

The title page for the calendar section of the commemorative edition of the English Book of Common Prayer published in 1904 [see p. 12].

The First Article

If asked to name a major poet of the 20th century, many would immediately mention T.S. Eliot. Yet few would mention him if asked for a 20th century poet who celebrates the meaning of the natural world. Eliot is usually viewed as a poet of the human scene, a poet who speaks of a sophisticated, fashionable, cosmopolitan society which is alienated from the ancient and "natural" roots of life. Much of his poetry is indeed of this sort. Yet his most mature and most majestic work is largely given over to human life as lived within physical settings. Ocean, rocks, soil, rivers, trees, and the stars overhead emerge as powerful expressions of forces penetrating human life and sharing with us in the process of carrying out the mysterious purposes of God.

As we will spend a few weeks with this writer, something about his life may be helpful. Thomas Stearns Eliot was born in St. Louis in 1888. He grew up in a Unitarian family originally from New England, and he visited the Massachusetts seacoast in the summer. After graduating from Harvard in 1909, he pursued advanced studies in philosophy in this country, in France, and in England. With



T. S. Eliot

Angus McBean

this background, he went on to gain an extensive knowledge of literature. Among his favorites were the Italian medieval poet Dante, the classical Anglican writers of the 17th century, and contemporary poets in English and French. He himself was to write poetry in both languages. His first book of verses was published in 1917. Settling in England, during the 1920s he rapidly attained recognition as a poet, a writer of prose essays, and an editor. He was in a special way a spokesman for the disillusionment, boredom, and sense of purposelessness felt by many during the years following World War I. "The Waste Land" is his most famous poem in this period. Eliot emerged as a foremost exponent of the modernist movement in poetry. Somewhat paradoxically, he was also a spokesman for what may be called classical and conservative values.

The year 1927 was an important year in his life, marking his confirmation in the Church of England and his becoming a naturalized British citizen. Thereafter, he became an important spokesman for High Anglicanism, and Christian concerns are strongly evident in his writings, as in *Ash Wednesday*. His play, *Murder in the Cathedral*, written for performance in Canterbury in 1935, represented a successful revival of poetry as the medium of drama. Further plays were written at intervals during his remaining years. Although his other poetry is often difficult and far from popular, his plays were box office successes. In 1948 he received the Nobel Prize in literature. His personal life was not without sadness and his first wife was in a medical institution for many years. After her death, he married again late in life.

In one of his many short humorous verses, T.S. Eliot described himself in a poem addressed to a Yorkshire terrier and a Siamese cat:

How unpleasant to meet Mr. Eliot!
 With his features of clerical cut,
 And his brow so grim
 And his mouth so prim
 And his conversation, so nicely
 Restricted to What Precisely
 And If and Perhaps and But.

(Lines for *Cuscuscaraway* and *Mizra*
Murad Ali Beg)

In fact he was not unpleasant. Those of us who met him will recall a slender figure, an apparently shy and withdrawn manner, and a soft and somewhat diffident voice. He visited America a number of times in later life. He died in 1965.

Eliot's transition to the distinctive poetry of his mature years was marked in 1934 by the appearance of five short poems entitled *Landscapes*. Here we find attention to themes which will assume giant proportions in his final works.

Children's voices in the orchard
 Between the blossom—
 and the fruit-time . . .

(*New Hampshire*)

offers a symbolic use of garden imagery which will become very important. Another important image is the river:

Red river, red river
 . . . Living, living,
 Never moving . . .

(*Virginia*)

Interest in the details of natural life also is reflected:

. . . hear the song-sparrow,
 Swamp-sparrow, fox-sparrow,
 vesper-sparrow . . .
 The Blackburnian warbler,
 the shy one . . .

(*Cape Ann*)

Not every poet or every reader knows the vesper-sparrow, much less the orange-throated Blackburnian warbler.

Apart from his plays, which continued to appear at intervals, the major poetic undertaking of Eliot's later years was the publication of four long poems called *Four Quarters*. This title is generally considered an allusion to the musical quartets which Beethoven composed in his later years. Here Eliot gathers up and summarizes what he has to say and does so on a most profound level. These are perhaps the most important religious poems to have appeared in the 20th century in any language. Although far from easy to read or to understand, they represent an extraordinary exploration of the mystery of our existence within this universe of time and space where God has placed us. It is these *Four Quarters* which will occupy us in this column during the weeks ahead.

One of the themes which are reflected upon throughout these poems is *time*—time as the dimension within which we exist, time as the stream in which all earthly things flow, time as a mystery understood only by God. In these poems, as elsewhere in art and literature, time is represented as a river, as the succession of seasons, as the movement of the stars, and as a great circle or wheel. The latter theme was vividly depicted in the past by the representation of the zodiac, as for instance in the illustration on our cover this week. We say something more about this illustration on page 12. We will return to T.S. Eliot next week.

THE EDITOR

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CALENDAR

May

- 28. Second Sunday after Pentecost/First Sunday after Trinity
- 31. Visitation of the Blessed Virgin Mary

June

- 1. Justin, M.
- 2. The Martyrs of Lyons

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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LETTERS

First and Second Class

In the news item concerning Canon Simpson preaching at Westminster Abbey [TLC, April 30] she is quoted as saying that the church had treated women as "second-class Christians." What is a "first-class Christian?"

M. B. ABRAHAMS

Trumansburg, N.Y.

Good question. We would hope that being an Episcopalian is first-class. Ed.

Apostolic Succession

In response to the criticism of Dr. Simcox of the "axiom" on apostolic succession declared by Dean Coombs I would like to note the following quotation from *Doctrine in the Church of England: The Report of the Commission on Christian Doctrine Appointed by the Archbishops of Canterbury and York in 1922* (London: SPCK, 1957, p. 121):

"... we cannot accept a conception of ordination which is exclusively hierarchical, as though the ministerial succession alone constituted the essence of the Church apart from any continuing body of the faithful, or, on the other hand, a conception which would make the ministry representative only of the congregation, or of the whole body of the laity, or, again, a conception which represents it as having its justification only in administrative convenience. The Ministry is to be regarded as having its entire existence and significance within the life of the Body as a whole. The fact that the Ministry does not derive its commission from a Church which initially had no Ministry, but derives it, within the Church, from Christ Himself, the Head of the Church, His Body, does not involve the consequence that it can perform its function apart from the Body. Continuity of ministerial succession, though it is the pledge of unity and continuity in the sphere of Order, is not the only pledge of the unity and continuity of the Church's life."

The dean didn't suck his axiom out of the end of his thumb as Dr. Simcox would have us believe.

(The Rev.) WILLIAM H. RISINGER
St. Stephen's Church

Wichita Falls, Texas

Passion Play

With regard to the letter about the Oberammergau Passion Play [TLC, April 23]: The writer says that he was there in 1930. The play was not given in 1930; it was too soon after the war. Instead it was given in 1932. After that it

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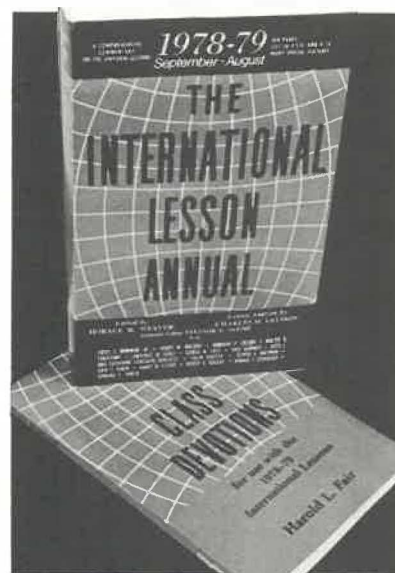
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was given in 1940 and every 10 years thereafter.

I was there with my parents and we stayed a week in the village. We enjoyed it greatly. We did not think of it as anti-Semitic; it never entered our minds.

JEAN A. BENSON

Eastsound, Wash.

Parliamentarians for Chairman

I agree with Mr. Joyner's letter [TLC, April 9]. The Episcopal Church is exceeding its bounds in becoming involved in judicial matters. Legal procedures are not a part of its enterprise.

The delegate body of the National Association of Parliamentarians, meeting in San Francisco in 1976, passed the

following resolution which shows that the correct title is "chairman" not "chairperson," irrespective of erroneous views of extreme feminists:

Whereas, Parliamentary Law has a language all its own; and

Whereas, In olden times the one presiding was the only person provided with a chair, while others sat on benches, hence he was called the Chairman; and

Whereas, No parliamentary law authority or dictionary recognizes the word chairperson; and

Whereas, Since time immemorial the term "Mister Chairman" or "Madam Chairman" has always been employed to differentiate between sexes; and

Whereas, Further effort toward sex differentiation is redundant and contrived; now therefore be it

RESOLVED, That organizations and parliamentarians of the National Association of Parliamentarians *must* use the term Chairman instead of "Chairperson"; and be it

RESOLVED, That all NAP Members should habitually stress the principle that the word "Chairman" belongs to the title of the office the same as the title of President or Secretary.

MARY HAMILTON BRACKEN PHILLIPS
Kansas City, Mo.

Excerpts from an Open Letter

At my last birthday (January 1, 1978) I attained the age of 75 years. I am an ancient. By majority vote of the House of Bishops men of my age were deemed incompetent, if not senile. Hence we are denied a vote in the governance of the future of our church. . . .

I must protest the chaotic lawlessness in the church today. It harkens back to the book of Judges, "In these days there was no King in Israel, and every man did what was right in his own eyes" (Judges 17:6). There is nothing that I can do but protest. The canons are explicit as to the grounds on which clergy can be tried. . . .

Surely there must be three bishops holding jurisdiction who will file a presentment against:

The resigned Bishop of Pennsylvania,

The retired Bishop of West Missouri,

The retired Suffragan Bishop of Colorado, more lately Director of the Home Department, and

The resigned Bishop of Rochester, all of whom by ordaining women to the priesthood before the change in the canons and the Proposed Prayer Book, committed the following offences:

Canon I, Section I (2) (3) (4) (6).

Are there ten bishops holding jurisdiction to file a presentment against the Bishop of New York, for knowingly ordaining an avowed and practicing lesbian to the priesthood, a violation of the Judeo-Christian moral code found in Old and New Testaments, in the pre- and post-Nicene Fathers, and throughout the history of the church?

Certainly there must be ten bishops holding jurisdiction who will file a presentment accusing the retired Bishop of Springfield for joining in the consecration of bishops for a schismatic body.

God rules the church and has always dealt with heretics. Remember "Athanasius against the world"? Our theology largely was hammered out in confrontations with heretics. But schism rends the robe of Christ, wounds his body, does not heal; witness the fragmentation of Christendom since the reformation.

Please note this protest is written in love not bitterness. It passes no judgment of ordination of women, nor does it compare the Book of Common Prayer and the Proposed Prayer Book.

It is simply a plea for decency and order, for authority, and rule by the law of love. We plead that we do our necessary housekeeping so we can get on with the job of preaching the saving word to a lost world. It asks simple self discipline on the part of our Fathers in God.

Pray with me, brethren, that the Holy Spirit may guide all of us into all truth; that we may walk in unity, peace, and love.

(The Rt. Rev.) HENRY I. LOUITT
Bishop of South Florida (ret.)
Orlando, Fla.



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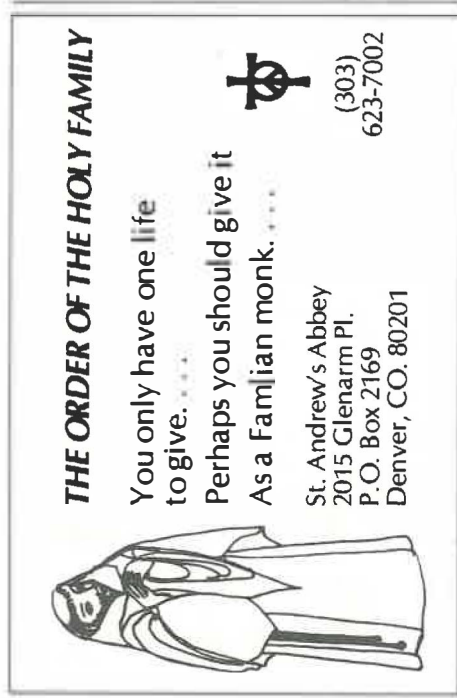
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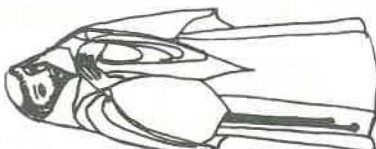


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Absolution

With regard to the letter of William Harris and the appended editorial comment [TLC, April 2], I venture to suggest that the absolution following the general confession (BCP, page 76) be modified by replacing "you" and "yours" by "us" and "ours," the priest also having said the general confession.

A. D. WALLACE

Gainesville, Fla.

Bureaucracy

Fred Morris [TLC, April 23] gives a timely warning on the cost and dangers of bureaucracy.

What we need is more "committed" people, not more "committeed" ones.

(The Rt. Rev.) FREDERIC C. LAWRENCE
Suffragan Bishop of Massachusetts (ret.)
Brookline, Mass.

Drinking and Smoking

I think it is important that the author of the letter on drinking [TLC, April 16] should know that he is appreciated. I also want the writer of the editorial on smoking [TLC, April 16] to know that material on such a mundane, practical matter is very welcome, too, as education on the subject gains momentum.

MERLE IRWIN
Santa Barbara, Calif.



the SPBCP

The Society for The Preservation of the Book of Common Prayer

Dear Fellow Episcopalians:

Did you know that the 1928 Book of Common Prayer will probably be abandoned at the Church's next General Convention? That means that after September, 1979 you will no longer be able to use it *in any parish* without the specific permission of the diocesan bishop.

For the past several years our Society has been engaged in offering improvements on the proposed revisions and in trying to slow down or prevent the adoption of a revised book that did not contain those improvements. Despite our efforts, however, it now appears almost certain that the proposed book will be adopted in 1979.

But it also appears that the proponents of the new book will not be satisfied with only the adoption of the new book; they want to take away the old book as well.

The Society, therefore, is now fighting for the preservation itself of the 1928 Book of Common Prayer. If diversity and pluralism are to be the watchwords of the day, we

ask that the 1928 Prayer Book be included within those terms. Many longtime, faithful members of our Church—already torn by dissension—believe they are entitled to demand at least that much.

Specifically, it will be the Society's task in the coming sixteen months to persuade the delegates to the Convention to continue the 1928 Book as *one of the fully authorized* liturgies of the Episcopal Church, usable *without* any need for permission from diocesan bishops.

At the meeting of bishops last November in Port St. Lucie, Florida, our Presiding Bishop, John M. Allin, asked—begged, really—the bishops to grant as much. We ask no more.

But the hour is late, both for our cause and, it must be said, for the Episcopal Church. We, the tens of thousands of Episcopalians already members of the Society, need help in this task. We need your help. Join us, now, if you care.

Put on thy strength, O Zion: Put on thy beautiful garments.

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NAMIBIA

Church Leaders Back Independence Plan

The Rev. Edward Sydney Morrow, vicar general of the Diocese of Damaraland (Province of South Africa), has joined with two other Christian leaders in supporting the five-country plan for Namibian independence.

Fr. Morrow recently testified before members of the U.N. Security Council in New York, and brought with him a joint statement which endorses the March 30 "proposal for a settlement of the Namibian situation" made by the U.S., Great Britain, France, West Germany, and Canada. The statement bears the signatures of the heads of two Lutheran churches, the Roman Catholic Bishop of Namibia, and Fr. Morrow, who signed on behalf of the Diocese of Damaraland.

The statement said, in part, "We believe that from time to time in the history of God's salvation of man, there is a right moment for the churches to call out to the nation, to sound the trumpet of peace. Such a moment is now. . . . We would be failing in our duty and concern if we were not to warn of the possible terrible consequence of hesitating at this eleventh hour."

South African Prime Minister John Vorster has announced that his government accepts the plan, which will bring independence and black majority rule to Namibia after a 58-year rule by South Africa. Mr. Vorster's decision makes it likely that there will be heavy international pressure brought to bear on the South West African People's Organization (SWAPO), a group of guerrillas that has been waging war against South African troops, to agree to accept the plan, too.

Namibia's independence is set for Dec. 31, 1978, and elections are supposed to be held in November, under the supervision of the U.N. After the election, a constituent assembly would draw up and adopt a constitution to implement Namibia's independence.

The Anglican Church has a long and proud record of identifying itself with the oppressed black majority in Namibia. Three bishops have been expelled from the country for their efforts, and in January, the Rev. James Kauluma was consecrated suffragan bishop of Da-

maraland in Westminster Abbey [TLC, Mar. 5].

Fr. Morrow said that the situation in Namibia is tense due to the harassment by South African security forces—in February, the Ecumenical Center in Windhoek was raided, as was the office and house reserved for the Anglican bishop. At the same time, some 200 students from St. Mary's Anglican School at Odibo crossed the border into Angola to join the SWAPO forces. Priests and teachers at the mission were persecuted by the police conducting an investigation into the students' exodus. Adding to the territory's tension is the ever-present tribal warfare. Clashes between the Ovambo and Herero tribes in recent weeks have resulted in numerous deaths, including that of Chief Clemens Kapuuo, president of the Democratic Turnhalle Alliance, and leader of the Herero tribe. Chief Kapuuo opposed SWAPO, which he was as Ovambo-dominated.

The two tribes are among 11 groups that make up Namibia's population of 850,000. Half the population and nine out of ten Anglicans live in the northern part of the territory. The Anglican Church is the third largest Christian church in Namibia, after the Lutherans and Roman Catholics.

ENGLAND

New Bishop for Oxford

The Rt. Rev. Patrick Campbell Rodger, Bishop of Manchester since 1970, has been named Bishop of Oxford. It is considered an elevation for Bishop Rodger.

The Rt. Rev. Kenneth Woolcombe, who was Bishop of Oxford until recently, resigned his position following the death of his wife. He is now an Assistant Bishop of London.

Bishop Rodger is best known for his deep commitment to ecumenism. A native of Scotland, he was educated at Rugby and Christ Church, Oxford. He held various posts in Scotland and England, and in the early 1960s, he served five years as executive secretary for the Faith and Order Department of the World Council of Churches (WCC). In 1964, he was nominated for the post of General Secretary of the WCC, but the organization's Central Committee failed to ratify his nomination, which was later withdrawn. The *Church Times*, leading

independent paper of the Church of England, terms this as a "severe blow" dealt by the ecumenical movement he had served so faithfully.

Since his appointment to Manchester, which followed some years as provost of St. Mary's Cathedral, Edinburgh, he has held two important ecumenical posts, being at present chairman of the Churches' Unity Commission, and a president of the Conference of European Churches.

FOCA Founded

A new group has been formed within the Church of England. Its purpose is to invite Evangelicals and Catholics to work together to alert all church people to "the threat of the ordination of women," and its name is the Fellowship of Concerned Anglicans (FOCA).

The Rev. Dr. Lynn H. Millar of Chislehurst, Kent, is the founder of the



RNS

The Rt. Rev. Trevor Huddleston, Bishop of Mauritius, and one of the Church of England's most famed foes of racism, has been elected Archbishop of the Province of the Indian Ocean. There are five dioceses in the province, making it one of the smallest in the Anglican Communion. Bishop Huddleston is shown playing impromptu soccer with children in Stepney (England) where until recently he was Suffragan Bishop.

new organization. He describes himself as "a schoolmaster for most of my life," and said that he and others backing FOCA had watched the Fellowship of Concerned Churchmen (FCC) in the U.S. with interest and sympathy—"but we shall not commit ourselves to a line of action unless or until we see the need for it."

ORGANIZATIONS

AP Council Issues Statement

During the third week of April, the Council of the Associated Parishes, Inc., held its annual meeting at the facilities of the School of Theology at the University of the South, Sewanee, Tenn. The Council is the board which directs the affairs of the national organization widely known as AP. The current president is Mrs. Donald G. Kingsley of Holland, Mich. [TLC, January 22]. Members heard presentations on Theological Education by Extension, the revision of the hymnal, and other matters of interest. Plans were also made for the continuing expansion of the publications of AP, most of which relate to the place of worship and the sacraments in parish life. The Council adopted the following statement for communication throughout the church.

Under One Lord, One Faith, One Baptism, One God and Father of all historic Anglicanism holds up one Book in one Church.

In our oneness of Book and Church we have unity without uniformity; we have order without rigidity.

Therefore we call on the House of Bishops and the House of Deputies to the 66th General Convention to certify the Proposed Book to be the Standard

Book of Common Prayer, 1979.

ANGLICAN COMMUNION

Gains in Burma

According to a report in the spring issue of *Network*, published by the United Society for the Propagation of the Gospel (USPG), the Anglican Church is learning to live and grow in the new world of Burmese socialism.

"In Akyab diocese, Christians in one area have grown in the past 20 years from 200 to 6,000," the report said. "Bishop John Maung Pe has opened an entirely new mission area among the Lay Myo tribe, and the Anglican Young People's Association is helping him. . . .

"One area of the Pa'an diocese is in rebel hands. Two priests care for the people there. They are entirely cut off from the rest of the diocese. . . .

"In the mother diocese of Rangoon several new churches have been built re-

cently. Unemployment is serious, and the church is planning vocational training shops. . . . Everything is short in Burma, especially food. Paper is short, but there was great joy . . . when it was announced that the government had released paper and printing facilities for 10,000 Burmese Bibles."

The Anglican Church is 100 years old in Burma. When its centenary celebrations were held last year in Rangoon, the Bishop of Hong Kong, the Rt. Rev. J. Gilbert Baker, and several priests were the only foreign visitors allowed to attend. The church has suffered difficulties since 1962, when a socialist state was created after an army coup.

In 1968, Burma's bishop was inexplicably prevented from attending the Lambeth Conference. The church is scheduled to send a bishop to this year's conference at Canterbury in July.

SOUTH AFRICA

NGK Breaks with Parent Church

South Africa's largest white church, the Nederduitse Gereformeerde Kerk (NGK), has cut its ties with its parent church in the Netherlands. The break came over the Reformed Churches' decision to support the World Council of Churches' Program to Combat Racism. This WCC effort involves, among other things, giving financial support to black nationalist movements in southern Africa. The NGK is closely tied to the ruling Afrikaner-dominated Nationalist Party in South Africa, which originated the concept of apartheid, which it calls "separate development." A break with the Dutch church has been threatening for some time, because the NGK accepts apartheid, and has even tried to justify its stand with biblical quotations. It has established three racially separate "sister" churches in South Africa for blacks, Asians, and people of "mixed blood"—called "coloureds."

IRELAND

Both Sides Rouse Bishop's Ire

The Rt. Rev. Richard P.C. Hanson, formerly Anglican Bishop of Clogher, is taking both Irish Roman Catholics and Protestants to task for their attitudes toward ecumenism.

Bishop Hanson, who resigned his post in 1973, is now professor of historical and contemporary theology at the University of Manchester. He has been speaking in support of an appeal for \$200,000 to endow a lectureship in social ethics named for the late Archbishop of Canterbury, the Most Rev. William Temple, at the Irish School of Ecumenics at Dublin. The school was established in 1970.



This picture of Kendra Sue Orr, third place winner in the 1978 Church School Essay Contest [TLC, April 23], was received too late to appear with her essay. Kendra, a student at St. Mark's School, Fort Lauderdale, Fla., is 12 years old and the daughter of Dorothy and Allen Orr. Her mother is principal of Park Ridge Elementary School and her father is a teacher at Piper High School. Kendra is active in both music and sports at school.

The bishop criticized the official attitude of the Roman Catholic Church in Ireland as being "lukewarm" toward the school, and giving it insufficient backing. Nobody else in Ireland was doing work such as that undertaken by the Irish School of Ecumenics, he said. Its graduates spread ecumenical understanding and, through gradually changing public opinion, especially among young people, the school provides the best possible remedy for Ireland's troubles.

As for the followers of the Rev. Ian Paisley, the militant Northern Ireland clergyman, Bishop Hanson said the Paisleyites "regard anything which brings about reconciliation in Christ as the work of the devil, so far as I can understand." And they have, he said, much in common with the Irish Republican Army (IRA) of which, he said, they are often a mirror image.

All the churches in Ireland are captives of a view that identifies confessional allegiances with political ideology, said the bishop. This situation exacerbates and complicates religious division.

He observed that if the Irish churches attacked this state of affairs, they would risk losing their members' allegiance.

Things to Come

June

5-9: Episcopal Evangelism Training Seminar, Trinity Episcopal School for Ministry, Narrows Run Road, Moon Township, Pa. Sponsored by the Fellowship of Witness, 405 Frederick Ave., Sewickley, Pa. 15143.

BRIEFLY . . .

In the tiny Cork village of Schull, in Eire, an Anglican curate has been staging a sit-in for two years. **The Rev. Grattan Bannister** left his rectory minutes before he was to be evicted legally. Mr. Bannister and his bishop, the Rt. Rev. Richard G. Perdue, Bishop of Cork, Cloyne, and Ross, have been in dispute over a transfer. When Mr. Bannister arrived in Schull 15 years ago, it was understood that his appointment was temporary, but the people of the village, both Anglican and Roman Catholic, appealed to Bishop Perdue to let Mr. Bannister stay. The case will be considered by the Representative Body of the Church of Ireland.

Betty Williams, Mairead Corrigan, and Ciaran McKeown, the three leaders of Northern Ireland's Peace People movement, have announced that they are stepping down, so that others will have a chance to lead. Mrs. Williams and Miss Corrigan launched the movement in Belfast in 1976, after Mrs. Williams saw three children killed by a runaway car. Its driver, identified as an Irish Republican Army (IRA) gunman, had been shot by British soldiers. Miss Corrigan is the children's aunt. The two women received the Nobel Peace Prize for 1976. Mr. McKeown, a Belfast journalist, has been a mainstay of the movement almost from the first. He is credited with supplying the ideological momentum that kept the movement alive, despite many threats from both sides of the conflict in Northern Ireland, and the extreme personal danger the leaders faced. Now, the Peace People have moved away from the peaceful marches that thousands joined, and their work consists mainly of assisting community projects that bridge religious divisions.

The choir of the **Church of Our Redeemer, Lexington, Mass.**, presented a concert at the Roman Catholic Cathedral of Mary Our Queen, Baltimore, Md., and also joined the cathedral men and boys' choir in singing morning high mass on the same day. Fifty-five members of the Lexington mixed choir traveled to Baltimore, accompanied by their rector, the Rev. Ted Ross Petterson, and organist-choirmaster, Christopher King. Choral music at the concert included works by Haydn, Mendelssohn, Vaughan Williams, Randall Thompson, and Christopher King. At the high mass the choirs joined together to sing two eight-part anthems for festive occa-

sions—Gabrieli's "Jubilate Deo" and Parry's "I Was Glad." While the principal responsibility of the choir of the Church of Our Redeemer has always been to provide music for regular services, the rector, choirmaster, and singers believe that occasional special concerts for the community and visits outside are not only valid extensions of the ministry of music to promote church unity and ecumenical relations, but are also incentives for choir members to improve their skill and acquire a broader perspective, and deeper understanding of sacred music.

The **Church Periodical Club**, through its National Books Fund Committee, has made a grant to help subsidize a children's magazine in Dublin, Ireland. The purpose of the magazine, which is called "HI," is to promote better understanding between Catholic and Protestant children, many of whom do much of the writing. Teachers use the articles to encourage discussion and dialogue in the classroom, and the magazine is considered to be a creative attempt at reconciliation.

Douglas E. Ridenhour, a member of St. John's Church, Hagerstown, Md., has been the recipient of a special citation from Acting Governor Blair Lee of the State of Maryland, and formal commendations from the local Exchange Club and the Washington County Sheriff's Office for his courageous action in preventing a mother and child from harm and possible kidnaping at the hands of a man and two women who attempted to steal her car. Ridenhour became suspi-

cious of the action the thieves displayed in the parking lot of a shopping center. He ran to the car and snatched the woman and child from the automobile as it was about to drive away. The fleeing trio were apprehended later. Ridenhour is employed at the Mack Trucks assembly plant. He is the father of two children.

The Rt. Rev. Archibald R. Graham-Campbell, Bishop of Colombo, Ceylon (now Sri Lanka) from 1948-1964, died in England as a result of injuries received in an automobile accident. He was 75. At the time of his death, Bishop Graham-Campbell was serving as Assistant Bishop of Peterborough, a post he had held since 1965. The bishop was unmarried.

The Roman Catholic bishop of Hull, Quebec, Bishop Adolphe Proulx, is on a collision course with canon law after declaring that he no longer would allow **teenage weddings** to take place in his jurisdiction. He announced that, from now on, weddings would not be permitted for males under the age of 20, and females under the age of 18. Catholic canon law governing the diocese, however, allows marriages for males aged 16 and over, and females aged 14 and over. Parental consent is required for anyone under the age of 18 who wishes to marry. Bishop Proulx's ban stemmed from the findings of a church study of the city of Gatineau, which showed that one marriage in three ended in divorce within 12 years. A high number of the failed marriages involved teenage brides and grooms.



Members of the choir of the Church of Our Redeemer, Lexington, Mass., rehearse at the Roman Catholic Cathedral of Mary Our Queen, Baltimore, Md., where they were invited to sing with the cathedral choir.

REPORT FROM DAMARALAND



By JAMES KAULUMA

The following article by the Rt. Rev. James Kauluma, newly consecrated Suffragan Bishop of Damaraland, is adapted from a report on his recent visit to his diocese which he wrote for the newsletter of the Southern African Christian Alliance. Bishop Kauluma's consecration, which took place in Westminster Abbey, was reported in THE LIVING CHURCH, March 5.

The visit began on January 19th, when I arrived in Windhoek, the capital city of Namibia/South West Africa, the country which the Diocese of Damaraland comprises. With me, at that moment of joyful return after twelve and a half years away, were our diocesan Vicar General, Ed Morrow, and his wife Laureen, who had been to Europe for deputation work and to attend the consecration, together with their little daughter Lydia.

At Windhoek airport we were met by friends and church members representing different parishes, including St. George's Cathedral. It was a moment of happiness to be with the people who had called me back to share the leadership of the church with them. Besides the church people there were newspaper reporters who ushered me out of the

joyful crowd to have a press conference and picture-taking. The welcome by our diocesan members was later continued at the Bishop's House, where some other church leaders and neighbors joined in to express their warm feelings for my return. The sense of elation at being welcomed home and seeing the beauty of the country and people is more than one can put into words.

On the following day Ed Morrow and I were on the road again heading for the northern region and St. Mary's Mission, Odibo. On the way, even before we reached the northern region, we began to see some members of the estimated 50,000 South African troops which occupy Namibia and are engaged in fighting with the freedom fighters of the South West Africa People's Organization, an indigenous political organization. Before reaching Tsumeb we were stopped by armed commandos—farmer volunteers—who took the registration number of our car and asked us if we had seen "something funny," meaning freedom fighters, to which Ed responded "no." When we reached Tsumeb we stopped to visit with Fr. Michael Tuyapeni, the rector of our two churches there, and his family.

Though the act which required passes

for travelers between the north and south had been repealed, we were stopped at the checkpoint between the two regions by a soldier who again took the registration number of our car and allowed us to proceed. From that point on we began to see an increasing number of soldiers, some standing around and others in army trucks and armored cars. On the highway which leads to Ovambo-land we met and passed more army vehicles heading in both directions. Our first night we stayed at Oniipa, the headquarters of the Evangelical Lutheran Ovambo-Kavango Church, where we were warmly received by Bishop and Mrs. Auala, Pastor and Mrs. Dumeni and our hosts the Eriksons. We had time enough to continue on to St. Mary's Mission the same evening, but to do so was considered unsafe because the roads which lead from Ondangua to the north and the Operational Area, where our mission is located, are sometimes mined, and in the dark it would be impossible to see where the roadbed might have been disturbed. The next morning, Sunday, we left for Odibo driving on a dusty road running from Ondangua to Oshikango, the latter of which at present falls in the no-go area. Along the road itself we saw many more military vehicles than before. At

certain points, such as Ondangua and Onuno, military bases on the side of the road were visible in the background. It was near Onuno that we came upon a civilian truck which had been blown up and an open hole where the mine had been planted. I was told that this happened early in the new year and that four people lost their lives in the incident and two others were still in Oshakati hospital.

A few minutes from the mentioned truck we found one of our mission cars being searched by soldiers who moved aside as we began to exchange greetings with our friends from the mission. We finally arrived at the mission, where Sunday worshipers and confirmation candidates were waiting, and we immediately began the service, in which 184 were confirmed. It was another moving moment to be warmly received and to return to the place where I began my education and was catechumenized in 1950. Throughout the whole week of staying at the mission many old friends and well-wishers came to visit. Other confirmations were held in different areas, such as Omunjekadi, where 230 were confirmed, and Oshakati, where about 100 were confirmed. Other time was spent attending both mission and diocesan meetings with clergy and lay people, and in visiting our primary and high school.

Though people had been coming to meet us since our arrival at the mission, the official welcome did not come until the following Sunday, January 29th, in a service in which I also ordained two deacons, the Rev. Petrus Hidulika Hilukiluah and the Rev. Nehemiah Shihala Hamupembe, both of whom are now teaching in our high school and assisting with St. Mary's parish. In this service the people expressed their welcoming of the bishop with singing, drum-beating, hand-clapping, shouting voices and tears. It was a moment in which they said God had answered the prayers of the church to bring a bishop into their midst again. At the same time they were pleased to receive greetings which we brought from Bishops Winter Wood and Mize, [the Rt. Rev. Colin O'Brien Winter, Bishop of Damaraland in exile; the Rt. Rev. Richard Wood, Assistant Bishop of Damaraland in exile; the Rt. Rev. Robert Mize, retired Bishop of Damaraland] and from some of the former overseas workers at the mission and in the diocese. The service was attended not only by Anglicans, some of whom came from different regions of the country, but also by our Lutheran brethren who brought with them a choir which sang beautifully, accompanied by guitars and a drum. Adding to the joy of the occasion was the participation of all our diocesan clergy, some of whom were my teachers in 1950, including Canon Lazarus Haihambo, who baptized me in 1951. It can also be said that this was a

welcome not only of the new bishop but also of the new deacons into the church leadership. In this service the diocese was honored to have a visitor as master of ceremonies and preacher, the Rev. John Wheeler, a commissary of our diocese in England, who also led a retreat for the deacons. The service was so overwhelming that one did not even realize that it lasted over four hours, as I was later informed; neither did the worshipers show any signs of being tired. The service was followed by a feast through which hospitality of the people was shown to the guests, many of whom stayed until the following day.

Tension and Effect of the South African Army Presence

Though in the northern region people have traditionally lived a peaceful life, their happiness over the ordination gathering was not without tension, and some expressed fear and concern over their daily safety because of the South African and tribal soldiers and the armed bodyguards who are regularly seen. Their fear is heightened by the sound of gunfire in various places; during the week I was there such shooting could be heard from different directions nearly every day. Some of the bodyguards were in our midst during the feast which followed the ordination service, and while they did not make any direct physical threat to anyone at the time, just the sight of armed men among the guests in the mission grounds on a happy occasion created an atmosphere of uneasiness which some people remarked upon. Furthermore, some individuals, including our mission staff members, told of past experiences with soldiers who had searched their homes and interrogated them in the hope of getting information about freedom fighters. In the process of such questioning it was often alleged that freedom fighters were hiding in the mission, even when they could never find one in their searches of the premises. Some of the people who were concerned were those who had lost their traditional homes as a result of the military zone along the border. One should add, however, that the mentioned fear and concern for safety have in no way deterred the people in their determination to continue struggling for the independence of the country. This is indicated by the fact that in spite of the patrolled border the people are still leaving the country in large numbers to join SWAPO, which continues to increase its large following and to enjoy popularity among the majority of the people. This factor was also recognized and stated by the Lutheran Bishop Auala when he told the South African Administrator General in Namibia on January 28 of this year: "We are not speaking on behalf of SWAPO. We however know that SWAPO—contrary to what the authori-

ties and Radio Owambo claim—enjoys very much support among the people."

The no-go zone has also a damaging effect upon our church; for example, Holy Cross parish, Onamunama, and its outpost stations fall in this restricted area, and as a result both Canon Lazarus Haihambo and Fr. Eradius Muaetako have moved to Odibo with their families, where they are living in limited mission housing facilities, while members and catechists of the parish and outpost stations have either joined other parishes or are worshipping in shelters. At the same time, Fr. Muaetako continues to travel daily from St. Mary's Mission on a small scooter in heavy sand and in rain or hot sunshine to minister to members of his scattered congregation. There are other areas where our church and people are affected by the fighting situation, particularly in places where people are cut off, such as our catechists in Angola who can no longer freely share in the gatherings and fellowship of the whole church and the diocese. The unfortunate war situation which takes the lives of innocent people has come about as a result of the South African refusal to withdraw from Namibia her apartheid rule which is now enforced by her army against the wishes of the majority of the population. I commit the situation to your prayers, that peace justice and genuine independence may come to Namibia again.

On January 31st our visit to the mission and Ovamboland came to a close. It had rained all night and the roads which had been dry and dusty when our visit began were covered with water and muddy. We were not even sure that we were going to get out of the area. It was here that my colleague turned to me and pointed out that we need four-wheel-drive vehicles of any kind, because they alone are suitable for driving on the sandy and sometimes muddy ground of the northern region. It was Archdeacon Haukongo, who is familiar with the firm spots in the road, who led us with his only available Land Rover, occasionally getting out to test the ground by wading through the water. We finally made our way to the main road, which was very muddy and slippery.

In the area of Onuno, because of the water we left one car on the main road attended by the Vicar General while we went with Archdeacon Haukongo's Land Rover to Etale where 175 people were to be confirmed. Here too, Fr. Jeremiah Shaamena, the curate, came to guide us through deep pools of water covering the road. At the same time he disappointedly reported to us that some South African soldiers had broken into his home while no one was there the day before and had taken some of his belongings. This was the second time they had raided his house, he told us. In spite of the rainy day (and I could feel the wetness of the

Continued on page 14

THE CHURCH IS FOR HYPOCRITES

By GEORGE W. WICKERSHAM

She was perfectly marvelous. An author, she was widely known for her wit and style. Very independent of mind, she was inclined to be dubious about much that went on in the church. But she always went. Every minister of the church in her community could bank on her unswerving support. As it was bound to, this policy came under the criticism of her more supercilious friends. One of them, in a burst of disdain, told her that he could not understand her church-going. "I mean, how can you do it," he asked, "with the church so full of hypocrites?"

M'lady drew herself up, cast a withering eye on her assailant and asked in reply, "And what makes you think that you are too good to be a hypocrite?"

The point being that nobody, but nobody, in 1900 years, has lived up to the Gospel. Of course the church is for hypocrites! Every time that I enter the door I know that I am not worthy to do so: "O Lord my God, I am not worthy that thou shouldst come under my roof; yet thou has honored thy servant with appointing him to stand in thy House. . ." (BCP, Office of Institution).

Fact is, a great many people will not come into the church because in their heart of hearts they know that nobody is worthy, and they just do not care to admit it. Such being the case, one wonders who are the real hypocrites: those who come in or those who stay out.

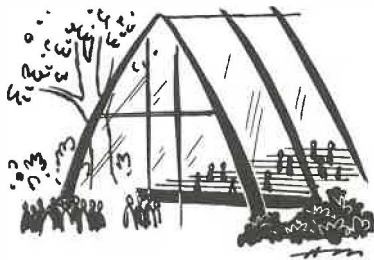
Parenthetically, I might add that this is exactly why I do not like to see any decrease in the emphasis on penitence in our services of worship. We are not worthy, and that is all that there is to it. It is doubly hypocritical to play this down. "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

Returning to our original thought, however, that the church is for hy-

pocrites, I believe that the trends of our current generation make this especially evident.

The "in" word with our young people today is "honesty." This does not refer to the old virtue of truthful dealings and reliable promises. It refers, rather, to being open as to one's lust, greed and general self-centeredness: not only open about these characteristics, but also proud of them. "Honesty!"

I have a young friend who likes to write me about his escapades and adventures, obviously intending to upset me and challenge my notions, which are, ap-



parently, intolerably "square." Somehow or other, he always manages to get in a plug for himself as being "honest." But when I am "honest" with my reactions to his various doings, he is very hurt and will not reply for months. To do him justice, I must say that he does pick up the correspondence eventually, remaining somewhat subdued in his comments, at least for a while.

But the truth is that once we throw all standards to the winds and begin to glory in our sins, we wind up with a society as tawdry as Times Square and as sadistic as Sodom and Gomorrah. You have got to set the highest possible ideals for humanity and you have got to be thoroughly unhappy with anything less. It is the church's particular burden to do exactly these things. It is also her particular privilege to offer and to convey that inner strength necessary to make some approach to the fulfillment of her ideals.

Such being the case, one can only state that the church is most definitely for hypocrites: for people who do not and, on their own, cannot make the grade. Between them and the Lord, they give it a try. The tries, we trust, become a bit more successful as time goes on, but one is ever dealing with the same old lustful, greedy, self-centered person. The need for the Holy Spirit is always critical, always desperate, always ultimate.

"Wickersham, you hypocrite," I find myself saying each time that I kneel before the altar, "when are you going to grow up?" If the church is not for hypocrites, it is not for me.

Alas, there is another type of hypocrite who gives the lie to much of what we have written. His is that sort of hypocrisy which incurred the wrath of the Master. (And, incidentally, this was apparently the only thing which did.) "Woe to you, scribes and Pharisees, hypocrites! for you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faith. . ." We are all too familiar with those who use the appearances of religion to hide their arrogance, their intolerance, their hostility, and their general lack of charity. There just is that sort of hypocrite who uses religion not to improve himself but to justify himself: I am a believing, God-fearing man and *therefore* I am OK. We are reminded of Aunt Agatha who, goodness knows, is difficult enough, but who is always especially difficult after she has been to the communion.

Be that as it may, there is still an hypocrisy which is acceptable, indeed, necessary. It is the hypocrisy of knowing that one is a miserable offender but of presenting oneself at the altar anyway. Throughout my entire ministry I have found this type of hypocrisy very difficult for people to assume. "Rector, I just do not feel worthy to come to the communion!" How many times have I heard it? There is, of course, but one answer to this: "If you wait until you are worthy, you will never come."

The church is for hypocrites. As M'lady said, none of us is too good to be one.

The Rev. George W. Wickersham is rector emeritus of St. Luke's Church, Hot Springs, Va.

EDITORIALS

Our Front Cover

Most of us are sufficiently familiar with pages of Anglican Prayer Books so that it will come as a surprise to learn that the illustration on our front cover this week comes from an English Prayer Book printed in the present century. It is in fact the title page for the calendar section of the commemorative edition of the English Book of Common Prayer published in 1904 to mark the beginning of the reign of King Edward VII. It depicts a simplified form of astrolabe, an ancient device intended to give visual representation to astronomical movement. In the distance beneath, there are the towers of churches and the dome of St. Paul's Cathedral. A student studies on the left, and a contemporary English bishop sits on the right, wearing the gaiters which are still part of the street clothes of English prelates.

Over the centuries, there have been illustrated editions of the Prayer Book from time to time, but the Prayer Book of Edward VII is certainly the most elaborate and ambitious publication of this sort to have appeared in modern times. Readers of *THE LIVING CHURCH* may be interested in learning about it as we plan to reproduce illustrations from it occasionally in the future. It is of course the English Book of Common Prayer of 1662—basically the same book that was used in America prior to our independence. Because of the many references to the king, queen, and other members of the royal family in the prayers of the English book, certain changes have to be made with the accession of a monarch. Edward VII reigned from 1901-10.

The commemorative edition is a large volume (14-1/2 x 11-1/4 inches) printed in black and red. Designed mainly by C.R. Ashbee, it was produced cooperatively by Eyre and Spottiswoode, Printers to the King, and others. In America it was issued by M. Walter Dunne of New York and London. The book reflects the artistic style developed in England by Edward Burne-Jones, William Morris, Dante Gabriel Rossetti, and others in the preceding years, when English book production reached a high level of excellence. Illustrations occur frequently in the opening pages and tables, and sometimes at the beginning of different services within the book. Charming decorated capitals occur at the beginning of each psalm and at certain other points. We hope our readers will enjoy these designs.

The Visitation

The Feast of the Visitation, observed on May 31, is a newcomer to the calendar in most Episcopal parishes. It commemorates the visit of our Lord's Blessed Mother to Elizabeth, mother of John the Baptist, as described in St. Luke 1:39-56. The feast has to do with two expectant mothers, and the offspring being nurtured within them so that in the fullness of time the mysterious purposes of God could be carried out. For Bi-



Illustrations from the Edward VII Prayer Book. Right: St. Mary decorates capital M for the Magnificat. Below: Heading of the calendar and lectionary for morning and evening prayer for the month of June.

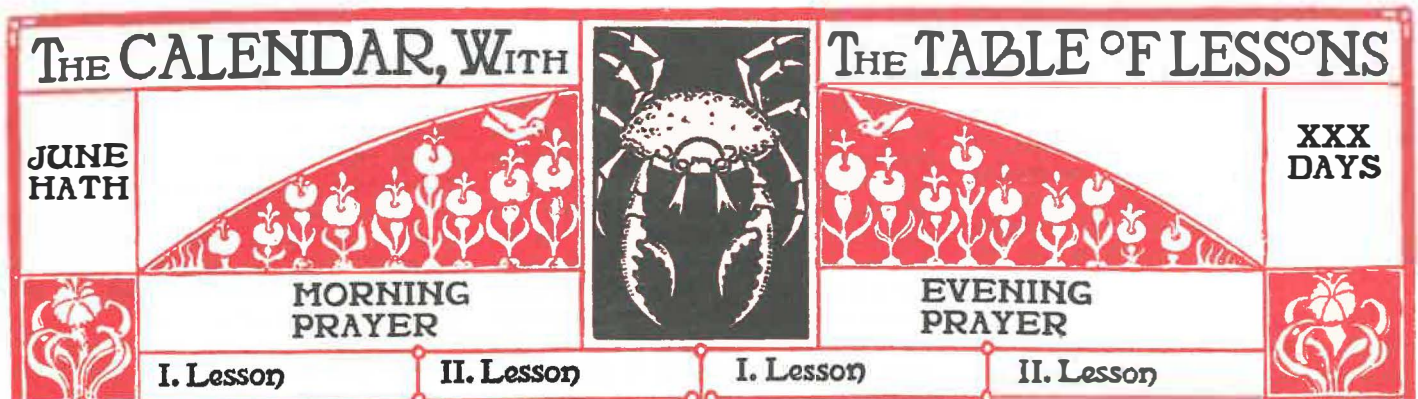
ble readers, the idea of vocation before birth, as expressed in Luke, is reminiscent of God's call to the prophet Jeremiah:

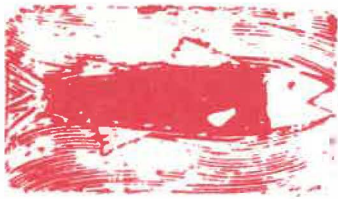
Before I formed you in the womb I knew you,
and before you were born I consecrated you;
I appointed you a prophet to the nations.

(Jeremiah 1:5)

Isaiah 49:1 and Galatians 1:15 speak in similar terms.

Modern readers may feel that biblical writers had naive ideas about human gestation and birth. Today, however, medical science only underlines the importance of those most formative months of our lives and gives us further understanding of the uniqueness of the unborn human being. Christians who accept the authority of Holy Scripture will do well to ponder the implications of these passages.





LET'S GO FISHING

By GILBERT RUNKEL

Needed: Dedication to the Declarations

The church (as an institution) can never bring salvation to people—nor people to salvation. And neither can a labor union, a political party, or the Chamber of Commerce: because salvation (anything that is worth calling salvation) results from a relationship between a Person and a person, a Spirit and a spirit, a Father and his child. And I believe we are wasting our time (and running away from our personal responsibility) if we think we can arouse people's interest toward Christ and his church through shallow, "busy" activities that do not speak to their needs and aspirations: shallow, institutional gimmicks designed to interest people in an institution.

The disciples were captivated by Christ, and (then) led into the church. Paul was forced to face up to him on the Damascus Road, and (then) drawn into the work of the church. And those whose lives Paul touched in Philippi, Thessalonica, Corinth, or wherever were first convinced that the Lord was the Lord of life, and (then) given functions to perform in the fellowship that existed in their home town.

Yet, to say that the church (as an institution) can never bring salvation to people is not to take "a pot shot" at the parish church—or to say that it should be scrapped because it is often ineffective.

Certainly, the parish church should not be done away with. It would be rather foolish to dispose of it, to dispense with it—because the fellowship is too large, today, to assemble at the house of Chloe, or the home of Mark's mother, as in I Corinthians 1:11, or Acts 12:12. There are too many of us. The family is too large. We have to have a place to meet.

So how can a congregation (an assembly) that meets in a parish church perform the function (individually and collectively) that a family is supposed to perform? Is there a way that a pattern of life can be devised that will enable a parish church to spread the Gospel among men (without resorting to gimmicks or activities that have nothing to do with the faith)?

Of course there is a way. But we will never discover it, let alone put it into practice—if we think that (and act as though) the parish church is the church, or if we think that the so-called

"leaders" of the parish church can do the work of the church.

The church is a fellowship that gathers together in assembly to absorb the life and flavor of Christ—and then disperses to give his life and flavor to the world. *That* is the reason for its being. And *that* is what we who claim to be his hands and feet and voice must not forget.

It is not difficult, therefore, to understand why the 1954 Evanston declaration said that "the real battles of faith today are being fought in factories, shops, offices, and farms, in political par-

ties and government agencies, in countless homes, in the press, radio, and television, in the relationship of nations. Very often it is said that the church should 'go into these spheres,' but the fact is that the church is already in these spheres in the persons of its laity."

And two or three years *before* the Evanston declaration, the Scottish Churches Ecumenical Committee, knowing that the planting and propagation of the faith in that so-called "secular" world is almost completely dependent on the witness of the laity, put it this way: "How is the Christian message to be presented to the secular world? Plainly the message must be brought to the world, for the world which nowadays will scarcely attend a political meeting is still less likely to attend a religious one. The message, then, must be delivered at the point where the Christian front meets and engages the world—i.e. at that part of the front which is occupied by the lay members of the church witnessing to the faith in their daily avocations."

And even before the Scottish Church-



A TESTIMONY OF THANKSGIVING!

On Ascension Day, May 4, 1978, I gratefully celebrated—by the mercy of God—the 35th Anniversary of my ordination to the Sacred Priesthood.

Through gifts given to me—and by this means—I desire to bear public witness to my deep gratitude to our Blessed Lord for a share in His Priesthood.

Moreover, I desire to express undying love for His One, Holy, Catholic and Apostolic Church . . . especially that part of it called the Episcopal Church in the United States of America.

Although beset by sin and unfaithfulness—often appearing to have a lukewarm love for its Divine Savior—I am thankful still to call this portion of Christ's Body my cherished spiritual home.

Nor do I forget the long history of the Catholic Church! From its very beginning (in every part of that Body) frail mankind has caused the Church to fall far short of the mark in every century.

Yet, the prayer may still ascend ". . . Look favorably on your whole Church, that wonderful and sacred mystery . . ."

As a Catholic Christian and an Anglican, I gratefully make my own the words of our beloved hymn:

"O friends, in gladness let us sing
Supernal anthems echoing,
Alleluia, Alleluia!
To God the Father, God the Son,
And God the Spirit, Three in One,
Alleluia, Alleluia, Alleluia, Alleluia, Alleluia."

†WILLIAM C. R. SHERIDAN
BISHOP OF NORTHERN INDIANA

AGING MYTHS

Old people shouldn't be allowed behind the wheel....



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es' declaration, the Archbishop of Canterbury's Committee of Enquiry on "The Evangelistic Work of the Church" said (in 1918) that "To evangelize is so to present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through him, to accept him as their Saviour and serve him as their King in the fellowship of his church."

That statement, formulated 60 years ago, prior to the days of television, and heart transplants, and men walking on the moon—is, in many ways, a better summary of our task than either the Scottish Churches' declaration or that of Evanston.

And whose duty is it to carry such a task out? The Second Vatican Council said that "since the whole church is missionary, and the work of evangelism is the basic duty of the people of God . . . all are duty-bound to cooperate in the expansion and growth of this body. . . ."

In factories and shops and offices and farms—in the secular world where people live—to present Christ Jesus is the basic duty of the people of God. And we must not forget it.

In the summer of 1977, prior to my participation in a conference at Central Hall, Westminster, John Poulton (executive secretary of the Archbishop's Council on Evangelism) sent me a paper concerned with the task of "Communicating with Everyman." And, speaking about evangelistic targets, Poulton said, "When it comes to considering evangelism (which for the present can be said to be the effective communicating of the faith to those outside the church), Christians usually end up discussing how better to do the job with the 20% rather than the 100% ('all nations,' 'every creature') Christ sends them to . . . God is not interested in only 20% of our (or any other) nation . . . The members of the church tend to live in a world of their own . . . It is taken for granted that God belongs with the insiders and that Jesus is their private property. . . ."

And in the same paper, Colin Williamson (Project Officer for "Communicating with Everyman") said, "If we believe that the Gospel can be, and has to be expressed in the whole and the wholeness of life, we had better start by describing what that *whole* is and what wholeness can be. Too often we settle for a little touch of sanctification of a minor part of human experience, because we are not prepared to believe that God has something to say in all of life."

The church—the people of God—the body of Christ must not be completely occupied with the 20% (and those who have strayed from the fold "into a far country"): for God has something to say to all his children—the 80% no less than the 20. And our mission, as evangelists, is to present Christ to the 80%.

DAMARALAND

Continued from page 10

heads of those being confirmed), the welcome was warm and the church could not contain all the people except the confirmation candidates. Though the thatched roof was leaking in some spots the people were not deterred from their worship. After the service we joined Fr. Morrow on the main road and headed for Tsumeb where another confirmation was planned in the evening.

Returning through the checkpoint between the northern and southern regions, we were stopped by a young officer who took the registration number of our car and asked the Vicar General his name and whether we were carrying any meat or animal skins. Though the answer was "no" he had us open the trunk of the car where he went through clothing, brown envelopes, files and papers in the suitcases and briefcases. It was evident that he was searching for something other than meat and animal skins, since they could not be hidden in the places he was looking. As he could not find whatever he was searching for, we proceeded with our journey. This is just one example of an uncalled-for humiliation of the apartheid system suffered by the majority of the population in different forms in many parts of the country.

We finally reached Tsumeb, which is a town where men from the northern region go to work under contract in the copper mine, which is controlled by American Metal Climax Corporation. Here 50 people were confirmed in another moving service which drew people not only from Tsumeb but also from other places nearby. As everywhere we went, hospitality was shown to us again by members of the community. The next day we proceeded to Windhoek where another welcoming service took place at St. George's Cathedral on Sunday February 5th, along with the confirmation of six people and receiving of two former Roman Catholic church members. The service was followed by a brunch where Dean Murray Dell introduced me to members of the cathedral congregation and of Grace Church in Khomasdal, which is the Coloured location.

On Monday, February 6th, we had another welcoming service at St. Michael's Church in Katutura which lasted over three hours. Besides the moving service as a whole, there were songs beautifully presented by the Sunday school children and the Winter Choir of men and boys, which is named for our diocesan bishop, Colin Winter. The service was followed by a reception during which the people in turn expressed their hopes and expectations of the bishop, as stated by Mrs. Kaluvi, a representative from the parish: "You are taking a hot seat left by our three previous bishops, but with the people who elected you behind you we hope

and pray that you will be of service to the church and the people."

Part of the time in Windhoek was spent in the diocesan office and visiting the diocesan play school which provides care and early education for children of the city and the locations. This school has for many years been attended by white children only, but I was encouraged to find that seven black children have been admitted this year, which is a move in the right direction. The school has 60 preschool children and 60 in grades 1 through 6.

A Source of Strength

In the situation described, the church remains a source of strength and encouragement and a place where people come to worship and lift up the problems of the country to God. Though people are legally divided by apartheid laws, the

church continues to carry on the ministry of reconciliation and to preach peace, justice, human respect and freedom. She cannot be silent to the ongoing suffering of her members. Neither can the church continue to preach to the poor the kingdom of heaven alone while the earthly kingdom is claimed by a particular group of people on the basis of their ethnicity. Therefore the work must go on and the church must proclaim the Gospel which stresses the acceptability of all people as children of God, called in Christ to possess and share both the earthly and the heavenly kingdom. At the time of concluding this report I received news that on February 22nd the South African Security Branch in Windhoek searched both our diocesan office and the Bishop's House, looking under beds and the chapel altar. They took all four office typewriters and an-

other one from the house. However they refused to give any reason for such an act. A similar taking of typewriters took place at the interdenominationally sponsored Christian Center, also in Windhoek. We see this as a continuation of interference by the South African authority with the normal daily work of the church, and an attempt to hinder the preaching of the Gospel of Jesus Christ, which calls for a return to justice, peace and human decency.

Here I want to express our appreciation for your past prayers and support of the diocese which have enabled us to carry on different programs and the whole work in general. As we face a difficult time and an unsettled political situation which affects the church and the whole population, we will need your prayers and moral and financial support more than ever before.

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