite of intensification" wherein there occurs an exchange of power.

With this distinction made, he is able to draw a parallel between confirmation and the eucharist, relation it to a maturing process within the life of the



individual and anchoring it to significance determined by a community of faith within the world. Following Karl Rahner, Holmes sees the Christian life as one of "hominisation," that of becoming human. This has a dual aspect, both natural and supernatural. The supernatural or "graced dimension" is the process of sanctification. The supreme manifestation of God's grace in our sanctification is the eucharist. However, "confirmation . . . partakes of the same saving action of God in Christ as the eucharist, but only through a different form of sacramental participation and on a different occasion in our lives" (p. 58).

The appropriate minister at a rite of intensification is the bishop for he symbolizes in his office the unity of the entire catholic church. The candidate's "personal pilgrimage must, therefore, be related to the pilgrimage of the people of God as a whole, unbounded by time or place" (p. 70).

Thus, Dean Holmes assists greatly in this book in a recasting of the rite of confirmation to an occasion whereby an individual Christian may know and publicly make known himself to be a responsible and grateful recipient of God's loving grace within the whole body of Christ in this world and the next.

One could only fault Dean Holmes' too easy acceptance of the patterns of this world and his call for a closer relationship to the prevailing culture. I do not think that his characterization of the Christian life as being primarily one of "nurture" requires this. Even John Westerhoff, from whom he quotes extensively, has recently taken a full

step backward from that position. This is a minor cavil, however, and Dean Holmes' major arguments are not dependent upon it.

This reviewer would like, however, to lodge a strong protest against the publisher for the price of this book. We are all aware of the spiraling costs of material and labor but to have a book of less than 100 pages, in paperback, cost nearly \$4.00 seems like an insurance against it being bought and read. This book deserves a much wider public!

(The Rev.) GEORGE C. L. ROSS
St. Paul's Church
San Diego, Calif.

Skillful Commentary

LANDSCAPE AND INSCAPE: Vision and Inspiration in Hopkins' Poetry. Text by Peter Milward SJ, photography by Raymond Schoder SJ. Eerdmans. Pp. 126. \$12.95.

For most readers the poetry of Gerard Manley Hopkins needs a skilled commentator if it is to be understood as well as enjoyed. Fr. Hopkins' brother Jesuits who have collaborated exegetically and photographically to produce this book supply that need most sufficiently and splendidly for the comparatively few poems of Hopkins which they have space to deal with in one volume.

Anybody who reads well and absorbs this commentary, however, should find the rest of Hopkins' work much more readily comprehensible as result.

In some ways Hopkins was a unique poet as well as a great one, and one of his characteristics is his deft use of ambiguity. He loves to use words capable of several meanings. You can't read him with any sense of what he's saying at all until you get into that state of mind in which you recognize that here he isn't saying just one single thing, but suggesting several things, as is the way of the genius in symbolism.

The magnificent color photographs of scenes dear to Hopkins, some of which figure in his poetry, must be seen to be appreciated.

C.E.S.

Revealing Biography

THE BEAST AND THE MONK: A Life of Charles Kingsley. By Susan Chitty. Mason/Charter. Pp. 317. \$11.95.

A fascinating title this, and appropriate for a famous Victorian cleric whose character and personality have never before been so completely revealed in biography.

Charles Kingsley was one of that small group of Christian Socialists (F.

D. Maurice, Thomas Hughes, J. M. Ludlow, and Charles Mansfield) who by their speaking and writing frightened the English government into action to better the lot of the masses. His brilliant caustic speech, uttered with a slight stammer which made it picturesque, so angered the Tory government that he lost many an appointment. But he became chaplain to Queen Victoria and tutor to the Prince of Wales. It was the queen who gave him the canonry at Chester (where he formed in 1871 the Scientific Society which still exists today), and it was Gladstone who appointed him to the vacant stall at Westminster Abbey.

On a lecture tour in America, where he drew huge crowds on the east coast, he contracted an illness which eventually caused his death at age 56. This reviewer was virtually moved to tears by the death scene in which he held his wife's hand and said, "This is heaven." A marble bust stands in Westminster Abbey to commemorate this national figure whose one consistent feature in a seemingly inconsistent character was his endless striving to improve the lot of his poorer brothers.

Kingsley spent most of his ministry at Eversley and it is evident that he was a devoted parish priest. He was buried there and the village had never before witnessed such a funeral, with the high and mighty mingled with the poor and depressed.

The author does us a disservice in not analyzing Kingsley's theology and probing his spirituality.

Author, poet and lecturer, he entertained the famous from far and wide,

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These are the masters who instruct us without rods and ferules, without hard words and anger, without clothes or money. If you approach them, they are not asleep; if investigating you interrogate them, they conceal nothing; if you mistake them, they never grumble; if you are ignorant, they cannot laugh at you. The library, therefore, of wisdom is more precious than all riches, and nothing that can be wished for is worthy to be compared with it. Whosoever, therefore, acknowledges himself to be a zealous follower of truth, of happiness, of wisdom, of science, or even of the faith, must of necessity make himself a lover of books.

Richard De Bury, 1344

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and his literary companions included Hawthorne, Tennyson, Dickens, Thackeray, Browning, Ruskin and Carlyle. But the companion of his whole adult life was his wife Fanny for whom he had a passionate love.

This new biography has been justified by the discovery of 300 letters and documents which, to use his words, reveal "the forbidden depths" of his character. The publisher calls them erotic to increase sales, but in truth Kingsley was attempting to give some spiritual significance to sexuality. This is illustrated in these words to Fanny: "Matter is holy, awful glorious matter. Let us never use those words animal and brutal in a degrading sense. Our animal enjoyment must be religious ceremonies." He expands the analogy: "At a quarter past eleven lie down, clasp your arms and every limb around me, and with me repeat the Te Deum aloud."

If you like biography, you will enjoy this one.

(The Rev.) GEORGE B. WOOD
Huntsville, Ala.

Brief Glimpses

LIN YUTANG: *The Best of an Old Friend.* By A. J. Anderson. Mason/Charter. Pp. 229. \$7.95.

I begin with a confession. I have never read anything by China's renowned Lin Yutang. Now this book, a compilation of his words by A. J. Anderson, comes along, and my confession continues when I say that I'm not sure that I've missed much. That's not entirely fair, since small snippets of sayings by any philosopher or observer of the human scene aren't the best way of delving into a thinker's mind. But this book, containing only the briefest passages from Mr. Lin's (his family name) life's work will at best attract only a few readers. I'm sorry for this, for the man who in 1937 wrote the bestseller *The Importance of Living* must have something worthwhile to say to us.

Pearl Buck, who said that "he takes the truth without flinching and has an unshakeable integrity of judgment beneath the brilliance of his talk" must have known what she was talking about. But alas, I know nothing about Mr. Lin's life (my problem; not his), and I need a book which introduces the man to me and not simply brief samplings of his wisdom. Perhaps a biography will come along someday which will serve as an introduction to these sayings. In the meantime, I'll look for inspiration elsewhere, perhaps in *The New Yorker* or maybe in the Bible.

(The Rev.) JOHN C. HARPER
St. John's Church
Washington, D.C.

LENT READING

Continued from page 13

in the history of Christendom. *The Rule of Taizé* (Seabury/Crossroad) is the spiritual manual developed as the guide for this unique group. It is simple and short, yet a storehouse of profound Christian spirituality. *Festival Seabury/Crossroad* is a series of dialogues between Brother Roger, the Prior of Taizé, and the thousands of young people who flock to the Taizé Community. It also contains pages from the personal journal he writes each day. Like *The Rule of Taizé*, it is a magnificent and powerful source of inspiration for daily meditation.

With the increased interest in and concern about the charismatic movement today, Norman Pittenger's little book, *The Holy Spirit* (Pilgrim Press), provides an admirable and balanced exploration of the significance of the Holy Spirit in both history and nature as well as in personal and social religious experience.

An Ethic for Christians and Other Aliens in a Strange Land by William Stringfellow (World Books) is, according to Dr. William A. Johnson, Canon Theologian of the Cathedral of St. John the Divine in New York City, Stringfellow's best book. Stringfellow always writes heady stuff, insightful, prophetic, stimulating and relevant. He writes: "My concern is to understand America biblically." Using the Book of Revelation as his biblical source, he produces a book every thinking Christian will want to read.

The Prayers of the New Testament, by the Most Rev. Frederick Donald Coggan, Archbishop of Canterbury (Harper & Row), is a very informative anthology with very helpful suggestive material for the study and practice of prayer. Easily readable, it is ideally suited for personal and group Bible study, prayer groups, or meditation. (The Very Rev.) Malcolm W. Eckel, Dean of Christ Church Cathedral, Springfield, Mass.

In *The Cost of Discipleship* (Macmillan), Dietrich Bonhoeffer combines an exegetical approach to the Sermon on the Mount with a doctrinal discussion of the problem of the Christian in the world and the inherent conflict of the hidden yet visible character of Christian life.

The purpose of C. S. Lewis's *The Problem of Pain* (Macmillan) is to solve the intellectual problem raised by suffering.

Corpus Christi by E. L. Mascall (Longmans, Green & Co.) is a discussion of the Incarnation in terms of the unity of the church really being the unity of the Holy Trinity in which the

The Living Church

Son is eternally begotten by the Father as priest and apostle.

Christus Veritas by William Temple (Macmillan) is a profound Christocentric metaphysical treatment of the Incarnation in which Temple avows that "man can only be all that he is destined to be when God indwells in him. Of this truth the Incarnation is the expression, the holy communion the perpetual reassertion." Suzanne E. Grahn, Rockford, Ill.

• • •

I have three books (none of them recent) to suggest for Lenten reading. The first is a two-volume work, *The Nature and Destiny of Man* by Reinhold Niebuhr. This comprises the Gifford lectures which he delivered at the University of Edinburgh. These lectures are profound, beautifully written, and contain important insights into man's condition. They could have been written in our own day.

Another book is *The Idea of the Holy* by Rudolf Otto, a book which inquires deeply into the nonrational factor in man's religion. An understanding of this book could raise the level of this kind of thought in our own day by miles.

The last book I suggest is *A Pluralistic Universe* by William James. In this book James evaluates philosophies, measuring them as "thick" or "thin." This is beautiful writing, and gives us a yardstick that we could very well use today. (The Rev.) William H. Baar, rector of Emmanuel Church, La Grange, Ill.

• • •

In *Beginning to Pray*, by Anthony Bloom (Paulist Press), we are presented with a most thought provoking book on the subject of prayer. Bishop Bloom opens up new dimensions and new vistas, many of which have arisen out of his own experience. John Baillie's *A Diary of Private Prayer* (Scribner's) will be a great help to those who are interested in expanding the scope and depth of their daily prayer.

In the midst of the turmoil and confusion which has arisen out of the changes in liturgical rites, devotions, etc., James Hitchcock, in *The Recovery of the Sacred* (Seabury), has very expertly assessed the current situation in the Roman Communion and comes up with some recommendations, all of which can give us a better perspective on our own situation.

The Mystical Theology of the Eastern Church by Vladimir Lossky (available in editions by Christian Classics, Attic Press, Allenson and Humanities) is a most beautiful book on the theology and mysticism from the Orthodox point of view which regards all Christians as potential theologians and mystics. The reader cannot help

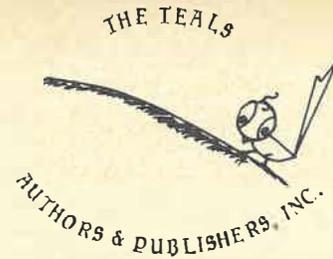
but have a richer, deeper, fuller experience of the Christian faith after reading this Christian classic.

When so much emotion has been engendered on the role of women in society and in the church, it is refreshing to find a book of the calibre of *Women in Christian Tradition* by George H. Tavard (Notre Dame University Press). It treats of women in the Old Testament, the New Testament, the fathers of the church, and gives Catholic, Orthodox and Protestant models as well. A really good, solid, fact-filled book. Rosannah Cole, East Rockaway, N. Y.

• • •

Jesus, The Man Who Lives, by Malcolm Muggeridge (Harper & Row) is expensive (\$17.95) but it is also very valuable. Malcolm Muggeridge was an opponent of Christianity in the past; his mastery of the English language helps him portray vividly the Jesus who won him. There is a freshness about this presentation which will also win the readers. The illustrations are superb, and complement the writing.

A Matter of Eternity by Dorothy L. Sayers, selections chosen and introduced by Rosamund Kent Sprague (Eerdmans), is a short book, but a very provocative one. Prof. Sprague has done her homework well. The selections vary in length from one sentence to



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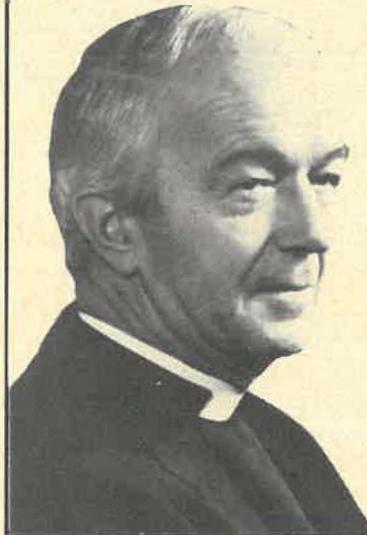
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several pages but all of them furnish food for reflection.

Louis Evelyn is a Dominican priest, famous as a retreat conductor. He is adept at thoughts which give us new insights into teachings of our Lord, prophesies, parables which we thought we knew until he leads us to look at them from a different viewpoint. In *Credo* (Fides Publishers, Inc), he considers the Creeds and leads us to consider them as prayers.

The Meaning of Paul for Today, by C. H. Dodd (Fontana Books) is by way of becoming a classic. C. H. Dodd is a

superb scholar, and this book is the fruition of his study and teaching of the writings of Paul. Though it is not simple bedside reading, it is always rewarding and often exciting. Dodd places Paul in the proper perspective, effectively answering any possible misconception of the reader that "Jesus brought a simple, Jewish Gospel; Paul hellenized it, and made it complicated." The diligent reader will share something of Dodd's perception of the rightness of the events leading to the founding of the church. (*The Rt. Rev.*) Addison Hosea, *Bishop of Lexington*.

I REMEMBER

Continued from page 11

not always sound on social questions. The mystical and the intellectual are two qualities of the mind that desperately need each other.

His two great plays, *Our Town* and *The Skin of Our Teeth*, between them contain the whole panorama of the human race, both its particularity and its sense of multitude. One specific in *Our Town* is shown by a poignant experience of a young wife who died in childbirth and years later is allowed to come back to earth to relive one day. She chooses her twelfth birthday.

"Oh, that's the town I knew as a little girl. And, *look*, there's the old white fence that used to be around our house. Oh, I'd forgotten that! Oh, I love it so! Are they inside? . . .

"Oh, Mama, just look at me one minute as though you really saw me. Mama, fourteen years have gone by. I'm dead. You're a grandmother, Mama. I married George Gibbs, Mama . . . Mama, just for a moment we're happy. *Let's look at one another.*"

In *The Skin of Our Teeth* his final word is that after the worst catastrophe all is not lost if books can be preserved (including the Bible). This is delivered with special force by the amusing device of having the actors fall ill with ptomaine poisoning. Thus the quotations from the great books which end the play have to be pronounced by stage hands and ushers. Hollywood would have blazoned the famous passages in letters of fire across the back of the stage! Instead Wilder has them pronounced haltingly by substitute actors which reduces the audience to an intense silence as they listen to a paragraph from Spinoza, then one from Plato and Aristotle, and finally, "In the beginning, God created the Heavens and the earth . . ."

In his next to last novel, *The Eighth Day*, Wilder presents another biblical thesis that man's destiny is to persevere. Creation took seven days (each one perhaps of millions of years) and now we are in the eighth day. The hero suffers a cruel fate but manages to go on as do his wife and children through great hardships. Thornton called it a novel of survival and considered having for its title the verse from Isaiah 40:3, "Make straight in the desert a highway for God."

Everyone has seen *Hello, Dolly*, the musical which goes round the world in various languages, and may reach the record of *Our Town*. *Dolly* is based on an earlier play, *The Matchmaker*, which in turn is based on Wilder's *Merchant of Yonkers*. One memorable speech in the *The Merchant of Yonkers* may have been partially lost in the

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transition to the singing and dancing of *Hello, Dolly*:

"There comes a moment in everybody's life when he must decide whether he'll live among human beings or not — a fool among fools or a fool alone.

"As for me, I've decided to live among them.

"I wasn't always so. After my husband's death, I retired into myself... one night, after two years of this, an oak leaf fell out of my Bible. I had placed it there on the day my husband asked me to marry him; a perfectly good oak leaf — but without color and without life. And suddenly I realized that for a long time I had not shed one tear; nor had I been filled with the wonderful hope that something or other would turn out well. I saw that I was like that oak leaf, and on that night I decided to rejoin the human race."

This is currently known as involvement, participation, human interaction, confrontational therapy. And it has older names in Scripture.

Thornton Wilder himself was no recluse. How he found time to teach and lecture and talk to all and sundry

is a puzzle when one thinks of his literary output. He once said, "I like to live by bells" and for that reason stayed many years on the faculty of Lawrenceville School and the University of Chicago, besides a year at Harvard. The last brought him to a serious illness because there were too many bells with evening meetings of the Y.M.C.A., Harvard faculty wives, and anyone who wanted him.

In his early days on the lecturing circuit he often announced the broad title, *Reading*. He would begin by picturing a cozy living room with a fire, snow outside, a free evening and a good book. Then he would ask his audience,

"What shall we read?"

"Not a translation. It must be something whose syllables are familiar to us from earliest childhood, like

"There were ninety and nine in the fold' or

"I know not where his islands lift

Their fronded palms in air;

I only know I cannot drift

Beyond his love and care.' "

Telling about this lecture, he would add with glee, "You could hear pins drop all over the hall."

Thornton Wilder said to me once, "I would have gone into the ministry if I had known there was any gaiety in religion." His brother, Amos, is an ordained minister, a distinguished theologian and poet. And Thornton, too, has been in ministry all his life conveying his insights with gaiety and directness.

His last novel, published only two years before he died, is partly autobiographical about a summer at Newport spent chiefly in helping people in confused personal situations. He called it *Theophilus North*; North is a rearrangement of the letters of his nickname Thorn, so Theophilus North means God-lover Thorn.

The first thought that came to me when I got the news of his death was, "Thornton now knows what's going on in my black Irish heart." Theologically we do not know whether the dead can read the minds of the living but we do know that we are compassed about with a great cloud of witnesses, like people in a Greek stadium, watching us run the race that is set before us (Hebrews 12:1), and now for me chief among these spectators is my dear friend.

CLASSIFIED

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THEOLOGICAL BOOKS, used, new and reduced price. Request list LC. PAX House, Box 47, Ipswich, England.

CONTINUING EDUCATION

CLERGY: Join UK and American Anglicans in graduate studies. Traditional education standards. Directed external and tutorial method. Geneva-Saint Alban's Theological College (American Episcopal Church), 840 Deery St., Knoxville, TN 37917.

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HEALTHY, friendly South Dakota congregation of 170 communicants with small church school wants to grow sensibly, both spiritually and numerically. Needs loving rector, age 30-45. Reply Box G-248.*

HUSBAND-WIFE, M.Mus. (organ), 28, seek position together or singly in church music. Four years experience in distinguished boychoir program. Experienced in chant, polyphony, liturgy. Resume, references, tapes. Available summer, 1976. Reply Box G-246.*

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PRIEST seeks parish/cathedral position pastor hospital, shut-ins. Experienced. Reply Box B-250.*

POSITIONS WANTED

PRIEST seeks chaplaincy, church-related hospital or other. Experienced. Reply Box B-249.*

PUBLICATIONS

BOOKS about the ancient Episcopal Church in Maryland and Delaware. *Maryland's Established Church*, and *The Anglican Church* in Delaware by Dr. Nelson Waite Rightmyer, sometime Professor of History in St. Mary's University, Baltimore, and of the Divinity School in Philadelphia. \$10 each copy, postpaid. Educational Research Associates, Fifteen Hoorntill, Lewis, Delaware 19958.

de-liberation, Box 5678, Coralville, IA 52241; \$2.00 yearly. Women's ordination advocacy; photos, features, resources.

INTEGRITY: Organization of Gay Episcopalians and Our Friends. Local chapters. FORUM/10 issues with membership, \$10. 701 Orange, Ft. Valley, GA. 31030.

RELIGIOUS COMMUNITIES

THE COMMUNITY OF THE RECONCILIATION, 62 Bowdoin St., Springfield, Mass. 01109. Anglican religious community for men and women; Daily Offices, Eucharist; work includes organ building, printmaking, painting.

WANTED

ANGLICAN MISSAL (American), altar edition. Reply Box J-251.*

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*In care of *The Living Church*, 407 E. Michigan St., Milwaukee, Wis. 53202.

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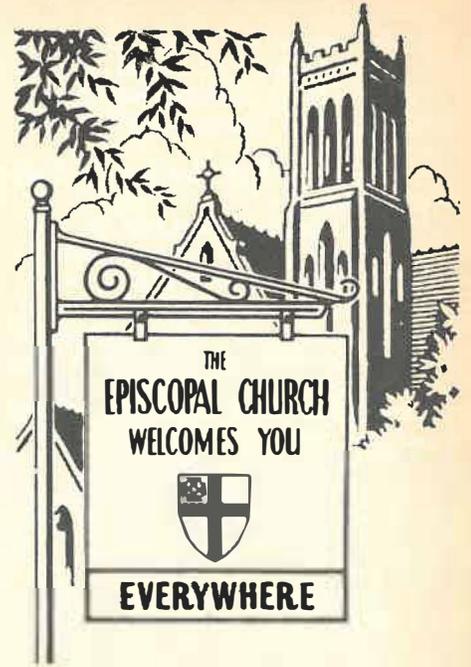
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CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.



CORTE MADERA, CALIF. (Marin Co.)
HOLY INNOCENTS' 2 Tamalpais Blvd.
 Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8.
 Fri 7. Charismatic.

LOS ANGELES, CALIF. (Hollywood)
ST. MARY OF THE ANGELS 4510 Finley Ave.
 The Rev. Fr. John D. Barker, S.S.C., r
 Sun Masses 8:30, 9:45 (Sung), 12 (Sol High). Ev & B 3 (1S);
 Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. C Sat 9:45;
 LOH 1st Sat 9

SAN DIEGO, CALIF.
ST. LUKE'S 3725—30th St.
 Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP (2S, 4S). Sun 10 S.S.
 & child care. Wed 11:30 HC

WASHINGTON, D.C.
ALL SAINTS' Chevy Chase Circle
 The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
 Sun HC 7:30; Service and Ser 9 & 11 (HC 1S); Daily 10
ST. PAUL'S 2430 K St., N.W.
 Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also
 Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP
 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.
ST. STEPHEN'S 2750 McFarlane Road
 Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed
 6; C Sat 4:30

PINELLAS PARK, FLA.
ST. GILES 8271 52nd St. N.
 Fr. Emmet C. Smith
 Sun H Eu 8, 10:30; 6:30. Wed H Eu 10

WEST PALM BEACH, FLA.
HOLY SPIRIT 1003 Allendale Rd.
 The Rev. Peter F. Watterson, S.T.M., r
 Sun Masses 8, 9 (Sung), 11. An Anglo-Catholic
 Parish Serving the Palm Beaches.

ATLANTA, GA.
OUR SAVIOUR 1068 N. Highland Ave., N.E.
 Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30; Tues
 & Fri 7:30, 7:30. C Sat 5

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Ev, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Services; HU, Holy Unction; In-str, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

CHICAGO, ILL.
GRACE 33 W. Jackson Blvd.—5th Floor
 "Serving the Loop"
 Sun 10 HC; Daily 12:10 HC

BOSTON, MASS.
ALL SAINTS' At Ashmont Station, Dorchester
 Sun 7:30 Low Moss, 10 Solemn Mass. Daily as announced

OMAHA, NEB.
ST. BARNABAS 40th & Dodge, 1 blk. N.
 The Rev. Xavier C. Mauffray, r
 Sun Masses 8, 10:45 (High)

LAS VEGAS, NEV.
CHRIST CHURCH 2000 Maryland Parkway
 The Rev. Karl E. Spatz,
 Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

MIDDLETOWN, N.J.
CHRIST CHURCH The King's Highway
 The Rev. James B. Simpson, The Rev. Geoffrey G. West
 Sun HC 8 & 10; Daily HC 9

BROOKLYN, N.Y.
ST. PAUL'S (Flatbush)
 Church Ave. Sta. Brighton Beach Subway
 The Rev. Frank M. Smith, D.D., r
 Sun HC 8, 9, 11; Thurs HC 10

NEW YORK, N.Y.
CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
 112th St. and Amsterdam Ave.
 Sun 8 HC; 9:30 MP & HC; 10 HC (Spanish); 11 Lit. & Ser; 4
 Ev; 4:30 Concert (as anno). Wkdays 7:15 MP & HC; 5 EP (Sat
 3:30 plus Organ Recital). Wed 12:15 HC & Healing; 5:30
 HC

ST. BARTHOLOMEW'S Park Ave. & 51st St.
 The Rev. Terence J. Finlay, D.D., r
 Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday
 HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15;
 Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open
 daily 8 to 6

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
 Daily Eucharist, Mon-Fri 12:10

EPIPHANY 1393 York Ave. at E. 74th St.
 Ernest E. Hunt III, r; William Tully, c
 Sun 8 & 12:15 HC; 9:30 Family, S.S.; 11 HC (1S & 3S) MP
 (2S & 4S); MP 9, Wed 5:45. Thurs 12 HC

ST. IGNATIUS OF ANTIOCH
 87th Street, one block west of Broadway
 The Rev. Charles A. Weatherby, r
 The Rev. Howard T. W. Stowe, c
 Sun Masses 8:30, 11 Sol; Mon, Tues, Thurs, Fri 8; Wed 6;
 Sat 10; C by appt

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

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

ST. THOMAS 5th Avenue & 53rd Street
 The Rev. John Andrew, r; the Rev. Canon Henry A. Zin-
 ser; the Rev. Thomas M. Greene, r; the Rev. J. Douglas
 Ousley; the Rev. Dr. Leslie J. Lang
 Sun HC 8, 9, 11 (1S) MP 11, ES 4; Mon thru Fri MP 8, HC
 8:15; Mon, Tues, Fri HC 12:10; Tues HS 12:30. Wed SM
 12:10, HC 12:40, EP 5:15, HC 5:30; Thurs HC 12:40.
 Church open daily to 9:30.

THE PROTESTANT CHAPEL J. F. Kennedy Airport
 Center of airport opposite Control Tower
 Marlin Bowman, chop.
 Serving Protestants, Anglicans and Orthodox
 Sun H Eu 1 followed by Happy Hour

CHARLESTON, S.C.
HOLY COMMUNION Ashley Ave.
 The Rev. Samuel C. W. Fleming, r
 Sun 7:30, 10, Tues 5:30; Wed 12:10; Thurs 10

DALLAS, TEXAS
INCARNATION 3966 McKinney Ave.
 The Rev. Paul Waddell Pritchard, 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 Mon noon; Tues, Thurs, Fri & Sat 7; Wed 10:30 & HU

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

ACAPULCO, GRO., MEXICO
HOLY CROSS (1 blk. east from the Marriott)
 Tels. 2-26-39 and 4-14-94
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