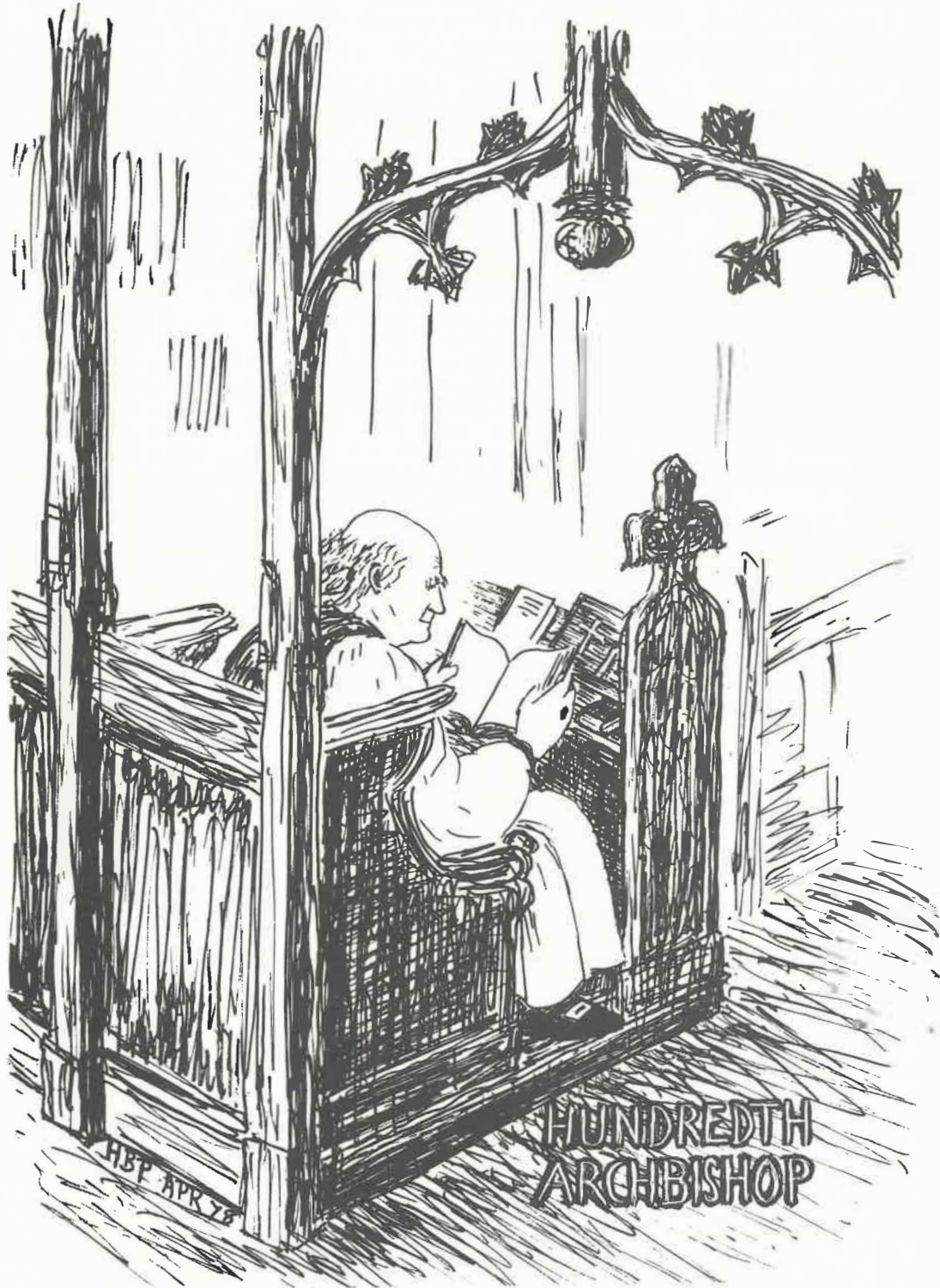


THE LIVING CHURCH



Lord Ramsey in the chapel at Nashotah House, Nashotah, Wis. [see p. 10].

The First Article



Last week when I was mowing the vicarage lawn, I cut down all the dandelions that keep cropping up every spring. A day or two later, they were standing erect again, as if to defy me. All around me, homeowners are either patiently digging up dandelions or applying weedkiller. To have a dandelion in your lawn is tantamount to failure as a good gardener.

Yet, the other night, when the children were out playing after supper, I saw a group of them gathering dandelions as if they were golden treasure. They left bouquets on the doorstep for my daughter and they held the delicate seedpods up to blow them to the winds.

During depression days, families went from door to door begging for the opportunity of gathering the young leaves to be used in salad . . . and Euell Gibbons awakened a new interest in this prolific plant.

I guess it's all in what you call it. You and I may call it a weed, but my nature atlas calls it a wild flower. Children seeing it for the first time are struck by its matchless perfection and their elders call it food. It grows in fields, meadows, gardens, roadsides, wastelands, sparse woods, in fact almost everywhere.

Sometimes I think of the church as a dandelion. Before the close of his earthly ministry, Jesus Christ had already planted a root deep in the earth. He had imparted to his disciples everything they needed, establishing a firm foundation. As yet, though, there was no flowering. That was to come after his death and resurrection. The first blossom, the golden gathering together of the disciples in one, was to take place at Pentecost.

Jesus knew what was to come. He had already warned the disciples that he would send them out along the highways and byways of the world. He had promised them the presence of his Holy Spirit. For now, he needed to pray to his Father that their unity would be preserved—that peace would prevail, so that the flower to be shown forth would always be recognizable as coming from him. He knew how they would be scattered and might lose their identity. He knew that

men would try to steer them from their mission—that evil would overtake them and threaten to destroy them.

Was his prayer in vain?

On the day of Pentecost, God sent the promised Holy Spirit to establish his church on earth. The Holy Spirit is that wind that blows wherever it wishes; you hear the sound it makes, but you do not know where it comes from or where it is going. The Holy Spirit is like the gentle breath of children who blow the delicate seeds of the dandelion, not knowing where they may land and take root.

As it happened, the first seed arrived in Rome, followed shortly by other seeds landing in Greece, Ethiopia, Russia, and so forth. One even blew as far away as England. The seeds were the disciples of Christ and they had with them everything they needed to establish ever more and more disciples. Jesus had seen to that before his death.

Wherever they landed, in the meadows, in the fields, along the roadside, they sprang up in golden clusters just like the original flower. Like lambs thrown to the wolves, many were cut down. The church underwent great persecution. Happily, others continued to come to Christ as little children, drawn by the great beauty of the wild flower. As they grew, they were constantly receiving nourishment through the body and blood of the plant—the leaves made food and the juices made wine. The hungry and the thirsty were fed and satisfied.

But something else happened, too, just as Jesus had forewarned. The flowers which sprang up in England disagreed with the flowers in Rome which insisted that they were grown from the original root and the first seed and, henceforth, were the only real dandelions. Their chief dandelion was to be in charge of all dandelions everywhere. Well, the English flower thumbed its blue nose at the golden nose in Rome and a great disagreement came about. England would have no more to do with Rome.

In the meantime, many mutants sprang up, plants which bore some slight difference in structure to the original, but still retained the same germ plasm.

The dandelion developed a bitter taste and its juices stained the faces and hands. The flowers began to whisper among themselves, saying, "But I am the best dandelion of all."

Although they called themselves dandelions, they gave themselves other names, too. There were Roman Catholic dandelions and Lutheran dandelions and Baptist dandelions and Episcopal dandelions. They warned their children to stay away from each other for fear of being contaminated, while all the time they were growing more and more bitter. No wonder men didn't want them growing in their lands, since they had all but lost their resemblance to that first golden globe. They began to look more like the ugly, dead, calyx which remained on a wobbly stem when the flower had passed.

At last, a few of the older and wiser dandelions began to see what was happening. They put their hoary heads together and this is how they explained:

"You have forgotten that each of you was at one time a petal of the original flower that Christ planted at Pentecost. You have become bitter and our Lord is in great pain because of the way you are treating your brothers. It was his prayer that we should all stay one and that, by staying one, we should be a beautiful golden flower reflecting His glory.

"Each and every one of you bears some responsibility for what has happened, and you must now try to reunite the flower so that Christ may be seen by the whole world. You must be in God and God in you, just as God is in Christ and Christ is in him. A petal is only a part of the whole flower, after all.

"A dandelion missing several petals, however, is imperfect and doesn't attract passersby. If you slip yourself, the missing petal, inside the dandelion, then you become a real part of the flower, a working part. You are not longer tempted to measure the size or the color or the efficiency of the other petals because you are all functioning together. The function of the dandelion is to make you like him, to form you in his image.

"All the various little dandelions are just different religions and they are looking at the outside instead of the inside. Inside the dandelion, it doesn't really matter at all, because you are then a part of it: You are Christ's body on earth and you belong together. You are in Christ and he is in you. In unity. In peace.

"You must no longer be afraid to meet with other dandelions like yourself. After all, they are nourished by the same blood as you are. There is still some bitter flavor, yes, but with our prayers joined to the great prayer of Jesus one day soon all of the dandelions shall be gathered together in one great golden field where their brilliance will outshine the sun, itself. They shall no longer droop dejected heads but stand tall and bright with the glory of God himself. And in the approaching day, when you shall all be one again, the noble light shall gild the halls of paradise itself!"

This week's "The First Article" is by the Rev. John F. Hillman, rector of St. Matthias Church, Coventry, R.I.

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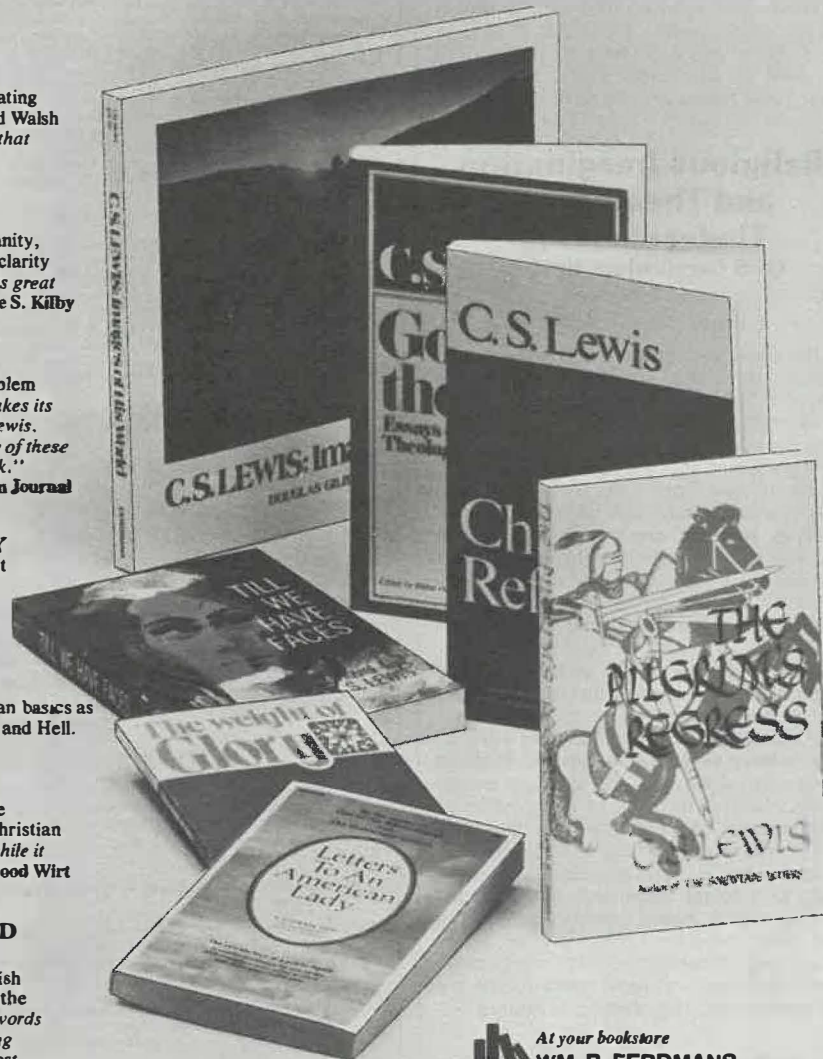
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or further information and application forms, contact

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May

14. The Day of Pentecost/Whitsunday
15. The First Book of Common Prayer
17. Ember Day
19. Ember Day/Dunstan. B.
20. Ember Day/Alcuin. D.
21. First Sunday after Pentecost/Trinity Sunday
24. Jackson Kemper

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

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BOOKS

Handsome Format

AN AUSTRALIAN PRAYER BOOK 1978. The Standing Committee of the General Synod of the Church of England in Australia. Sydney, 1978. Pp. 636, no price given.

It is a privilege to be able to review one of the first copies of the new Prayer Book to be seen outside of Australia. It is an interesting book. Because of the close relationship between the Australian Church and the Church of England, the former has never before had its own Prayer Book, but has continued using the English 1662 edition—that which went out of use in the United States two centuries ago. The English Prayer Book will continue to be used by Australian parishes which desire services in 16th century English. The new Prayer Book is



Callistemon rigidus (stiff bottlebrush), an illustration from An Australian Prayer Book 1978.

entirely in modern English. The preface states that this book is intended to remain in use for 10 or 15 years, at which time further changes are anticipated.

Although as stated, all is in contemporary language, this book does contain a First Form (or First Order), and a Second Form (or Second Order), for the principal services. The first is the traditional English service rendered in modern English with only slight revisions in substance (e.g., it is now possible to omit the general confession at Morning and Evening Prayer on weekdays, and the decalogue is no longer obligatory at Holy Communion). The Second Order represents in each case a considerable revision, and certain alternatives are offered. Thus, in Morning and Evening Prayer, the second rite provides distinct forms for each day of the week, with can-

Announcing Oxford quality editions of The Proposed Book of Common Prayer

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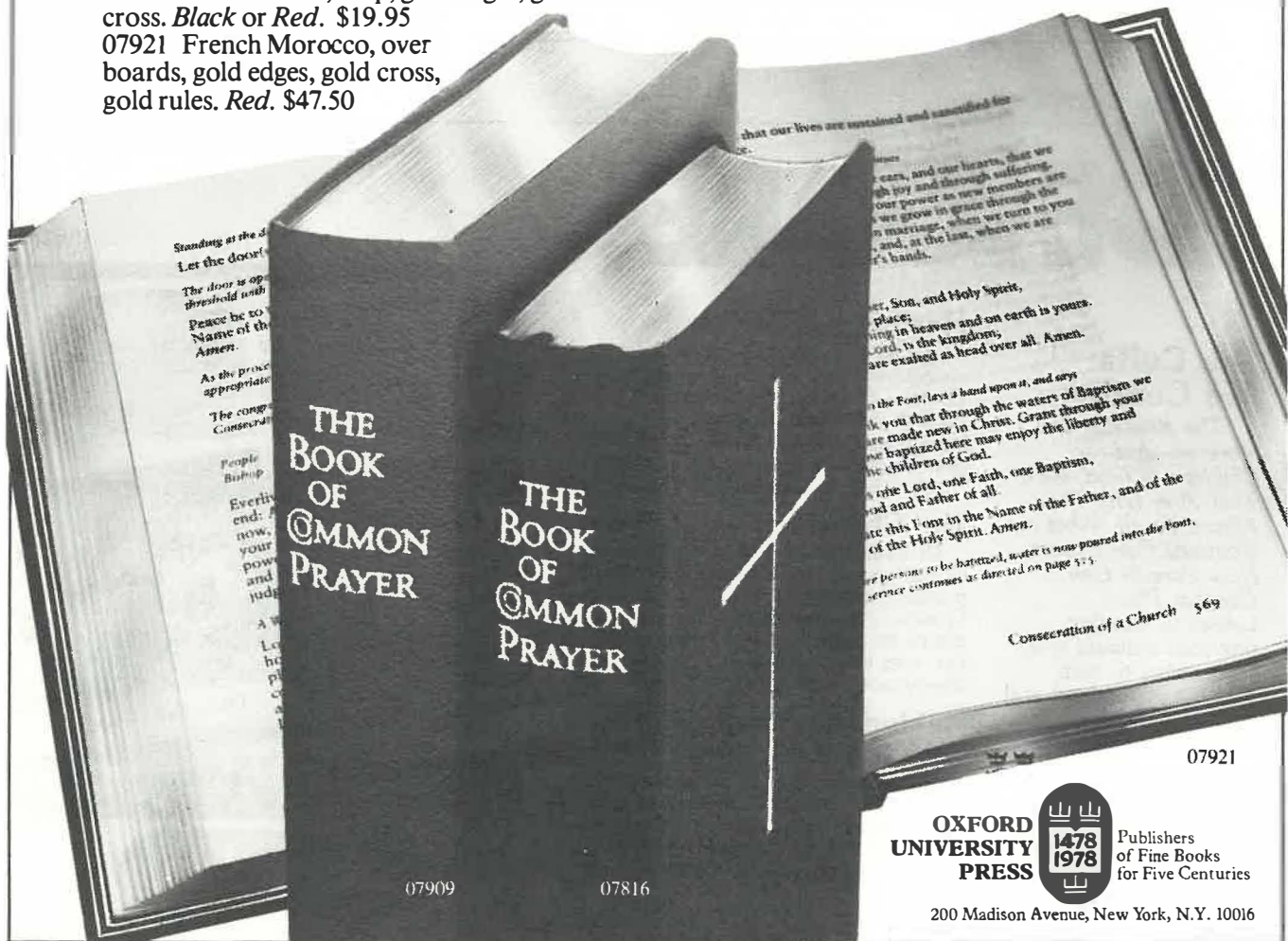
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ticles, intercessions, and thanksgivings for that day. For the eucharist, the second rite resembles revisions elsewhere in having the *Gloria in excelsis* near the beginning, an Old Testament lesson before the Epistle, and the sermon after the Gospel. The readings follow a three-year cycle, substantially the same as that in this country, although the manner of printing it out is different. There is a choice of intercessions; one form is like III in our American PBCP, another is somewhat like IV. Interestingly enough, the Lord's Prayer may come at the end of the intercessions rather than after the consecration. There are five new eucharistic consecratory prayers, which many will find a great improvement over the limited provisions of the older English book. Except for the fourth, which is very brief, they give thanks for creation, redemption, and the gift of the Holy Spirit before the Sanctus, in a long preface.

The greatest innovation of *An Australian Prayer Book* is unquestionably in its format and visual appearance. The pew edition has a hard binding in moss green; printed in gold are the title and a decorative fern-like leaf. Opening it we find the rubrics in deep red, and every section of every service is numbered. Title pages for the different major sections of the book are handsomely decorated with detailed line drawings of

Australian flowering plants. The Latin names for these, and even quaint English names, will no doubt provide future food for pious contemplation by boys and girls in Australia, in the same way that the Latin beginnings of the Psalms have done in the past. Congratulations are due to the Australian Church for reviving the old and very honorable tradition of the illustrated Book of Common Prayer.

H.B.P.

Is There Hope?

U.S. FOREIGN POLICY AND CHRISTIAN ETHICS. By **John C. Bennett** and **Harvey Seifert**. Westminster. Pp. 235. \$7.95, paper.

If you are concerned about the suicidal course of our world directed by the arms race, exhaustion of natural resources, and concomitant pollution, this book is for you. If you understand we are a part of that six percent of the world's population that consumes 40 percent of the world's resources, and realize that maintenance of our plus life condemns others to starvation—"the rich must live more simply that the poor may simply live"—this book is for you. If you understand that Christian ethics and international politics cannot be separated and must come under Christian judgment, then this book is for you.

Further, if you've had a sneaking suspicion that the church might better occupy itself with the life and death problems of our planet, putting aside, at least for a while, its overriding concern with prayer books and ordination; and if, occasionally, the thought has entered your mind that, because the church is the body of Christ it could indeed better occupy itself with Christ-like concerns, then this book is for you.

For instance, if you want to know what kinds of war are proscribed for Christians, read pp.98-9. If you want to know how Christians can reduce their standard of living and yet have a higher total standard of living, read pp.192-3, 209-10. If you want to know why the church may be the only institution that can arrest our suicidal course, read pp.217-21. If you want to know where the church is forging a courageous witness for human rights, read pp.22-3. If you want to know how the arms race can be world destructive without igniting a single warhead, read pp.47, 49, 113. If you want to know why the church need not bow down to foreign-policy makers, read pp. 63-7; further, for Christian evaluations of military deterrence and of the United Nations, consult chapters 6 and 7.

Is there any hope? The authors list some promising possibilities, pp.214-6, but conclude: "None of our promising possibilities is likely to be fully ac-

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The Cults Are Coming

The Krishnas, the Moonies, and the Children of God: Who They Are, Why They Attract Youth, What the Converts Can Expect, How Parents Can Combat Them.
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St. John's Church, Cartoogechaye
Franklin, N.C.

Short Biblical Dramas

SIX PROPHETS FOR TODAY. By W. A. Poovey. Augsburg. Pp. 96. \$2.25, paper.

In *Six Prophets for Today*, W. A. Poovey, who was for many years a seminary professor in Dubuque, Iowa, catches in these beautifully written, brief plays the gist of the message of six of the less well-known of the prophets of the Old Testament, telling us what each of them would say to us today.

Priests and Sunday school teachers should find the book very useful for Bible classes, discussion groups, guild programs, or as a series of dramatic teaching in place of the sermon for six weeks. Every church library should have copies. Jonah, Obadiah, Amos, Hosea, Micah, and Habakkuk have much to say to us.

SISTER MARY MICHAEL, S.S.M.
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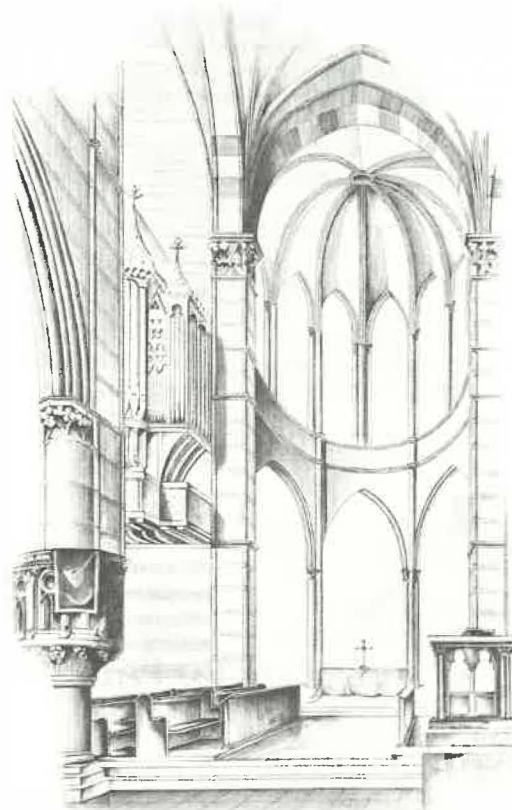
Apologetics and Letters

THE JOYFUL CHRISTIAN: 127 Readings from C.S. Lewis. Ed. by William Griffin. Macmillan. Pp. xvi-239. \$7.95.

Clyde S. Kilby, now the curator of the Wade Collection at Wheaton College, the major U.S. collection of the writings of C.S. Lewis, Dorothy Sayers, Charles Williams, and others of this era, wanted to anthologize C.S. Lewis some 20 years ago. But Lewis was against anthologies of living authors and would not give Dr. Kilby permission. So Dr. Kilby's anthology of Lewis, *A Mind Awake*, appeared in 1968, five years after Lewis's death. Now William Griffin has anthologized Lewis, gathering selections about the topic, what "a Christian can joyfully believe." Mr. Griffin gives the source of each selection in a table at the back with bibliographical information so the inquiring reader can find the appropriate text without any difficulty.

The selections are all from Lewis's apologetics and letters and do not include his literary criticism, his novels, fairy tales, short stories, and poetry. Dr. Kilby's *A Mind Awake* had gathered selections from all these genres. The selections in *The Joyful Christian* present Lewis specifically as a teacher and an advocate for Christianity. Lewis is here presenting the doctrine of the church, what the larger body of Christians have both believed and experienced.

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speaks to so many readers is, I believe, a byproduct of two considerations. One, the fact of denominations, separate communions, in a secular world gives everyone the unmistakable impression that there is no one voice, no one body of belief in Christendom. Lewis believed that there was a common body of doctrine that most Christians believed and this he presented to us in our common vernacular, not in theological jargon. Secondly, in an age of specialization, theologians worth their salt in the universities are not engaged in presenting the common truth of the past. Their work and worth is rather known by what

is possible to be believed in the future or in reconstructions of the past. Lewis's basic idea that there is such a thing as common historically experienced belief, "mere Christianity," is either much criticized or completely ignored.

Simone Weil told us that the spiritual directors of our time were no longer the priests but the novelists and writers of our generation; she also added that they did not do this job particularly well. C.S. Lewis, however, has become a spiritual guide for many in our time, not only for Episcopalians and Roman Catholics and Protestants of all strains, but also for those on the fringe and those outside

Christianity altogether. When theologians have become specialists, C.S. Lewis remained a generalist, as regards his Christian writings and apologetics.

This anthology appears when C.S. Lewis is enjoying great popularity, acknowledged by the sales volume of his books, and, too, by the number of groups which have banded together to read and discuss his works. The large sales volume of Lewis's books can only tell us that many of his books are selling well. But the literature which emerges from the C.S. Lewis societies can tell us more. There is very little real criticism about C.S. Lewis that emerges from these groups, mainly an appreciation. I tend to think that this is primarily because most of the members are indebted to Lewis, in particular for providing a structure of Christian ascetics, ethics and apologetics which makes sense and which readers can often find nowhere else. These and other long time readers of C.S. Lewis will find this anthology helpful. Others formerly ignorant of Lewis may well be led from the anthology to the basic works from which these selections were made.

(The Rev.) ROLAND M. KAWANO
Los Angeles, Calif.

For Parish Leaders

STRESS, POWER AND MINISTRY.
By **John C. Harris.** The Alban Institute, Washington. Pp. 184. \$6.50.

This is a perceptive book about the people who are clergy and how they can and do relate to their congregations. A great deal has been written about clergy roles and parish development. This is the best that I have seen. I am ordering copies for my vestry so that we can grow with each other as parish leaders.

The author is an experienced parish priest and consultant in the area of clergy development. His concern here is for the people—clergy and lay—and their personal autonomy and authenticity as they work together. There are many things in the institution and in society which undercut clergy self-esteem and motivation. The focus is not on the problem but on the resources which make compassionate and effective interaction and support more likely.

I am personally delighted to find a concern for spiritual leadership which faces the fear and tension of the individual and says, "Let's break through it."

Harris notes that the responsibility for restoring the quality and strength of the pastor's role lies with the individual in it. As he and the lay leadership define what they want from each other and look for areas of growth, there needs to be open discussion in which the cleric's style and priorities are directly dealt with.

There are two areas in which a little more guidance would have been helpful: dealing with that easy acquiescence

Continued on page 21



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THE LIVING CHURCH

May 14, 1978
Pentecost/Whitsunday

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EPISCOPAL CHURCH

P.B. Asks Bishop Chambers to Resign

The Rt. Rev. Albert A. Chambers, retired Bishop of Springfield, has been asked to resign from the Episcopal Church by the Rt. Rev. John M. Allin, Presiding Bishop.

A large majority of the House of Bishops reportedly signed a letter concurring with the Presiding Bishop in his call for Bishop Chambers to no longer be counted as a bishop or a communicant of the Episcopal Church.

Bishop Chambers served as chief consecrator for the breakaway Anglican Church of North America (ACNA) at its Denver ceremony in January.

According to the *Church Times* (London), the letter to Bishop Chambers says, "We accept the fact that we have not been able to influence you, and that you have, in effect, withdrawn from our fellowship. We believe you should now recognize the fact of your withdrawal. In these consecrations you acted, not as a bishop of the Episcopal Church, but as a bishop of a separatist body.

"We believe that you should therefore resign your membership in the House of Bishops of this church, and inform the Presiding Bishop that you are not to be counted as a bishop or a communicant of this church."

From his home in Dennis, Mass., Bishop Chambers said he can give no response to Bishop Allin's unusual request until the Presiding Bishop supplies the names of those bishops who signed the letter, and he will do nothing about it for two weeks anyway—because he will be on his honeymoon. Bishop Chambers, 72, was married to Mrs. Janet Patrick Wilson, 68, of Barnstable, Mass., on April 15. She had been widowed for four years, and the first Mrs. Chambers died two years ago.

EPISCOPATE

Conference with Lord Ramsey

In the middle of April, 15 American bishops and five from the Anglican Church of Canada assembled at Nashotah House, Episcopal seminary near Milwaukee, Wis., for a two-day conference on the topic of "Authority." The conference was led by the Most Rev.

Michael Ramsey, retired Archbishop of Canterbury. As in several previous years, Lord and Lady Ramsey are residing at Nashotah House during the spring, and he is maintaining a schedule of teaching in the seminary.

The bishops' conference was strictly limited to members of the episcopate, so that all might feel free to talk in a context of mutual understanding and confidence. Lord Ramsey discussed the principles of authority within the church, and methods of reaching consensus in the making of important decisions. The conference itself was felt to illustrate an approach to obtaining consensus, as bishops of various points of view, and from all parts of North America, took part in the discussions and expressed enthusiasm for Lord Ramsey's leadership.

SOUTH AFRICA

Churchmen Protest; Bank Stops Loans

Lord Michael Ramsey, former Archbishop of Canterbury, the Rt. Rev. David Sheppard, Bishop of Liverpool, and the Rt. Rev. Trevor Huddleston, Bishop of Stepney, were among the 167 signatories of an open letter of protest about conditions in South Africa, addressed to Prime Minister John Vorster, and presented to the South African Embassy in London by the British section of Amnesty International.

With the letter was a petition signed by more than 40,000 people calling for an end to repressive legislation in South Africa, the release of prisoners of conscience, and an independent inquiry into torture and deaths in detention of South African detainees.

Part of the letter stated, "While South Africa continues to deny its black majority population political rights and equal opportunities in education, employment, land ownership and other aspects of life, we believe it is natural and inevitable that there will be people . . . who will oppose your government for reasons of conscience. If the root causes of political imprisonment are to be removed . . . it is essential that the whole structure of apartheid be dismantled."

Amnesty International's action was part of its worldwide campaign on South African human rights violations.

In a related story, one of Britain's "Big

Four" banks, the Midland Bank, has become the first British banking institution to stop making loans to South Africa, according to a statement by its chairman, Lord Armstrong, at its annual meeting in London.

Lord Armstrong said the bank's loans stopped in 1975 and no more would be made in the future.

The news was received joyfully by the End Loans to South Africa (ELTSA) pressure group, which, with bodies such as the Church Commissioners, who manage the Church of England's assets, the Methodist Church, and the British Council of Churches, has been campaigning for three years to persuade Midland to end its loans.

A statement from ELTSA said, "This decision, in light of similar decisions taken by major Dutch banks, last year, and, more recently by Chase Manhattan and Citicorp in the U.S., clearly suggests that South Africa is now considered to be a major risk by international bankers."

CANTERBURY

Advocates Peace-Keeping Force; Denounces Front

In his diocesan newsletter, the Most Rev. Donald Coggan, Archbishop of Canterbury, suggests that a peace-keeping force, equipped with modern technological aids, could save thousands of lives in the world today.

"I believe it can be done," Dr. Coggan said, "and so do our experts in the Foreign Office. They recognize the U.N. is a very good basis . . . it has already checked wars in places like the Congo, Cyprus, and the Middle East. It is going in the right direction. It wants more steam, more determination, and more support from you and me." The greatest need, the archbishop said, is suitable forces, properly trained and equipped, which the U.N. can call upon.

"It will be then more like a professional police force, and when this happens, quarreling neighbors will be very glad of its services. At this very moment a U.N. presence could save thousands of lives—in Ethiopia or Namibia. . . ."

Dr. Coggan has joined the growing chorus of Christian denunciation of the racist National Front political party. Christians must reject the Front's policies, he said, for they reflect those of the Nazi party in the Germany of the

1930s. Dr. Coggan also said that church halls, which in Britain are frequently rented for political rallies, should be barred to the National Front.

SPBCP

Work to Continue

Mr. Daniel Oliver, a leader of the Society for the Preservation of the Book of Common Prayer (SPBCP), in a letter to members of the society, has acknowledged that the group has failed in its attempts to defeat the trial liturgies, but said that the organization will continue its work.

"The goal of our society," Mr. Oliver wrote, "continues to be the same, but the emphasis must be different. Before . . . we sought to defeat the trial liturgies. Now we fight for the very preservation itself of the Book of Common Prayer as an authorized liturgy for those congregations who desire it."

In 1976, General Convention adopted the Proposed Book of Common Prayer for trial use until 1979. Members of SPBCP have expressed the fear that, in that year, the convention will impose a ban on further use of the 1928 book.

"The 1928 Book of Common Prayer," said Mr. Oliver, "may be absolutely abandoned—officially consigned to the dustbin of liturgical history. . . ."

So that this may not happen, Mr. Oliver said the SPBCP will seek to "encourage and organize the faithful, to the end of persuading the [1979] convention to continue the 1928 Book as one of the *fully authorized* liturgies of the Episcopal Church *without* any need for permission from diocesan bishops."

AUSTRALIA

Archbishop Loane Elected Primate

The Most Rev. Marcus Loane, Archbishop of Sydney, has been elected Primate of the Anglican Church in Australia. He has been acting Primate for a year.

Archbishop Loane made headlines in 1970 when he refused to join in an ecumenical service with Pope Paul during a visit by the pontiff. He said he could not attend because of reasons of conscience, and cited theological differences with Roman Catholicism. He could not accept certain dogmata, he said, such as the belief "that the pope is the vice regent of Christ and the infallible head of the church on earth." He feels that fundamental differences between Anglicans and Roman Catholics are unlikely to be overcome.

The 66-year-old archbishop is known as a conservative Evangelical, and has joined with Roman Catholic leaders in his diocese in campaigns against

legalized abortion and pornography. He is known to be opposed to the ordination of women to the priesthood.

The work of the weighty Royal Commission on Human Relations, which advocates great changes in Australia's laws and attitudes on sexual and family matters, received short shrift in the Diocese of Sydney. A spokesman said at the time of the report's release that, if the changes were accepted, they would turn Australia into the most radical society in the western world.

Recently, the Diocese of Sydney has told the Anti-Discrimination Board of New South Wales that it is important that it be permitted to select "convinced Christians" to fill its staff positions. The diocese also wants to retain the right to dismiss a person for "attitudes or actions which seriously conflict with basic Christian philosophy or moral teaching, even where such attitudes or actions are permitted under the law of the land." Churches and educational bodies are at present exempt from the provisions of the Anti-Discrimination Act, which renders racial and sexual discrimination unlawful, and seeks to promote equality of opportunity. Diocesan authorities fear the exemptions may be withdrawn in future legislation.

ENGLAND

Bishop of Leicester to Retire

The Rt. Rev. Ronald R. Williams, Bishop of Leicester, has announced plans to retire in December. At 72, with 25 years of service as bishop of this central England see, he is the Church of England's senior diocesan bishop.

Bishop Williams was ordained to the priesthood in 1930. Before the war, he served as Home Secretary of the Church Missionary Society. During World War II, he was with the religious division of the government's Ministry of Information, directing the agency from 1943-45. He was appointed Bishop of Leicester in 1953, after a tour of duty as principal of St. John's College in Durham, and canon of Durham Cathedral.

Dr. Williams has written more than a dozen books, and has a wide variety of interests which include golfing and mountain-climbing. He is a trustee of the Historic Churches Preservation Trust, the Church of England representative to the Brussels Ecumenical Center, and a member of the Consultative Committee of Churches of the European Community.

INTERCOMMUNION

Regulations Reiterated

The Roman Catholic Bishop of Providence, R.I., Louis E. Gelineau, has written to all priests of his diocese to remind

them of Roman Catholic rules regarding communion administered by non-Roman Catholic clergy.

This action followed the celebration of the eucharist by the Rev. Elizabeth Habecker, rector of St. Ann's Episcopal Church, Wyndham, Maine, at a social action conference in Providence. About 50 Roman Catholic nuns and laity received communion at the service, which was held at McAuley House, a soup kitchen run by the Roman Catholic order of Sisters of Mercy (RSM). One nun described the service as "beautiful."

The Rt. Rev. Frederick H. Belden, Bishop of Rhode Island, had given Mrs. Habecker permission to address the meeting, but said later that he had no idea that she planned to celebrate.

Bishop Gelineau in his letter, sent to the Diocesan Ecumenical Commission as well as to priests, reiterated regulations regarding Roman Catholic participation in ecumenical services, and the distinction between ecumenical services and liturgical celebrations of "other Christian bodies."

Fr. Lionel Blain of the Roman Catholic archdiocese said that an 1892 papal directive to the effect that Anglican and Episcopal clergy are not ordained validly is being re-evaluated, but that the official Roman Catholic position has not changed as yet.

SPECIAL REPORT

A View of Loughborough

By GERALD CHARLES DAVIS

A thousand Anglican Catholics assembled at Loughborough University, Leicestershire, England, at the end of Easter Week this year. The vast majority were English with a tail of about 50 assorted Australians, Americans, and Canadians (in descending order of strength), and not one Third-Worlder.

It was intended to be an English conference, and so it was, for all that its repercussions will probably flow to us all within a few years.

The purpose of the conference was to seek "catholic renewal." The organizers drew a parallel with the Keele Congress of 1967 when English Evangelical Anglicans attempted roughly the same things. The contrast between Keele and Loughborough, according to those who attended both, lay in the two movements involved and in the life-stage of each.

The Catholic Movement (it doesn't like to be called Anglo-Catholicism these days) was in a sick condition. It could muster a well-drilled team in the English General Synod, but that was about where it ended, and that team was/is elderly.

The great danger was that the dreaded issue of women priests could dominate the quest and crowd out of sight the quest for renewal. The way that danger

was averted, nay turned witness to the generosity of catholicism at its best, is quite the nicest thing to have come out of Loughborough.

The organizers of the conference were the Bishops of Chichester, Truro, and Woolwich. Behind them was an invited committee, and behind that nothing. The established societies of the Catholic Movement were out, and my hunch is that was deliberate: the bishops wanted a new start unencumbered with old agendas. The price they paid was in ragged organization, but well worth it.

The conference was much like a polar expedition back in the days when the logistics were hampered by poor technology. The leaders knew exactly where they wanted to go, had drawn a rough map which they were determined to follow, some of the exploration team got lost on the way (literally lost in vast campus of Loughborough University, trying to find seminars and not always succeeding), and there was some grumbling. Like Columbus' crew (to abandon the polar target for the moment) there were rebels, and a few refused to communicate at the midday eucharists because (a) morning coffee had been partaken an hour earlier, or (b) that renegade heretic, Robert Terwilliger, Suffragan of Dallas, Texas, was communicating (and "everyone" knew that sacramental objectivity went out of the realms of possibility in the presence of some one in communion with priestesses).

It didn't matter in the end, though, because it seems to be in the nature of catholicism to follow leaders, and for all that there is a gulf between the leaders and led of the English Catholic Movement, Loughborough threw up some good ones.

An official press release, the only document from Loughborough other than the main speeches, noted four concerns which come from Loughborough, and the only debate can be whether their listing is by priority:

1. A repeated emphasis on devotion to the Lord Jesus Christ as the "main-spring of all that we do."

2. A determination to be more outward looking and evangelistic.

3. Concern for the social problems of our time and the bearing upon them of catholic theology.

4. An affirmation of longing for Christian unity, especially with the traditional catholic churches, which must not be allowed to collapse by Anglican haste over women priests.

That's where the ordination of women finally came in, when the conference was in the third of its four days, with a decision not to take any vote on a motion which would have condemned ordination of women, but rather an acclamation of a statement that the unity principle which

Continued on page 24

BRIEFLY . . .

For the fifth year, **St. Paul's Church in Morris Plains, N.J.**, has given a generous Lenten offering to the Presiding Bishop's Fund for World Relief. This year, over \$3,000, to be matched by a grant from the Diocese of West Texas, went to Hogar Taller, a boys' home, outside of Guatemala City. It will be used for an irrigation project for the growing of crops. The Rt. Rev. Anselmo Carral, Bishop of Guatemala, said that the irrigation project will enable Hogar Taller to meet its own food needs, sell the unused produce and flowers, and thus be self-sufficient.

Two Roman Catholic priests have gone on trial in Aschaffenburg, West Germany, charged with negligent homicide in the death of a young woman during **exorcism rites** in July, 1976. Fr. Ernst Alt, 67, and Fr. Wilhelm Renz, 40, have said they conducted the exorcism in a church-approved attempt to free 23 year-old Anneliese Michel of demons after four years of medical treatment failed to cure her epilepsy. Miss Michel's parents also face charges. Bishop Josef Stangl of Wuerzburg approved the exorcism, and appointed the two priests to carry out the ritual. According to the indictments, Miss Michel died of "highly advanced" undernourishment and dehydration in her parents' home in the village of Klingenberg, after refusing food and water during a six-month exorcism. The indictment said the death of Miss Michel "could have been prevented, with all likelihood, if medical help had been provided."

The Rev. Jacqueline Means, the first woman regularly ordained to the priesthood, has filed for divorce from her husband of 25 years. In her suit against Mr. Dalton L. Means, truck driver, Mrs. Means says that there has been an "irretrievable breakdown" in their marriage. An attorney for Mr. Means has said that he does not want the divorce to take place. The couple has four children.

A new type of nuclear-powered cardiac pacemaker, according to federal regulations designed to limit the amount of radiation underground, must be retrieved by morticians before burial, and returned to the manufacturer. When Dr. Henry Romberg of Lawrenceville Heights, Ohio, read about the plutonium 238-powered device, he knew at once that it held serious implications for Jewish patients. Posthumous surgery

violates Jewish tradition. Dr. Romberg turned to Agudath Israel of America, a knowledgeable Orthodox organization, for advice, and this group asked Rabbi Moshe Feinstein, dean of the Mestivta Tifereth Rabbinical School in New York, to play the role of a modern-day medical Solomon. Rabbi Feinstein ruled that, given the choice, Jewish patients should choose another sort of pacemaker. If, however, a physician ruled the new type necessary, retrieval after death would be permitted, with limitations on the size of the incision.

In a letter to the clergy of his diocese, **the Rt. Rev. C. Kilmer Myers, Bishop of California**, states frankly that he has been in treatment for alcoholism at St. Mary's Hospital in Minneapolis, Minn. Bishop Myers said he has learned to understand his illness, and asks for prayers. He said he hopes to return soon "a much healthier and whole human being."

A thief took a number of religious articles from the **Temple of Aaron, St. Paul, Minn.**, and held them for ransom. The congregation's Torah, and a number of silver ornaments, valued at about \$5,000, were taken in a burglary in February. Police arrested a 38-year-old man a short time after temple representatives paid him a "substantial sum of money" for the recovery of the articles.

The Urban Bishops Coalition met in Chicago at the end of March, and adopted a revised "action recommendation" for future implementation. The original document, prepared by the Rev. Joseph A. Pelham, on the basis of nearly 60 hours of testimony in separate public hearings in a number of cities, asked "that immediately members of the Urban Bishops Coalition . . . agree to stop all campaigns of capital funds" until they had analyzed the crises, listened to constituencies and have become involved in the effort. It was noted that Venture in Mission might be threatened by such a statement, and so a revised version was approved, which affirmed VIM as "a potential vehicle for urban mission." The Urban Bishops Coalition, which now has a membership of more than 50 bishops, most of whom attended the Chicago meeting, began as a gathering of several bishops with large metropolitan jurisdictions, at the Minneapolis-Convention. The steering committee has been empowered to prepare the groundwork for the calling together of an Episcopal Urban Coalition, and the bishops plan to meet again in October in Kansas City, Mo., just prior to the annual meeting of the House of Bishops.

EVERY CHURCH NEEDS A LIBRARY

And Here's Where to Get Help . . .

By WILLIAM H. GENTZ

In a day when many ecumenical efforts are floundering and some even disappearing from the scene, there is one that is booming—the Church and Synagogue Library Association. Founded a little more than 10 years ago, this completely volunteer organization is busily providing help, inspiration and training for librarians in local congregations across the United States and Canada.

Under the leadership of John Harvey, dean of the Graduate School of Library Science at Drexel Institute of Technology in Philadelphia, a group of 28 interested people representing Catholics, Protestants, and Jews met in New York in 1967 and laid the foundations for this effective and flourishing organization.

Today more than 1,000 libraries and librarians are enrolled in CSLA's program. There are 13 official area chapters and many other older area groups of librarians are affiliate members of CSLA. A national conference is held each year—this year June 25-27 at Calvin College in Grand Rapids, Mich. Through its bimonthly bulletin and other publications such as guides and bibliographies, CSLA gives practical assistance as well as encouragement and inspiration to librarians. Through its library services committee, hundreds of letters from local librarians are answered and their needs met.

Why is CSLA effective? Because it speaks to real needs for people of faith. The Judeo-Christian community is built on "The Book"—the Bible. And from that heritage both Christians and Jews have continued to spread both knowledge and faith through books. Denominations through the years have estab-

lished and encouraged publishing houses, run book stores in strategic locations, and fostered in many ways the reading of books. Many churches have raised the reading level of their parishioners by establishing local church libraries. Where it is efficiently run, the library has an effective ministry and supplements the work being done by the clergy, staff, and educational arm of the church. In addition the library provides easy access to the newest and best literature for the people of a parish.

But many times being a librarian is a lonely task. It also has technical aspects unfamiliar or difficult for the untrained person who may either have volunteered or been drafted to run the library. This is where organizations such as the Church and Synagogue Library Association can provide desperately needed help.

Through its bimonthly 16-page bulletin, guides and manuals on how to establish and run a library, bibliographies of the best books on a certain subject or

area of interest, etc. CSLA provides the help that volunteers need. Through CSLA's chapter meetings and workshops as well as their national conferences, librarians can meet one another, discuss their mutual problems and share experiences. Public libraries in many communities have been helpful, too, and CSLA as an inter-faith association becomes the means through which these public institutions can give assistance to both churches and synagogues.

Episcopalians and Episcopal churches and libraries have found CSLA a very useful organization and have been active in both membership and leadership through the years. Two Episcopalians have been national presidents of CSLA. Joyce White, formerly librarian at the University of Pennsylvania and now associated with the Episcopal Theological Seminary of the Southwest in Austin, Texas, was one of the founders of CSLA and its Delaware Valley chapter and

Continued on page 26



Where it is efficiently run, the church library has an effective ministry.

William Gentz, a former president of CSLA (1976-77), now serves as publications director and editor of its bulletin. He is senior editor of Crossroad Books at Seabury Press in New York.

THE PUBLICATION OF THE PROPOSED PRAYER BOOK

There is no doubt that the current book on which Episcopalians have their eye is the Proposed Book of Common Prayer. Whether one is among those who have worked and prayed for its appearance, or among those who oppose it, or among that large body of churchpeople who are buying it, studying it, and becoming accustomed to using it, this book has unique importance for Episcopalians at this time. The extent to which it is already influencing the liturgy of other churches only adds to its importance.

Yet few people know much about the publication. How many sizes and colors are available? What are the options for gift editions? What about special books for weddings and other particular occasions . . . and the altar service book, and large type editions for those with visual problems? To answer these and other similar questions is the purpose of this roundup of material on the Proposed Book of Common Prayer. We wish to thank the executives of the publishers, the Church Hymnal Corporation, Seabury Press, Oxford University Press, and Morehouse-Barlow, and the Coordinator for Prayer Book Revision for the cooperation and assistance they have given in providing us with the extensive necessary information.

The first thing to be said about this publication is the vastness of the undertaking. A glance at almost any page of a Prayer Book will show you how different it is from an ordinary book. There are many special conventions and traditions in the format of the Prayer Book. The headings, subheadings, rubrics, italics, and tables of lessons all make this a most complicated challenge in terms of design and printing. Yet, once its authorization was decided upon, thousands of parishes all wanted hundreds of copies each, immediately if not sooner. No one agency was able to assume this tremendous undertaking. The accompanying article by the Rev. Craig W. Casey, "How Was the Proposed Prayer Book Published?" indicates how the resources of the Church Hymnal Corporation were shared with commercial publishers so that a great variety of editions, and printings of special parts of the book, have been made available during a comparatively short period, while, at the same time, the publishers continue to supply the 1928 Prayer Book.

In order to assist individuals, libraries, schools, churches, book stores and others who are concerned with selecting copies for individual or bulk purchase, we have assembled the accompanying synopsis. We urge that in every church a copy of this be saved for future reference. So far as we know, all of this information has never before been brought together in one place. Further helpful information about some of these editions will also be found in the advertisements of these publishers which appear in our pages. Books of fine quality cannot be secured inexpensively. We believe, however, that if purchasers consider the wide variety of available options for different purposes, they will find it possible to meet their needs very well. We would call attention to the fact that preparations are being made for a Spanish version.

Finally, we all know that the effective use and understanding of a new Book of Common Prayer requires a considerable body of other literature. A substantial number of explanatory books and pamphlets dealing with different aspects of the liturgy are now being provided by the Associated Parishes, Morehouse-Barlow, and Seabury, while Church Hymnal continues to supply the Prayer Book Studies which are still so useful. Morehouse-Barlow's Episcopal Church Calendar is a resource in a category of its own, providing not only information about psalms, Bible readings, and other matters, daily throughout the year for both the Proposed and the 1928 Prayer Books, but also suggestions for hymns, and much else that is extremely useful.

Styles, Editions, Sizes, Prices

Most of us have not known what a variety of sizes, colors and bindings are available for the Proposed Prayer Book. The reader will understand these options better if it is borne in mind that at present there are *four basic sizes*. They may

be thicker or thinner according to the quality of paper, and the exact measurement of the total book depends on the style of binding. The printed pages of the book, however, are in these four categories, which also apply to most of the separately printed services as well.

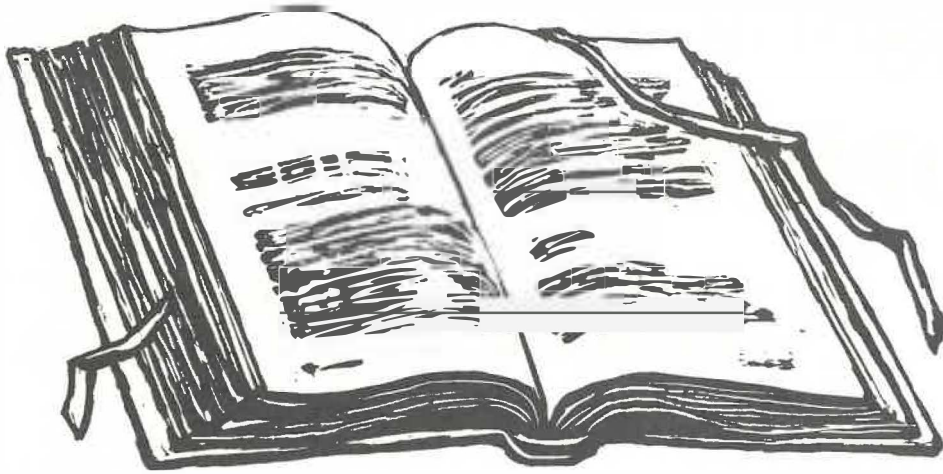
- Smallest, or pocket size (pages 4" x 6"), is available in personal and gift edition from Seabury.
- Familiar pew size (pages 5" x 7-7/8") is available in various bindings from Church Hymnal, Oxford, and Seabury.
- Somewhat larger chancel size (5-7/8" x 8-3/16") is available in different bindings from Church Hymnal, Oxford, and Seabury.
- Largest of all is notebook size for the eucharist. This includes Morehouse-Barlow's large type editions (pages 7-1/2" x 11") and Church Hymnal's Altar Edition (pages 8-1/4" x 11").

The reader should also understand that at present there are only *four publishers* involved.

- The Church Hymnal Corporation provides standard pew and chancel editions of the whole book, and the altar edition for the eucharist and other separate printings of particular parts of the book.
- Seabury Press provides the standard pew edition, the pocket size edition, and fine editions in pocket and chancel sizes.
- Oxford University Press provides fine editions in pew size (described by Oxford as "handy size") and chancel size.
- Morehouse-Barlow Company provides economical paper covered editions of certain particular services in various sizes.

Complete Editions

ECONOMICALLY PRICED EDITIONS. These are for individual or church use; none have ribbons or rubrics in red.



Pocket sized, linen cloth binding, light red or black, Seabury, \$3.30.

Pew edition, cloth, red or black, Church Hymnal or Seabury, \$3.20. Trade edition, pew sized, linen, red or black, Seabury, \$8.50.

Chancel edition, cloth, dark blue, Church Hymnal, \$4.20.

Large type, *Holy Eucharist, Rites I & II*, Morehouse-Barlow, red paper cover \$3.50. For visually handicapped. For similar altar edition, see below under Holy Eucharist.

GOLD EDGED, FINELY BOUND EDITIONS. Dimensions indicate approximate overall size in inches. All these fine copies are individually wrapped and boxed.

Pocket size (4-1/4" x 6-1/4"), Seabury only. Imitation leather in red, black, or white, limp, \$14.50. Genuine leather, red, \$25.

Pew size (5-1/2" x 7-3/4"), Oxford "handy size" only, limp binding, round corners, red or black, French morocco, \$22.50, moroccoette, \$17.95 (after June 1).

Chancel size (6-1/4" x 8-3/4"). Red French morocco over boards, square corners, Oxford, \$47.50. Red genuine leather, limp binding, round corners, Seabury, \$35. Red or black simulated leather, limp binding, round corners, Seabury, \$24.50. Red or black moroccoette, limp, round corners, Oxford, \$19.95.

Separate Printings of Particular Services

The Holy Eucharist, Altar Edition, Church Hymnal. This seven-ring loose leaf altar book contains Rite I, Rite II, Communion under Special Circumstances, and An Order for Celebrating. Music is included for the prefaces, etc., rubrics in red. Appendix provides extensive musical material for use in the evening, for baptisms, and other items. Complete with binder, imitation leather, deep red, and insert pages, \$13.75. Binder alone, \$4.60. Insert pages alone,

\$9.15. (The bright red binder formerly issued for altar edition of Services for Trial Use has the same arrangement of rings, but the binder is not large enough to contain all the pages now provided.)

The Holy Eucharist, Large Type Edition (for altar), Morehouse-Barlow. Rite One and Rite Two, as in pages 319-95 of Proposed Prayer Book, very clearly printed in black. Pages slightly narrower, but print larger than in Church Hymnal edition above. Plastic ring-back with red paper cover and with stout paper, \$8.95. Satisfactory light weight and inexpensive missal for traveling, for side altar where music is not needed, or for priest with visual problems.

Lectionary Texts, Church Hymnal. The liturgical readings for Old Testament, Epistles, and Gospels well arranged. Year A now available, separate volumes for B and C promised. Pew edition (shorter and much thinner than pew size of Proposed Prayer Book) available only in lots of ten for \$11.25. Reader's edition, with seven ring bright red binder, for \$9.20. Pages of latter same size as those of Altar Service book. Insert pages only, \$6.50. Pages may be comfortably used in binder formerly used for altar service of Services for Trial use. Editions of the readings also available from certain other publishers.

Holy Baptism, Church Hymnal. Presentation edition, hard binding covered with white paper, cross and title in green, in white envelope. Page size similar to chancel edition, but with wider inner margin providing attractive and different appearance. Includes baptismal certificate in front. \$1.75.

An Outline of the Christian Faith commonly called The Catechism, Church Hymnal. Stapled booklet with tan paper cover, cross and title printed in red. Page size same as baptismal book. Decalogue, creeds, and blank pages for

notes included for convenience of individual or group study. Available only in lots of 10, \$5.50.

Confirmation, Church Hymnal. Presentation copy, matches baptismal booklet above. Cross and title on exterior printed in red. Includes confirmation certificate in front. \$1.75.

The Celebration and Blessing of a Marriage, Church Hymnal. Presentation copy, matching baptismal and confirmation books above. Exterior cross and title printed in gold. In the service, "N." is everywhere replaced by an ample blank so that actual names can be written in. Includes certificate in front and blank pages for names of guests at the back. \$2.25.

The Celebration and Blessing of a Marriage, Morehouse-Barlow. Presentation copy, stapled, white embossed paper cover with cross and title printed in gold, in white envelope. Page format, a little longer but narrower than chancel size. Rubrics in red, and "N." replaced in service by an ample blank so that actual names can be written in. After the Peace, Eucharistic Prayer A and remainder of nuptial celebration printed in place. Declaration of intention, certificate, form of banns, and space for names of guests provided. \$1.95.

The Celebration and Blessings of a Marriage, Morehouse-Barlow. Congregational edition of above, pocket size. Printing on cover in red. Does not include certificate, etc., but has rubrics in red and form for eucharist, 60¢ each; 25 for \$12.50; 100 for \$45.

Burial of the Dead, Rites I & II, Morehouse-Barlow. Booklet for congregational use, stapled with green paper cover, title in white. The print is pew size, but margins smaller. Essentially pages 469-505 of Proposed Prayer Book, plus basic text of Rite I and Rite II eucharist, and Psalms 42, 46, 90, etc. from Proposed Psalter for use with Rite II Burial. \$1.50 each; 25 for \$35; 50 for \$62.50.

The Editor's Selections

Having handled and looked through the very extensive variety of editions of the Proposed Prayer Book, and also the editions of special services and

Continued on page 25

HOW WAS THE PROPOSED PRAYER BOOK PUBLISHED?

The Rev. Craig W. Casey gives the answer.

When did the publication of the Proposed Book of Common Prayer start?

1549! In all seriousness, the Book of Common Prayer is a special book which has, over the centuries, developed its own tradition of typography and form. Yet, behind all the changes has been a consistency of style and tradition that lets the user know he is using the Book of Common Prayer.

The Trial Services contained in the Prayer Book Studies series, enabled us to experiment with many different kinds of typography and layout. The actual work of design for the Book of Common Prayer which was proposed to the 1976 General Convention, started with the preparation of the Draft which the Standing Liturgical Commission began in 1975.

What considerations went into the design?

There were many. None however, I think affected the development of the Proposed Book as much as the realization that indeed we have a peculiar tradition in the Anglican Communion with our Book of Common Prayer. In other Communion the liturgy quite often is contained in books which are at the altar or pulpit. The books in the pews are for helpful clues as to how to follow the service as it's being presented from the altar. In our tradition "the Book" is in the pew.

A further change has taken place over the last 50 years. Today we are used to seeing a Book of Common Prayer before us as we come in to church in the pew rack. In the past, most communicants

had their own personal copies which they brought to church, and a few additional copies were available at the back of the church for use of those who had not brought theirs along, or did not own a copy of the Book of Common Prayer. Therefore, it was decided that all efforts should go into the production of one book that would be standard for the people's use, and that all other editions would be developed from that one standard book.

Who was responsible for what aspects of the work of preparing the Book?

Of course, the Standing Liturgical Commission was ultimately responsible for the preparation of material for presentation to the General Convention in 1976. A great deal of very careful work went in to preparing the Draft Book. The design was developed by a committee under the direction of the Rev. Canon Charles M. Guilbert, the custodian of the Book of Common Prayer. Specifications, manufacture, and distribution were under the direction of a committee which I headed.

What kind of problems did you encounter and what guidelines did you set up as a result?

Obviously, one of the biggest problems encountered was how to make a book containing 1,001 pages manageable. One of the secrets to this was to select the kind of paper which would hold up, allow for clarity of reading and yet bulk at a size that was "handable." Binding becomes a serious problem with that many pages in a book. It is difficult enough in an ordinary book which one may have on one's shelf. We found, however, we had to use the standards as applied by the publishing industry for school work books since the books are handled as extensively and by as many people as they

are. Size became an issue. We were concerned that the book should fit into existing racks within the pews. At one point we considered a size book that in many ways would have been more economical to manufacture. However, the top of the book would probably have stuck over the top of most pews. The type face was extremely important. Since many people have sight problems, and considering the lighting in many churches, an exceptionally clear type face was mandatory. At the same time, we did not want to select a type that was so blatantly modern as to put off those readers who were accustomed to a different kind of type for their prayer book. A new contemporary adaptation of a 16th century style was selected.

The most extensive work went into the consideration of layout. Such matters as how rubrics should be printed, the location of section titles, the layout of prayers so that they would be usable both by the officiant or celebrant, and by those participating in the pews, had to be worked out. Many of the design principles were aided by the consultation of Mr. Bradford Thompson of Yale University. The actual implementation of these designs was under the very able direction of Mr. Nelson Gruppo with the staff of the coordinator of the Standing Liturgical Commission.

The cost of preparation must have been enormous!

It was extremely heavy, but by carefully managing the expense of various aspects of the preparation, and spreading those costs over a number of books, it was placed within manageable limits. Of course, our big concern at the Church Hymnal Corporation was to keep the price of the book at such a level that

The Rev. Craig W. Casey is vice president of the Church Hymnal Corporation, New York, N.Y.



Fr. Casey: One of the biggest problems was how to make a book of 1,001 pages manageable.

it would be easy for all parishes and missions in our church to have access to the book once it was ready.

Since the Church Hymnal Corporation had been involved from the very beginning with the first publications of the Prayer Book Studies and had been working up to the time of the presentation to General Convention, funds had been set aside in preparation for that time for manufacturing and publication.

In conversations with the national church it was decided that the Church Hymnal Corporation, working with Seabury Press, would enable us to more expeditiously distribute the Draft Book when it became available.

How did General Convention affect your operation?

Up to the time of General Convention we had several contingent plans for the actual publication of the Proposed Book. The single most important factor was the size of the vote in favor of the Proposed Book. We felt that this enabled us to produce a book which was hardbound. If the vote had been any narrower a paperback would have been necessary. We were delighted not to have the church subjected to another temporary book. In this case we were able to produce a book that would be usable long beyond the three years between the 1976 and 1979 conventions, and thus reduce the ultimate cost of any new Prayer Book to the church. Of course, General Convention put its own mark on the Draft Book, making changes here and there which had to be taken into account. It was not, in fact, a simple matter of reproducing the Draft Book as the Proposed Book.

The chancel edition of the Proposed Book of Common Prayer was our prototype. The pew edition is in fact a reduction of the chancel book by use of photo

processes. The pages for the pew and chancel sizes were made available to those publishers producing personal and gift editions, reducing their costs as they added the appropriate bindings.

Our original plans had called for 600,000 and original press dates and prices had been set on that basis. Frankly, we were overwhelmed by the large number of orders which continued to pour in. Following a policy of long standing, it was decided that the pre-publication price which had originally been set at \$2.80 should be reduced to \$2.55 thus sharing with the parishes some of the benefits that a larger number of orders had produced in terms of manufacturing costs.

You must have been dealing with enormous quantities then!

We certainly were, and as much as I have read figures and reports, etc., regarding the publication of various books, nothing struck me as dramatically as my visit to the Kingsport Press where they showed me into a room where the first bound books were being prepared for shipment. The warehouse was enormous. It looked to my eyes like a football field stacked high with red books. I turned to my guide and said, "You must have finished the entire lot" and he said, "No, this is just the first hundred thousand." The other factor that amazed me was the length of time that it took to print the first 600,000 copies. Literally, with two presses running 24 hours a day, it took one and a half months to print that material. Since the orders continued to pile up during that period of time beyond our expectations, further printing had to be arranged.

How many books have actually been sold?

It's difficult to give an exact number,

since some of these books have gone to bookstores and are sitting on their shelves. However, I can only speak for the Church Hymnal Corporation, and as of the end of 1977, approximately 900,000 pew and chancel editions had been sold. In addition, Seabury Press sold approximately 300,000 of the pew, chancel, the personal and gift editions combined. Oxford University Press has also been selling many personal copies.

Is the 1928 Book of Common Prayer still available?

It certainly is. We have more than adequate stocks of the 1928 Prayer Book to meet anticipated demands. It must be remembered that the Standard Book of Common Prayer is that one which was authorized in 1928 and we have no way of knowing what the General Convention will do in 1979. Until the Proposed Book has had its second Convention reading and becomes the Standard Book, we certainly feel it's our obligation to provide adequate supplies of the 1928 Prayer Book.

What other books have been published or are planned as a result of the publication of the Proposed Book?

Prayer Book Study 29, by the Rev. Charles Price, gives an excellent introduction to the Proposed Book. There are also several other guides and study books from other publishers. The Altar Service Book is now available. A supplement containing materials and music for special days will be ready by the fall. The Lectionary Texts for Year A have been printed in a looseleaf readers' edition and a softback pew edition. Year B is now in preparation, and will include the optional material in the Lectionary not included in the Year A book. We plan also to print the collects in looseleaf form on the same size pages as the Altar Service Book and the readers' edition of the Lectionary Texts. Three very attractive books have been published for presentation on special occasions and contain other appropriate material, such as certificates, for holy baptism, confirmation, and marriage. A book for the ministry to the sick and another book of services for funerals are now in preparation. We have other thoughts in mind for other specialized books arising out of the Proposed Prayer Book, but these are only in the formative stage.

Music for the Proposed Book has been occupying the attention of the Standing Commission on Church Music. Recognizing the need for settings for use with Rite II, in 1976 Church Hymnal Series I was issued with five settings. The Commission has compiled a number of other settings which will be issued sometime in the future. The Book of Canticles, containing plain chant, Anglican chant, and modern compositions for all of the canticles of the Proposed Book, both contemporary and traditional, will be available in the fall.

THE GENERAL THEOLOGICAL LIBRARY

At GTL ecumenism really works.

By RUTH PRAGNELL

The existence of the General Theological Library (GTL) is a closely guarded secret among seminary students in the vicinity of Boston, Mass. That's because the 118-year-old institution allows borrowers to keep books for a month even when the same titles are on reserve at the nine seminaries in the greater Boston area. The library also mails books to its members anywhere in the U.S.A. While half of its approximately 1,200 members live in New England, the rest extend from Alaska to the Canal Zone and west to Hawaii. Until recently there were many Canadian members, but, with an intolerably high rate of books being lost in the mails to and from Canada, it has been necessary to discontinue most Canadian memberships.

The General Theological Library,

Mrs. Walter L. Pragnell is the librarian of GTL. She writes, "Little did I know, as I retired from part-time teaching to take this position, what fun and frustration awaited me. . . . You would not believe what can happen when a book package leaves here and goes out in the world of zip code addresses. Some come back months later, from quite different parts of the country. . . . Consider my surprise when a visiting member appeared at the door. His last Bulletin had come back marked "Deceased: Left No Address."

founded in 1860, is the oldest library of the sort in the United States. First organized as a corporation to establish and maintain "a library of all works pertaining to theology and religious knowledge, and a reading room for the periodical publications of all religious denomina-



The mail room at GTL: From left; James Heney, and Charles Gill, a student at EDS in Cambridge, Mass.



Mrs. Pragnell at her desk at General Theological Library.

tions," its purpose was "to promote the interests of religion and the diffusion of theological learning." Its founders recognized the lack of religious and theological literature in public libraries and the need for a special library devoted wholly to making such books and periodicals easily accessible in New England, especially in rural areas, where clergy must often carry out a ministry far from centers of learning, deprived of the intellectual companionship enjoyed at seminary and of the resources for continued study.

With so many seminaries in the Boston area—Episcopal, Roman Catholic, Greek Orthodox as well as independent and university schools of theology—clergy who had studied in them soon spread far beyond New England, and those who did not live near well-stocked libraries began to depend more and more on books mailed from the General Theological Library. Most of the time knowledge of the GTL has been spread by word of mouth. It's fascinating to see how often a member's move to a small town is soon followed by a number of new requests for membership from that town.

The library is truly unique in at least two ways. First, it is genuinely non-denominational and ecumenical. On its board of directors are Episcopalians, Jews, Baptists, Methodists, Roman Catholics—almost any religious body in the

Judeo-Christian tradition is apt to be represented. Second, the books are carefully selected by an ecumenical book committee composed of professional workers in religion, chiefly pastors, seminary faculty and librarians, and their selections are designed primarily to serve other professionals in religion, lay people, and theological students. Though not a library devoted to general culture or specific denominational interest, the GTL cooperates with other local theological libraries whenever possible. One member declares, "The GTL is the only organization I know in which ecumenism really works."

There is one other way in which the GTL can be said to be unique: it is supported mainly by gifts and individual members' subscriptions, rather than by a denominational organization. This makes the library unusually sensitive, in the selection of books, to the members' interests. Thus in recent years the GTL has sought to develop a role in "continuing education" for all active clergy, and it encourages an increasingly large lay membership to borrow its more than 300 new books per year.

Of particular interest to Episcopal readers is the fact that since 1949 the diocesan library of the Episcopal Diocese of Massachusetts has contributed annually the sum of \$500 toward the purchase of books for the GTL. This money is available through the income earned from a fund established by Edmund F. Slafter, an early registrar of the diocese. Books purchased through the Slafter Fund are owned by the diocese but are on long term loan to the General Theological Library.

The librarian, Ruth Pragnell (whose father and husband are both priests in the Episcopal Church), has one full-time assistant and, from time to time, part-time student assistants from the many area seminaries. A quarterly bulletin lists new books: fresh techniques of pastoral care and religious education, closer relationship with professional agencies concerned with family life, broadening and deepening biblical scholarship, new theological insights and re-interpretations of old ones, new challenges in the mission field, liturgics, and the whole rich panoply of religious and theological literature. These are given compact, incisive reviews by the chairman of the book committee, the Rev. Henry Horn, pastor of University Lutheran Church in nearby Cambridge.

For an annual fee of \$10 a member may borrow books by mail, with postage paid both ways to any address served by the United States Postal Service. Non-members may borrow books over the desk by stopping in at the General Theological Library, 14 Beacon St., Boston, Massachusetts 02108, in the shadow of the gold-domed Massachusetts State House.

LETTERS

We are grateful for letters from readers. To be printed, letters must include correct name and address of the writer, although we will withhold the name if so requested. The name of the parish to which a layperson belongs will be included beneath the name if the writer so indicates. Letters should be devoted to only one topic, and writers are requested to limit themselves to 300 words. The editor reserves the right to abbreviate any letter submitted. We cannot print personal attacks on individuals, nor references to statements or actions which are, in our opinion, of questionable factual accuracy. Nor can we include letters which consist mainly of material already printed elsewhere.

Morgan Interview

I was delighted to see, in bold headlines, "The Life and Times of A. Rufus Morgan, Priest" and his picture [TLC, April 9]. I have not met this holy man but have heard a good deal about him.

And then the subtitle suddenly stared me in the face, ringing all kinds of bells, perhaps unintended by you and your editorial staff: "A Living Church Interview." For in a man like Rufus Morgan we do indeed see the living church, and it is a joy to see our contemporary brother, our contemporary saint (one of many), being recognized.

Thank you.

SISTER RUTH, O.S.H.

Augusta, Ga.



We wish to thank you for publishing the interview with A. Rufus Morgan, priest. It was a real spiritual uplift to hear about the life and works of such a devoted servant of God. It has done us more good than any number of controversial articles. Somewhat handicapped as we are, in our retirement, it is a joy to discover how one man rose above much greater handicaps in order to continue to serve God.

Keep up these monthly interviews, not with the so-called great, but with the truly great, such as Fr. Morgan.

(The Rev. and Mrs.) ALAN H. TONGUE
Lavallette, N.Y.

Ladies Not Belittled

The reviewer of my book, *The Praying Church* [TLC, April 2], who was concerned about the presence of "males" in a vision of worship, should have revealed, as the context clearly tells, that they were angels. It would not have been fair for me to tamper with Louis Tucker's great vision to feminize them.

Above all, the central point was not told: that any setting of worship, large or

small, is infinitely worthwhile, for the hosts of heaven are there. We do not belittle the presence of elderly ladies at worship nor that of angels, archangels, and all the company of heaven.

(The Rev.) DONALD M. HULTSTRAND
Executive Director,
Anglican Fellowship of Prayer
Lancaster, Pa.

Rightful Demonstrations

Regarding the pro-life demonstrators [TLC, April 9]: It is true that pro-life demonstrators were arrested for trespassing in abortion clinics. They conducted non-violent sit-ins and in some cases they chained themselves to abortion tables. Some chose to be arrested rather than leave when police ordered them out. In the Alaska Hospital and Clinic, hospital administrators roughed up and ejected two women reporters.

In the Fairfax, Va., trial, the defense argued that the common law rule of necessity justified minor statutory violations to save life or property. In dismissing the case against the demonstrators, Judge Lewis Hall Griffith acknowledged that the State had proved that the defendants had been inside the clinic without proper authority and that they had ignored a legitimate order to leave. He went on to note that not only did the defense prove a good-faith belief on the part of the defendants that their presence was necessary to save lives, but that evidence was also presented which demonstrated a rational basis for that belief.

In Boston defendants were found guilty, at least in part, because the judge limited testimony to the narrow issue of trespass. But the demonstrators do not see themselves as engaging in civil disobedience but a lawful act.

The statement that the bombing of an abortion clinic was the culmination of these demonstrations is plainly libelous. No arrests have been made in connection with the bombing. No pro-life groups advocate violence. It is violence they want stopped and due process of law extended to all human beings.

"An Appeal for Non-Violence" is a too-cute and transparent attempt to try to discredit pro-life people which reflects more about the character of the Religious Coalition for Abortion Rights than about the pro-lifers it seeks to censure.

Ironically, the church has nothing critical to say about ripping arms from shoulders, crushing skulls, and burning skin off with saline. Such violence apparently merits no reproof.

ELAINE GERE

Albuquerque, N.M.



I am writing in response to the news item, "Appeal for Non-Violence," which describes an appeal issued by the Reli-

gious Coalition for Abortion Rights and signed by Bishop Allin.

The appeal, as represented in the brief article, very rightly deplores the inexcusable fire-bombing of the Concerned Women's Clinic in Cleveland, Ohio. However, the appeal is also quoted as asking Americans to refrain not only from violence but from "unlawfulness in any form."

Citizens who engage in genuinely non-violent acts of civil disobedience, such as peaceful sit-ins in abortion clinics, are indeed breaking the law but are doing so as an act of conscience and are prepared for arrest and jail. Whether or not one approves of abortion, this *method* of protest should remind us of the powerful witness of peaceful civil disobedience in the civil rights movement and the peace movement which many church leaders strongly supported.

Christian leaders may properly caution that civil disobedience should not be undertaken lightly or without preparation, and that it should be carried out in a peaceful and loving spirit. But there is no doubt that there have been times in the history of the church when Christian fidelity permitted, if not demanded, the breaking of secular laws, and I regret that the writers of this appeal (apparently) have not recognized this.

MARY TERESA ROGERS
New York, N.Y.

Bishops of Jewish Background

In TLC of April 9 there is an item about the enthronement of Bishop Montefiore in Birmingham. The statement that he "is reportedly the first Jewish-born bishop in the Church of England" might be argued.

Michael Solomon Alexander, born a German Jew, and a rabbi before his conversion, was consecrated as first bishop in Jerusalem. He was consecrated in Lambeth Palace Chapel, November 7, 1841, by the Archbishop of Canterbury, William Howley, assisted by Bishops Selwyn of New Zealand (who had only recently been consecrated) and Blomfield of London. Bishop Alexander arrived in Jerusalem in January, 1842, and died on the way to Egypt, November 23, 1845. He was certainly consecrated in the Church of England, for Jerusalem.

Another of Jewish birth was Isaac Hellmuth, who was born in Breslau and converted to Christianity in England. He was ordained and consecrated in Canada and became Bishop of Huron on the death of Bishop Cronyn in 1871, having been coadjutor a few months. He was very evangelical, founded Huron College in London, Ontario, and before his consecration had been very active in educational work. He was a vice patron of LJS (the London Society for Promoting Christianity amongst the Jews, later CMJ—the Church's Ministry to the Jews—and now the Church's Ministry

among the Jews) active in Jerusalem since 1823. He retired in 1883 and returned to England where he died in 1902. In 1899 he presided at the jubilee of Christ Church, Jerusalem, which was held in London. It could be, however, debated whether Bishop Hellmuth was in the Church of England.

There was also the Rt. Rev. Samuel Schereschewsky of China, but he was consecrated for China by the Episcopal Church in 1877, and by American bishops, so could not be said to be Church of England.

(The Rev. Canon) JOHN D. ZIMMERMAN
Newport, R.I.

Monastic Statement

The Order of the Holy Cross and the ordination of women: A number of us are *not* in favor. A number of us *are* in favor. In the spirit of our bishops' statement on conscience, we support one another in our struggle to live together in Christ within the Order of the Holy Cross.

(The Rev.) CONNOR LYNN, O.H.C., Superior
Holy Cross Monastery
West Park, N.Y.

Fr. Kinsolving Comments

Regarding your news story "Fr. Kinsolving Readmitted" [TLC, April 9]:

(1) After an investigation of four months, the U.S. Department of Justice concluded that there was no substance in the written (and widely circulated) request of Tim Smith of the National Council of Churches, that I be obliged to register as a foreign agent. For the transcripts of the stockholders meetings I attended showed that I was never under the direction or control of the South African government, none of whose policies I had defended.

(2) The Standing Committee of Correspondents, as detailed extensively in my appeal brief, repeatedly violated due process, since, as an arm of the Congress, they have, by one appellate court decision, been given legislative immunity. In March of 1977, at my hearing before this committee, I said that I had not attended any stockholders meetings since May of 1976, and that I had no plans to do so under such honoraria, again. This was not enough for this committee. They ruled that they would *consider* readmitting me to the press gallery of Congress if I wrote them a letter which was satisfactory to them—i.e. confess guilt to having violated a rule which I contend is unconstitutionally vague, and which could conceivably be used against me for accepting preaching honoraria (since the Episcopal Church frequently seeks to influence legislation).

(3) Instead of capitulating to this attempted self-incrimination, I appealed to the Senate Rules Committee—and have not to this day ever conceded that I ever violated any of the rules of the gallery.

Fortunately the Rules Committee of the U.S. Senate—especially Mark Hatfield—has proven demonstrably more dedicated to the freedom of the press than has much of the Washington press corps. So I am back in the galleries without conceding any guilt whatsoever, which fact sets into perspective all the claims of this Standing Committee.

(The Rev.) LESTER KINSOLVING
New York City

The Art of the Ludicrous

Which is most ludicrous?

That, for the sake of collegiality, the House of Bishops has failed to purge the bishops who have acted illegally despite prior admonition and in obvious violation of the church canons?

That the House of Bishops was willing to let the ordination of women be decided by each diocese?

That only after due process and action of General Convention the Presiding Bishop announced his opposition to women's ordination?

That the Bishop of Chicago will not ordain women priests but will allow it to be done by his suffragan?

That a woman has been approved for ordination in that same diocese with the understanding that she will not celebrate the eucharist on Sunday?

Where shall we look for leadership?
"Lord, have mercy upon us!"

(The Rev.) KENNETH D. THOMPSON
Louisville, Ky.



Pentecost

O Holy Spirit

Comforter

to whom I cry
behold my spirit bursting
from your visit
and come again more softly
more gently
and forgive me
for having flung the gauntlet
for it was I who said

I can drink of that cup
and be baptized
with that Baptism

but now with soreness and tears
I cry out

spare me

lest that agony of love
devours me too.

Sylvia G. Schafer

BOOKS

Continued from page 8

which is underground resistance, and the need for experienced spiritual guidance for pastors.

Stress, Power and Ministry is a valuable resource to clergy and vestries and of major importance for both at the times of moves and vacancies.

(The Rev.) JOHN I. KILBY
Grace Church
Chilton, Iowa

The Leader in Worship

STRONG, LOVING AND WISE: Presiding in Liturgy. By Robert W. Hovda. The Liturgical Conference. Pp. 98. \$8.25.

With some amusement and, in light of Fr. Hovda's book, some embarrassment I can remember a discussion during my senior year with a contemporary at another Episcopal seminary. We discussed the basis on which a celebrant at the eucharist should adopt a set of manual acts. One of us said it was important to do only those acts which felt right and good, while the other defended vigorously the importance of starting from the point of tradition. We were earnest that night in 1964, but little else could now be said in our defense. We had forgotten or never been told that our little acts would be seen in specific buildings by widely differing congregations whose needs and understandings were more important than our own esthetic judgments. Things have changed in church and world since those days, and *Strong, Loving and Wise* is a positive sign of the change and the impetus behind it.

Fr. Hovda is editorial director of the Liturgical Conference, the voluntary organization which has probably had the greatest influence on liturgical renewal in the Roman Catholic Church in North America. (It is a sign of the ecumenical nature of the liturgical movement that Conference publications now have much to offer the sensitive liturgists in our church, as well.) Fr. Hovda has contributed much to that renewal through his own teaching and writing, and it is not surprising that this book is itself "strong, loving and wise."

This is not a "how to" manual for constructing services; rather, it is a theological and spiritual examination of the values of the presider's (or celebrant's) role in the liturgical assembly. Chapter titles can give some sense of the range of Hovda's discussion: "The Presider's Spirit," "The Presider's Role in Planning," "The Presider's Preparation," and "Presiding in Liturgical Celebration" considered in chapters which deal with "Environment," "Presence," and "Style." The section headings within each chapter might in themselves provide themes for meditation for anyone

who presides at worship. For example, the chapter, "Presiding in Liturgical Celebrations: Environment," contains the following subsections: people are primary, hospitable atmosphere, a consequent sacredness, art and contemplation, unity of the space, and seasonal environments. I suspect that few pastors, or even building committees, have given these matters much thought. We should!

Some parts of the book will speak less directly to Episcopal parishes. I do not sense that so much attention has been given to worship planning committees or to themes for the day. Even though we are not as involved in con-celebrations as our Roman brethren, his comments on this subject speak incisively to the question of the relation between unordained and ordained ministries. Hovda's discussion of the presider's chair as an expression of the focus of the Liturgy of the Word are somewhat beside the point in our buildings. With such minor exceptions, this important book should be read by anyone with responsibility for the worship of a Christian assembly. If only there was a way to get it into the hands of those who need it worst!

(The Rev.) RONALD H. MILLER
St. Alban's Church
Murrysville, Pa.

Demythologizing the Past

EARLY CHRISTIANITY AND SOCIETY. By Robert M. Grant. Harper and Row. Pp. xii-221. \$10.00.

Prof. Grant has written this provocative little book for a very particular purpose. For that reason the preface needs to be read with more than usual care. The book is not, it says, "the whole story about early Christianity" or anything like it, but a "venture into the reconstruction of early Christian practicality" (p. ix). Nor is it, I would add, a study of all the things one might put under the heading of Early Christianity and Society. As it unfolds, it marshals evidence showing that early Christians by and large accepted the governmental and social structure of the Graeco-Roman world, with of course special emphases and modifications. It thus attempts what one might call the "demythologization" of several ancient and modern notions, or a combination of them: to wit, that early Christians lived without regard to the realities of life in their society and that we should do the same thing now. When the preface speaks of addressing modern Christians beset by practical problems, I should judge that it has in view the provision of information for people who have had a heavy trip laid on them by certain kinds of modern preaching.

Successive chapters of the book contain those sorts of remarkable compressions of detail which one expects from

Prof. Grant, all bearing in general (but not always quite directly) on this particular purpose. An initial chapter on the "Christian Population of the Roman Empire" reviews a good deal of early evidence and modern interpretation to question the numbers who actually suffered martyrdom and to conclude that early Christianity was "not a proletarian mass movement, but . . . largely middle class in origin," and that in Constantine's time "the triumph of Christianity took place from the top down" (p. 11). Another basic chapter deals with Christian devotion to monarchy, and the use of the hierarchical principle in the church's organization of itself as a sort of "state within the state" (pp. 36ff.). Then follow chapters on the complicated imperial taxation policy and the Christian use of exemptions allowed pagan priesthoods; on the acceptance of conventional social distinctions, including slavery (to the point that Christians were not interested in "equalitarian emancipation," p. 94); on the attitude toward private property, and the Christian and/or aristocratic attitude toward its use; and on almsgiving and its practical difficulties. At the end there is a discussion of the acceptance of the endowments of pagan cults by the church in the Constantinian era.

The (still invaluable) preface says that the book, taken by itself, might seem merely an "extreme answer to the extreme 'churchiness' of Eusebius of Caesarea" (p. ix) who dwelt on the persecutions. And indeed the book can be read in such a way that one begins to wonder what the fuss was all about. Prof. Grant well knows that there was a fuss about something (he wrote a book on the persecutions), and that Christians were led on occasion to do very impractical things. He is simply, I gather, concerned to address a modern situation in which he thinks the story of the past is badly simplified.

(The Rev. Prof.) L.G. PATTERSON
Episcopal Divinity School
Cambridge, Mass.

Imagination and Prayer

THE OTHER SIDE OF SILENCE. By Morton T. Kelsey. Paulist Press. Pp. 314. \$5.95, paper.

Morton Kelsey adds here to his impressive list of published works about the spiritual life. *The Other Side of Silence* is a must for Christians today who are caught in a morass of information, of experimentation and of plain gobble-de-gook about the life of the spirit and the search for an encounter with God. The author is an Episcopal priest, a psychologist with training at the C.G. Jung Institute in Zurich, and assistant professor of graduate studies at Notre Dame. He also is nationally known as a group leader, and he is committed to the

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In the fourth part of the book, the reader will find a discussion on the use of images: how to "do" meditation using dreams, biblical stories and "active imagination." For Fr. Kelsey believes "the key that unlocks the door to the inner world is imagination." Examples of meditations are given in the final section of the book. These are to be used as guidelines by the reader in building his or her own inner life.

Throughout this manual, Fr. Kelsey encourages the student to be in close touch with the sacramental and corporate life of the church, to keep a religious journal, to find a spiritual director and to work with a sharing group, even if this is just one other person "who will pause once a week to be quiet and share the reality that is found beyond the silence."

VIRGINIA BAKER
Mission, Kan.

Major Reference Tool

THE CONCISE OXFORD DICTIONARY OF THE CHRISTIAN CHURCH. Edited by Elizabeth A. Livingston. Oxford University Press. Pp. vi, 570. \$14.95.

For the past 20 years, the *Oxford Dictionary of the Christian Church* has been of inestimable assistance not only to theological students but to anyone who desired ready information about ecclesiastical persons and topics. Professor Frank L. Cross, the reclusive priest and Oxford scholar (under whom your editor studied) who edited the *Dictionary*, was assisted in this massive labor by Elizabeth Livingston, who became co-editor with him of the revised edition in 1974. Miss Livingston has now edited this far less expensive and more easily handled *Concise Dictionary*. Whereas the full *Dictionary* was a hefty volume, this is the size of the choir edition of *The Hymnal 1940*. The publishers state that over 90 percent of the entries have been retained. The great reduction in size is achieved by briefer definitions and by

the omission of the erudite bibliographies given under many entries.

The priest, the parish library, and the student that have felt the full *Dictionary* to be too expensive or too technical for their needs, should find this concise version most welcome. It should meet a wide need in lay schools of theology and diocesan training programs, and also in ordinary secular libraries. It is recommended without hesitation.

H.B.P.

Helpful Techniques

HEALING AND WHOLENESS. By John A. Sanford. Paulist Press. Pp. 157. \$5.95, paper.

Anyone embarked upon the journey to individuation will appreciate this concise, practical handbook for getting in touch with oneself. It clears up many confusions in understanding—all the way from "What is Health?" to the delightful complexities of Wholeness as envisioned by Carl Jung.

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How the psyche heals itself is developed by describing C. G. Jung's contribution in his discovery that healing occurs when unconscious contents are made conscious. Thus wholeness results in the reorganization of the personality on a higher, more developed level.

John Sanford, a priest and well-known lecturer in the field of healing, ably points out the guides for our negotiations in healing ourselves. Helpful techniques in each area sent this reviewer scurrying for her journal more than once.

BETTY THOMAS
Lake Quivira, Kan.

A Standard for the Future

THE BIRTH OF THE MESSIAH. By Raymond E. Brown. Doubleday. Pp. 594. \$12.50.

For years, friends of Fr. Raymond E. Brown have known of his intense interest in the nativity narratives of Matthew and Luke. Fruits of his study have appeared from time to time in academic journals. Now the eminent Jesuit scholar and teacher has brought it all together in a magnificent tome, which

puts previous studies in the shade and which promises to remain standard for a very long time.

The format recalls the "Anchor Bible Commentaries," particularly Brown's own volumes on *John*. Section by section, gospel passages are freshly translated, then given close, detailed exegesis, then broader commentary, with charts and with copious footnotes. Finally come long sets of appendices and indices. The arrangement does not make for easy, "bed-time" reading. Rather, this is a resource book, a mine of information and interpretation. The author has drawn upon almost every conceivable ancient source remotely bearing on Jesus' birth, and he knows and cites a vast body of modern studies. Historical and literary data are so complete and well organized as to make this a handy reference volume, not just on Jesus' infancy but on the entire period of history, 100 B.C. to 100 A.D.

Brown never quite says how far he regards the infancy stories as historical fact. Their theological thrust, however, is constantly and brilliantly illuminated, especially as they relate to Old Testament thought. Indeed the discussions of the Old Testament are among the richest parts of the book (though some analogies will seem to some readers a trifle farfetched). Conzelmann's study of Lukan theology comes under sharp and, I think, very just criticism. Brown believes that the early church kept thrusting backward the moment when, it thought, Jesus' messiahship was revealed. Earliest Christians foresaw his "Christological moment" at his second coming; but, as time went on, they dated it successively at his resurrection, his ministry, his baptism (Mark), his birth (Matthew, Luke), his preexistence (John). The schema is not precise, as Brown himself acknowledges, for preexistence and conception are declared by the early writer Paul, and second coming by the later writers of Revelation and II Peter. As a general trend, however, the suggestion is much worth pondering.

A few oversights the author may wish to correct in later editions. In all his valuable discussion of the Old Testament in Matthew and Luke, one fundamental fact is, I think, never noted: The ancients had no easy way to look up Scripture passages, and depended heavily on their memories. Hence when they quote loosely, or blend phrases from different books, they need not always have an ulterior motive. It could be simple mistake, such as you and I still make, even with our hinged pages and other modern aids. Matthew, for instance, took the trouble to look up the Greek Old Testament in quotations placed on Jesus' lips, but seldom did so elsewhere.

The double name "Jesus Christ," Brown says, is rare in Matthew; perhaps so, but Matthew uses it about twice as often as Mark, Luke, and John com-

bined. Matt. 4:13 is faulted for making the Greek name *Nazara* a feminine singular; yet most scribes of Luke 4:16 did so too; perhaps Brown thinks these Byzantine penmen not worth mentioning. The gospels do indeed link the title "Son of David" to Jesus' healing ministry; but most often it is specifically associated with giving sight to the blind. The miracle of the fish, Luke 5:1-11, we are told, preceded the call of Peter; but was not Peter already a disciple at Luke 4:38? "Jesus warns that God is able to raise up new children to Abraham"; no, the warning is from John the Baptist (Matt. 3:9; Luke 3:8).

Enough of such minutiae. This is a superb study, rich in content, profound in insight. The book will stay close to my elbow. I commend it to your elbow too.

(The Rev.) PIERSON PARKER
Claremont, Calif.

Books Received

COME MEET MY FRIEND by Al Hartley. Story by the creator of *Archie* of his commitment to God. Revell. Pp. 61. \$95 paper.

LIVING WITH AN EMPTY CHAIR by Roberta Temes. A guide through grief. Mandala Press. Pp. 80. \$3.95.

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NEWS

Continued from page 12

premature ordination of women could threaten was more important than women's rights.

Let's stop and look at that for a moment. Early in the conference, it became clear there was a general consensus among the thousand participants that three naughty things could be agreed: women who want to dance upon your altar, the perpetrators of "The Myth of God Incarnate" (particularly Regius professors), and the ultraright wing National Front political grouping in UK.

Not everyone quite agreed about the first two, actually, but it was a brave man (and usually a high-profile, safe leader) who admitted it. The rebellious seamen, you see, wanted to scuttle theology as well as ban the ladies.

Now Loughborough had the opportunity, if it could muster, say, an 80% vote against women's ordination, to put the Lambeth Conference of the summer, and the English General Synod debate of next November, under great pressure. With a bit of care, there could have been a meaningful threat of massive schism, perhaps.

Let me quote you Colin Buchanan, the English liturgiologist, who summed up what happened with a tidiness to admire:

"The main speakers edged the conference towards looking at this, without actually using the words 'ordination of women.' Even the Archbishop of Canterbury viewed his visit as not merely courtesy but a chance to throw down the gauntlet over this (but again without using the dreaded words). Richard Holloway (vicar of Old St. Paul's, Edinburgh) was the first to give vent to them, following immediately upon the archbishop. So all was set for the Friday, when the debate on women occurred.

"The actual handling of the issue was marked by a commendable, and wholly Christian restraint. There was a restraint of feeling. A few may have felt embattled, a few may have felt paranoid, but there was relaxed good humor and a willingness to laugh at oneself all the way through.

"There was also a restraint of argument. We heard arguments about the maleness of Christ and the apostles, but we also heard opponents saying that they thought the issue *was* up for investigation, and that in theory at least the whole church could say yes (but we Anglicans must not act unilaterally).

"And there was the restraint from voting. . . .

"It cannot now be contended that 1,000 people at Loughborough were 75% or 80% opposed to women priests. On the other hand that counter was thrown away for the most Christian reasons, and one can only hope before God that those reasons are their own reward."

Make no mistake, What has changed is that the argument against ordaining women has shifted from a doctrinaire insistence that it simply isn't sacramentally possible, to a fear for its ecumenical implications (which is a more widely supportable argument, perhaps). And, speaking politically, confrontation politics was set aside in favor of an attempt at mutual forbearance in a fair and open-ended quest to find the Spirit's leading as he moves through the wider councils of catholic Christendom.

I confess I was stunned at the decision not to take vote. In an English way, not really comprehensible to an Australian like myself (or an American, perhaps?) the English opponents of women priests were willing to let it all hang out, understate their deep hurt, and merely appeal to the Christian forbearance of those who might care for them. Deeply moving!

But remember? It was like a polar expedition. Now the poles are not sticks which the Creator placed in the ice for the world to revolve upon. Catholic renewal, like catholicism itself, is neither an event nor a place, but the quest for the position between tensions.

The difficulty for catholic renewal is that no one seemed, at Loughborough, quite able to say exactly what "catholic" means. Not once, for instance, was there any overt reference to a theology of ministry (which is where I should have sought the most precise definition). Surprisingly, to me, the ARCIC agreed statements were not discussed and only referred to most fleetingly. Indeed, as I have said, many of the team wanted to throw theology out of the window in the hope of finding all they needed in a devotion to the historic Christ. Bishop Michael Marshall, Suffragan Bishop of Woolwich, astoundingly suggested in his main speech we abandon history. Later speakers corrected this.

I am left to wonder what there is that is distinctively "catholic" beyond a style. I am left to wonder how "catholic renewal" can almost totally ignore the charismatic inputs of Christian renewal that have meant so much to many other parts of the Anglican Communion, though amazingly little to English catholics.

But I am also left deeply grateful for the experience of seeing 1,000 fellow Anglicans, hurting badly about trends in the church about women and theology that worry them sick, setting new goals of personal holiness and devotion to the risen Lord Jesus. Perhaps they have yet to think through some of the criteria of discipleship (which is surely more than mere confession and ritual absolution) but their leaders showed signs of being where growth can begin.

Gerald Davis is editor of Church Scene, Australia's Anglican paper.

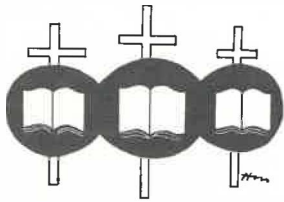
PROPOSED PRAYER BOOK

Continued from page 15

parts of the book, it is not out of place for one to make some personal observations. First let it be said that I have been very much impressed by the beauty of printing, the diversity of available material, and the real beauty of the binding of the more expensive editions. I can also call attention to certain particular choices which I personally find very attractive.

For someone who travels a great deal or who, like myself, reads Morning Prayer in the bus on the way to work, the pocket sized Seabury edition in red linen binding is of convenient size and comfortable feel. With the inexpensive paperback edition of the Common Bible, it fits very well into my brief case.

I am also struck by the great visual clarity of the large type printing of the holy eucharist offered by Morehouse-



Barlow. Together with the reader's edition of the Lectionary Texts offered by Church Hymnal, and the large type edition of *Forward Day by Day*, we now have a very significant package to put into the hands of people who are unable to read type of conventional size.

The ordinary inexpensive chancel edition will open at any point and lie flat without the pages flipping closed. This is very convenient for anyone conducting a service. It is also convenient in a library for reference or study. It appears that

the more expensively bound chancel editions will also stay open after they have been loosened up by some reasonable use.

More expensive editions with gold edges and leather or fine imitation leather binding of Seabury Press and Oxford University Press provide a wide range of choices for Christmas, Easter, birthday, confirmation, or ordination presents to friends or relatives. They also present opportunities for memorial gifts to a church. A fine edition will be an attractive addition to the rector's stall or the sedilia in the sanctuary of any church. The Seabury editions feature six ribbons, each of different color.

I commend the practical usability of the paper booklets for weddings and for funerals provided by Morehouse-Barlow. They are just the sort of thing one will wish to hand out to members of the congregation when one has a service in a private house, a non-denominational chapel, or out of doors where ordinary Prayer Books are not available. At a wedding, such a booklet is an attractive souvenir for guests to keep. Similar inexpensive editions of other services may be developed in time.

Finally the Church Hymnal Corporation's Altar Edition of the Holy Eucharist provides a very impressive missal. The notebook cover is dignified in appearance and the printed pages are beautiful with their red rubrics. The musical material is very rich, with notation for the customary parts in both solemn and simple tones. There are delightful unexpected treasures here and there, such as the Mozarabic tone given for the preface of Eucharistic Prayer D, and provisions for chanting Forms I and V of the prayers of the people. All in all, there is a great deal to explore here for a long time to come.

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CHURCH LIBRARY

Continued from page 13

served as national president in 1969-70. Claudia Hannaford whose husband, Paul, is rector of Trinity Church, Pottsville, Pa., served as president in 1973-74. Claudia has helped establish libraries in three parishes, was a founder of the Lake Erie chapter, has edited CSLA's bulletin, and has written many of the guides and manuals. The library which she established at Christ Church, Oil City, Pa., was the winner of the national John Cotton Dana award to special libraries.

Other Episcopalians have been active in CSLA as well. Two now serve as national officers: Ruth Turney, librarian at Trinity Church, Newtown, Conn., is national treasurer, and Cynthia Stansfield, librarian at St. Mary's Episcopal Church in Manchester, Conn., is national secretary. Both of these persons helped found the Connecticut chapter of CSLA last year and serve as chapter officers.

In February this year the Cathedral Church of St. Luke in Orlando, Fla., was the site of a workshop for church and synagogue librarians that resulted in the establishment of CSLA's 13th chapter.

Looking over the roster of membership or participation in CSLA one could find similar records of support from each of the major Protestant denominations as well as from Roman Catholics and Jews. CSLA is a completely inter-faith organization. Members of all faiths have found it both helpful and effective.

Every church needs a library. And every librarian needs all the help that he or she can get from other librarians through organizations such as CSLA. Anyone interested in knowing more about CSLA, its activities, publications, and services should write to: **CSLA, P.O. Box 1130, Bryn Mawr, Pa. 19010.** You will be glad that you did!

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HC Mon-Fri 12:10

WASHINGTON, D.C.

ALL SAINTS Chevy Chase Circle
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Sun HC 7:30; Service & Ser 9 & 11 (HC 1S) Daily 10

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EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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LAS VEGAS, NEV.

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ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10Eu; Tues 7:15HC; Thurs 12:10Spiritual Healing,
LOH & Eu

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 Matins & HC, 11 Lit & Ser, 4 Ev. 4:30 Organ
concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15 HC
& HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

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

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46th St. between 6th and 7th Avenues
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7:30, 12:10, 6:15; MP 7:10. EP 6, C daily 12:40-1, Fri 5-6,
Sat. 2-3, 5-6, Sun 8:40-9

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r, the Rev. Samuel Bird, the
Rev. Douglas Ousley, the Rev. Gary Fertig, the Rev. Leslie
Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11; Ev 4; Mon-Fri MP 8, HC
8:15 & 12:10, EP 5:15; Tues HS 12:30; Wed SM 12:10, HC 5:30;
Church open daily to 6

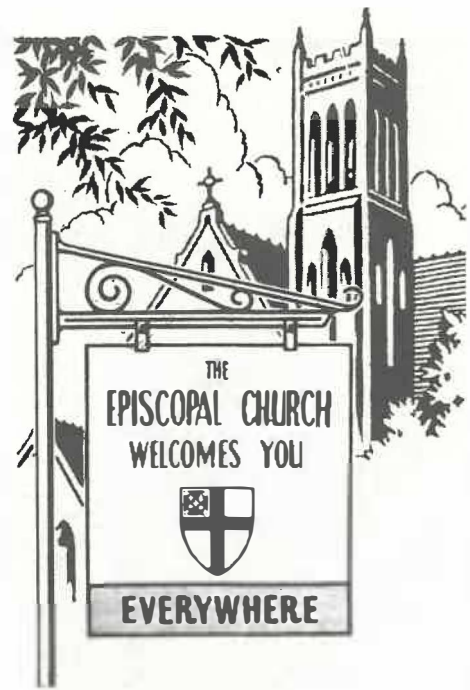
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The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, v
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Sat HC 9; Thurs HS 12:30

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Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. Jacques Paul Bossiere, Ph.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

PRAIRIE DU CHIEN, WIS.

HOLY TRINITY Michigan at Iowa
The Rev. E. Raymond Sims
Sun Mass at 11

KEY — Light facetype 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, Eu, 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 Service; HU, Holy Unction; Instr, 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.

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