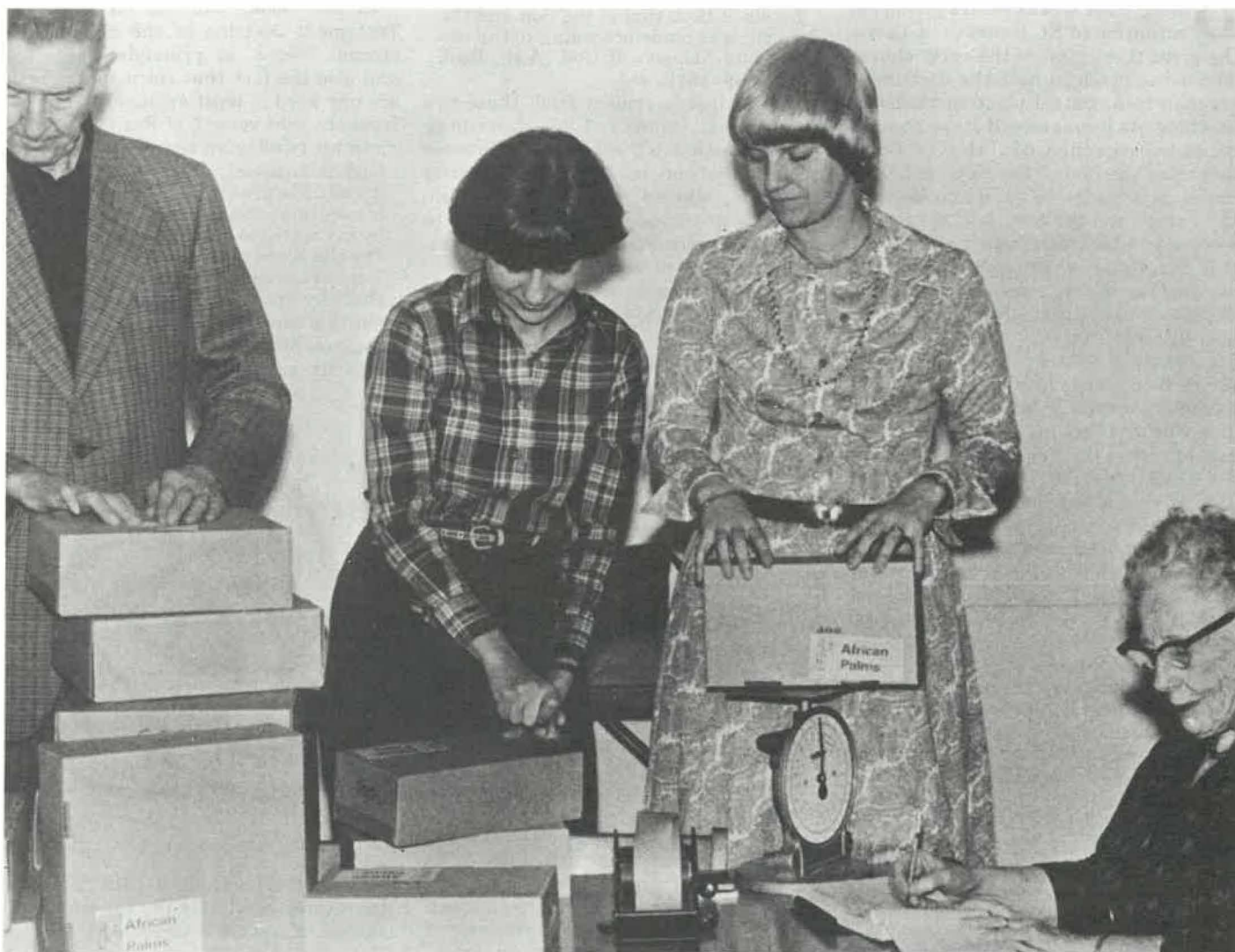


THE LIVING CHURCH



RNS

Members of the African Palms' committee of St. John's Church, Olney, Md., prepare Tanzanian-made palm crosses for shipment to churches for use on Palm Sunday. The annual sales' effort was started by the church in 1966, and all proceeds are presented to Masisi villagers who manufacture the crosses.

The First Article

During these weeks we are giving our attention to St. Irenaeus of Lyons, the great theologian of the early church who did so much to keep the doctrine of creation in a central place in Christian teaching. As Irenaeus will allow no separation between the God of the Old Testament and the God of the New, so he will not allow a wedge to be driven between the Father and the Son, as if the Father were only concerned with creation and the Son only with redemption—an assumption which sometimes arises in popular Christianity. Irenaeus argues that if the eternal Son or Word of God is incarnate in Jesus Christ, then his divine being must also be recognized as existing previously in eternal partnership with the Father, as the New Testament teaches (St. John 1:1-3, Ephesians 1:4, Colossians 1:16, and Hebrews 1:2). A similar view of the Holy Spirit is implied. In a quaint but memorable figure of speech, Irenaeus regularly refers to the Son and the Holy Spirit as the right and left hands of the Father. Through his two “hands,” the Father made us in the first place and, when we had fallen into sin, later redeemed us.

Man is a blending of soul and flesh, who has been formed according to the likeness of God, and has been shaped by his hands, that is, by the Son and the Holy Spirit, to whom he said: “Let us make man” (Genesis 1:26) (*Against Heresies*, Book IV, Preface, 4).

Man shaped in the beginning by the

First Woman

No rouged foreign queen
from the south, but from Adam's
slit side, life of life,
after-creation, of bone
next the heart, miracle wife!

H. W. Hall

hands of God, that is the Son and the Spirit, was made according to the image and likeness of God (A.H., Book V, Chap. xxvii, 4).

As is already evident from these two quotations, Genesis 1:26, describing man's creation in the image and likeness of God, is one of Irenaeus's favorite passages, alluded to again and again. What is this image of God according to which we were made? The New Testament supplies us with the answer:

He (i.e. the Son) is the image of the invisible God, the first-born of all creation (Colossians 1:15).

He reflects the glory of God and bears the very stamp of his nature (Hebrews 1:3).

This is an important point for Irenaeus, although curiously enough, he does not quote either of these two passages in developing this argument, so far as the present writer has noticed. Irenaeus identifies the reception of the Spirit or breath (the same word in most ancient languages) with the “likeness” of God in which man was made. Hence, when we are redeemed by Christ and sanctified by the Holy Spirit we are not rejecting our created nature, but rather our creation is being restored, fulfilled, and renewed according to God's original loving purpose for us. As we shall see later, this fits in closely with his understanding of holy baptism.

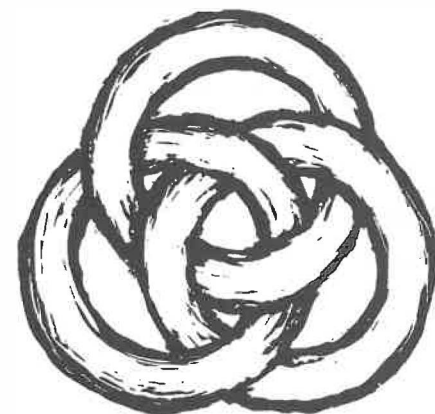
The teaching of Irenaeus was also expressed in another book called the *Demonstration*, or *Proof of Apostolic Preaching*. This book, referred to by ancient authors, was believed in modern times to be irrecoverably lost. In 1904, an Armenian scholar discovered a manuscript of it, together with some other material by Irenaeus, in the Armenian language, long ago translated from the original Greek. An English translation of it by Joseph P. Smith, S.J. was published in 1952 by Newman Press as volume no. 16 of the series *Ancient Christian Fathers*.*

*References to the *Proof* in this column will follow the section divisions given in Fr. Smith's edition.

In this book, building on the New Testament doctrine of the Son as the eternal “Word” or principle of reason, and also the fact that spirit and breath are one word in most ancient languages, Irenaeus uses verse 6 of Psalm 33 to explain his trinitarian teaching:

God is rational, and therefore produced creatures by his Word, and God is a spirit and so fashioned everything by his Spirit, as the prophet also says: “by the Word of the Lord the heavens were established, and all the power of them by his Spirit” (*Proof*, 5).

In this same book, in a passage of exceptional literary beauty for this author, Irenaeus paraphrases the biblical ac-



count of the creation of man in a way that expressed vividly the Christian humanism of the early Church Fathers:

But men he [God] fashioned with his own hands, taking of the purest and finest earth, in measured wise mingling with the earth his own power; for he gave his frame the outline of his own form, that the visible appearance too should be godlike—for it was as an image of God that man was fashioned and set on earth—and that he might come to life, he breathed into his face the breath of life, so that the man became like God in inspiration as well as in frame (*Proof*, 11).

THE EDITOR

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CALENDAR

February

4. Epiphany 5
5. The Martyrs of Japan
11. Epiphany 6/Septuagesima
14. SS. Cyril and Methodius
15. Thomas Bray
18. Epiphany 7/Sexagesima
23. St. Polycarp
24. St. Matthias

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LETTERS

Electing Bishops

As one who has recently been a nominee in an episcopal election I read your editorial on the election process [TLC, Jan. 7] with great interest and with an amused sense of recognition at many points . . . Yet I do wonder if it is correct to speak of the election process now in vogue as more political than others or to suggest that it favors "cardinal rector." I see one major advantage to this process and I also see a disadvantage that may not be considered often enough.

The reason I question the relative politicization of this process is that I remember the politicking that went on when candidates were nominated at the election convention. I have heard of backroom bargaining, as you call it, that went on for months in advance. I have also known delegates to vote for the candidates of clergy in the diocese with whom they agreed about churchmanship. Nor do I imagine that politics is lacking when the Prime Minister nominates to the Queen in England or when the Pope appoints for Rome. The question is not whether the process will be political, but whether the kinds of political action engaged in are appropriate or inappropriate for Christians.

The process of which you speak sounds like a combination of that designed by Bishop David Richards, Director of the Office of Pastoral Development, with the use of the computer of the Clergy Deployment Office to identify candidates who match the profile and job description that was drawn up by the local search committee. The great advantage I see to this system is that it tries to make the vote of the delegates as well informed as possible. It presupposes that fuller information leads to more responsible decisions. It seems to be that this effort to let people know whom or what they are choosing between is all to the good. . . .

The only disadvantage I see to this system is that it takes so long: seven months in the diocese where I was considered. From the time that one is notified that one is a finalist or even a semi-finalist, one needs to take the possibility of election seriously. Inevitably, doing so results in some detachment from the job one has already. It is hard to plan ahead when you do not know that you will be around to help carry out the plans. The strain of not knowing is hard on oneself and one's family. When the finalists are announced and the people you work with know that you could be leaving, all of your work together goes into a holding pattern. Multiply the number of parishes and institutions so

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affected by the number of months the disruption goes on and that by the number of finalists and you get some idea of how much work has to be interrupted and how many people have to live in uncertainty for one election to take place.

I have heard many clergy say that they hesitate to allow their names to be considered because the process is so unsettling for so long for so many people. Certainly no priest could be a nominee more than a few times without gross unfairness to one's parish, family, and self. While I am pleased that the current process of electing bishops enables dioceses to make such well-informed choices between their candidates, I am distressed to think of the number of well-qualified priests who will not allow their names to be considered.

(The Very Rev.) O.C. EDWARDS, JR.
Seabury-Western Theological Seminary
Evanston, Ill.

Typing Psalms and Chants

Mr. John Mitcheltree in his letter on pointing [TLC, Dec. 31] states "the bracket is not possible on the typewriter." Admittedly, the bracket is not on the standard keyboard. But all you have to do is decide which symbols you can best do without and a competent typewriter agency can replace the unnecessary symbols with brackets. I have had this done myself, and I noticed at the local public library that at least one of the staff typewriters had been so amended. To be sure, there will be a fee, but I would think the cost would be offset by the convenience. Mr. Mitcheltree is, however, stuck with underlining.

ELIZABETH B. LEONARD
Falmouth, Mass.

Thanksgiving

This brief communication is prompted by your cover picture [TLC, Nov. 19]. Long ago someone should have provided a word picture or painted picture or other of "The First Thanksgiving in our CCC camp."

Rescued from residence in boxcars . . . flop houses . . . alleys and gutters . . . hobo jungles . . . so very many male youth who were called bums . . . hoboes . . . hoodlums . . . in truth humanity uprooted. . . helpless and hopeless . . . we were transferred into the wilderness . . . into the bosom of Mother Earth. There we relaxed—got food to eat—clothes to wear—a place to sleep—something to do, etc. There were healed our cuts and bruises. There we became friendly. There we acquired healthy bodies and minds. There we acquired sparks of ambition and were educated and trained in many ways. There we felt the insects, the plants, the incomplete and inadequate and decadent society from which we came. There we learned of our Founding Fathers who In God We Trust as-

pired to E Pluribus Unum and Novus Ordo Seclorum. There we acquired intention to become Citizens for Conservation and members of a Conservative and Creative Corps.

Camp enrollment periods were for six months. One of the measuring rods of the value of Corps life would be the faces and the feelings of an enrollee as he accumulated camp seniority. A word picture or a painted picture or other of "The Last Thanksgiving in Our CCC Camp" would be prized forever for a vast number of Corps enrollees. I hope to acquire such a picture. Please help.

CLARENCE C. CASE
Citizens for Conservation
Detroit, Mich.

"A Christmas Past"

I was delighted to read Walter McNeil's story about Bondurant [TLC, Dec. 24].

Bondurant hasn't changed much. We had -54° on New Year's Eve, and many of our people are getting out only by snowmobile (sometimes snowshoes). Our field comprises about 200 families spread out over 5,500 square miles. I have invited Walter to visit the churches which he and his brother actually founded.

While I am at it, thank you for running Fr. Joe Hogben's sonnets.

(The Rev.) RAYMOND GAYLE
The Episcopal Church in the Bridger
Wilderness Area
Pinedale, Wyo.

The Seminary in Lexington

I would like to reply to the Rev. W. Hamilton Aulenbach's letter [TLC, Dec. 24] in order to correct a false impression which Dr. Aulenbach conveys concerning the Episcopal Theological Seminary in Kentucky, Lexington.

I should like to inform Dr. Aulenbach and fellow detractors of the Episcopal Theological Seminary that this seminary was not founded as a "dissenting seminary" of the Episcopal Church, but rather as a seminary to serve the need to produce ministers to preach the Gospel of Jesus Christ and to be true pastors to their flock; to be men who would preach the faith of the church and not their interpretations of what they thought to be "the faith."

The seminary was reactivated in 1951, when the Diocese of Lexington held its convention at the Church of the Nativity, Maysville, Ky. At that time I served as a lay delegate from St. Thomas Church, Beattyville, and heard the Rt. Rev. William R. Moody, the then Bishop of Lexington, explain to his flock that he had several men who were ready to enter seminary but were unable to do so because the seminaries at that time were filled with men who, after World War II,

Continued on page 14

THE LIVING CHURCH

February 4, 1979
Epiphany 5

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Children Concern Churchmen

Dr. Philip Potter, general secretary of the World Council of Churches, noted recently in an address that 1979 has been designated as International Year of the Child by the United Nations.

"In our world today," said Dr. Potter, "there are 1.3 billion children, of whom more than half are deprived of food or proper nutrition, of health care, of adequate education, of emotional and social security . . . wherever there is war, racial, or sex discrimination, the violation of human rights, forced migration by people as refugees, or in search of work . . . or the breakdown of human relations and of family life, children are the first victims, and often irreparably so."

The West Indian Methodist minister declared that "the tragic plight of children is a mirror of our human condition. The hope of humanity depends on signs of hope for our children. In our world, all children are ours—their fate is our fate. . . . It is our treatment of children that distinguishes us as human beings made in the image of God. It is our failure to grasp this basic principle which has bedeviled the history of the human race and condemned so many children to deprivation and poverty."

Fr. Bruce Ritter, a Roman Catholic priest in Manhattan, also is concerned with the fate of children—in this case, the 10,000 children who knocked on his door last year, seeking a meal, a chance to sleep on the floor, a haven from a pursuing pimp.

At least 60 percent of these young people have been involved with the booming \$1.5 billion prostitution and pornography business in Times Square where Covenant House and Under 21, Fr. Ritter's sanctuaries for runaway, homeless teenagers are located.

The Franciscan priest, who has struggled for 11 years to keep the shelters open in the face of spiralling costs, blames law enforcement failures, public acceptance of early sexual activity, and public apathy for the ugly situation. "People don't want to know," he said recently. "Who wants to look into a cesspool? Who wants to clean up a cesspool?"

Fr. Ritter is interested in hearing from those willing to volunteer one year of service, and live at Under 21 as part of the priest's religious but non-sectarian community. Volunteers are paid \$10 a week, and share in laundry and cooking

chores in addition to working with the children. They also make a commitment to pray with him daily, and share in the simple lifestyle of the community.

Once a professor of medieval theology at Manhattan College, Fr. Ritter became involved with the young "urban nomads" in 1968. As to what keeps him going in work where he acknowledges a success rate of about 10 percent, he has written, "My friends and I are totally convinced that God is present in our kids, deep in their hearts, present in the midst of their violence and chaos, saving them, drawing them to him. They are, after all, the most lost of his sheep, the least of his brethren."

Anglican, Reformed Churches Hold World Consultation

The Rt. Rev. E. John Tinsley, Bishop of Bristol, and Dr. John Huxtable of the United Reformed Church of England and Wales served as co-chairmen at the first world level consultation sponsored by the Anglican Consultative Council (ACC) and the World Alliance of Reformed Churches (WARC) recently.

An analysis of some of the major theological issues in Anglican-Reformed discussion took place, and papers descriptive of church union situations in the U.S., Africa, Latin America, and Australia were read.

The consultation was held at the Anglican retreat center of St. Columba's in Surrey, and was attended by participants from nine different countries.

More Missionaries Dead in Rhodesia

Fr. Martin Holenstein, 44, a Swiss Roman Catholic missionary priest who disappeared on New Year's Day, was found shot to death three days later near the Seluke African Reservation in Rhodesia's midlands. A week earlier, Fr. Gerhard Peiper, a West German Jesuit missionary, was killed at a remote mission station in northeastern Rhodesia.

Many are quick to blame black nationalists for these and other crimes, but the facts are far from clear. Foreign church leaders with ties in Rhodesia charge that at least some of the 32 missionary murders that have shocked the world are done by members of the Rhodesian security forces disguised as guerrillas.

Farmworkers Organize Boycott

The Episcopal Church is one of the churches currently funding a nationwide boycott against Campbell Soups and Libby, McNeill & Libby. The boycott is being promoted by the Farm Labor Organizing Committee (FLOC) in northwestern Ohio.

The 10-year-old organization, which last summer was responsible for calling 2,000 farmworkers out of the fields to cut off the tomato supply for plants operated by the two food giants, is attempting to gain representation for farmworkers from Texas and Florida who migrate to Ohio each year to pick tomatoes. The workers, whose major dispute is with the growers, are asking for a minimum wage of \$3.25 per hour, a minimum of 28 hours of work a week, travel allowances from Texas, and a medical insurance program.

According to Ray Santiago, secretary-treasurer of FLOC, the committee has received its largest amount of financial support, \$89,000 from the Campaign for Human Development of the U.S. (Roman) Catholic Conference. Next largest is a continuing grant from the United Methodist Church. Mr. Santiago said other grants had come from the Interreligious Foundation for Community Organization (IFCO), the Episcopal Church, the United Presbyterian Church and the Christian Church (Disciples of Christ). Mr. Santiago also hopes to enlist the support of the National Farm Worker Ministry, which aided Cesar Chavez's United Farmworkers Union.

The boycott list, published by FLOC, includes not only Campbell soups, but subsidiaries owned by the firm: Swanson TV dinners, V-8 vegetable juice, Recipe dog food, Pepperidge Farm products, Bounty canned foods, and Vlasic pickles. Libby's vegetable, fruit, and fruit juice products are included as well, as are products of Nestle, the Swiss company which owns Libby, McNeill & Libby.

Nestle Affected By Boycott

The boycott carried out by religious and other groups against the gigantic Nestle Corporation to persuade the firm to limit the sale and marketing of its infant formula in Third World countries has had national and international repercussions.

Norway has withdrawn from Nestle the right to distribute Jarlsberg cheese,

and all Danish cheese distribution rights have been removed from Nestle. The Roman Catholic Diocese of Albany is boycotting all Nestle products, and in St. Louis, the Catholic Hospital Association announced it will shift its 1979 conference from the Nestle-owned Stouffer Hotel to another hotel in San Diego.

Last fall, the Governing Board of the National Council of Churches voted overwhelmingly to endorse the boycott after comparing the views of a Nestle vice-president and a professor from Cornell University's Division of Nutritional Science.

In October, company representatives concerned with the boycott's effects went to the Vatican, but were referred to the U.S. Catholic Conference. When the USCC asked if the company would accede temporarily to the boycott demands in order to lessen the chance of infant illnesses and deaths until recommendations could be made from the World Health Organization, the company said it would not.

Pure water, adequate sterilization, the ability to read directions, and adequate refrigeration for mixed formula are prerequisites for using the infant food properly. These often cannot be met in primitive living conditions. Too, since the formula is expensive, sometimes costing as much as 50 percent of a family's income, the food is often diluted, causing malnutrition.

Holding the Line

All Angels Church, established in 1859 in Manhattan's Upper West Side, has been selling its property in the past two years to keep its facilities more in line with its present membership of 300 persons.

At a recent auction held by the church, a 40-foot high Tiffany window brought \$5,200—the successful bid of Gene Holloway, a Tampa, Fla., restaurateur, who was the largest single bidder among 200 persons at the auction. Mr. Holloway bought about 22 of the 80 odd lots up for sale, including a Delft blue tile picture (\$840) and a series of seven Tiffany lancet windows (\$1,000 - \$3,000 each).

Other items offered in the auction went for more modest prices. A long red carpet was sold for \$20, while pews, choir stalls and kneelers were bought at prices ranging from \$10 to \$20 each.

According to Religious News Service, the senior warden of the parish, Mr. Hal Williamson, was disappointed in the total amount raised by the auction—\$85,000. He said the parish had been hoping to make “at least double that” in view of the Tiffany and Delft items available for purchase.

All Angels has sold three buildings, including its main building, for a cumulative total of about \$1 million. Worship will continue in the main building until

it is torn down in March to make way for a 14-story apartment building to be erected on the site.

Mr. Williamson indicated that one reason for falling membership is the fact that All Angels is one of five Episcopal churches in a 10-block radius on the Upper West Side. Asked if the parishioners had considered consolidating, the senior warden said that All Angels went into an “experimental merger” with two other churches in the area—St. Matthew's and St. Timothy's—in 1976, but that the plan did not work out.

Mr. Williamson stressed that in spite of its retrenchment, All Angels does not plan to shut down. A committee is interviewing candidates to succeed its rector who retired in September, he said, and “we fully expect to stay exactly where we are now and do exactly what we have been doing.”

SIM Is 122

The Rev. Harry B. Whitley, rector of St. Paul's Church, Patterson, N.J., was elected the new president of the Society for the Increase of the Ministry (SIM), at the organization's 122nd annual meeting.

Founded in 1857, SIM exists to provide outright financial aid to needy students enrolled in Episcopal seminaries. Over the years, it has dispensed more than \$1 million to seminarians. Over 1800 of the recipients are active today in the church, and approximately 150 men and women will be awarded grants of up to \$500 this year.

SIM began in Hartford, Conn., where it still maintains an office, staffed by a part-time secretary, at 120 Sigourney St. The society's original purpose was to recruit young men for the Episcopal ministry, and “to aid them in acquiring a thorough education.” The membership was to comprise those persons who could make a contribution of \$3 a year. These dues have never been increased.

The Rev. Kingsland Van Winkle has contributed his services as the executive secretary for the past 27 years, succeeding the Rev. Raymond Cunningham, whose tenure was 25 years. Both served as rectors of Trinity Church, which has provided office space for over 50 years. A scholarship committee reviews and establishes the grants, and a finance committee oversees the \$900,000 endowment fund. Although income from the fund is augmented by dues and gifts from former recipients, and office expenses are kept under \$4000, there is never enough money to fill all the requests for aid.

A quotation from one of the grantees, identified only as “Country Rector,” says: “It was not only generous, it was also dignified. And that means a great deal. SIM is one of the gracious things in our church.”

Missionary Archdeacon Celebrates Jubilee

The Ven. Charles W. Whonsbon-Aston, Archdeacon emeritus of Polynesia, celebrated a jubilee Eucharist at Christ Church, Sydney, Australia, to mark the 50th anniversary of his ordination as priest, and a number of friends and colleagues from his early missionary days gathered to do him honor.

The churchman and raconteur—“It's a polite way of saying I'm a windbag”—long has been known as “Whizzbang.” His missionary service began with a “temporary” posting to New Guinea in the 1920s. At one of his first services there were 750 communicants, men wearing “strings of beads and a happy smile,” and the women grass skirts. Three hundred people were confirmed, 251 were baptized, and a legless man hobbled nine miles on coconut shells to attend the service.

In 1931, Whizzbang was posted to the island of Levuka, Fiji, which at the time was plagued with centipedes and cockroaches. Toads were imported to eat the pests, but the cure turned out to be worse than the ailment. After toads had wrought havoc in the church, the then vicar nailed a notice to the door which read:

“If the Lord had knowed,
That the odious toad
Would make such a mess
Of His holy abode,
Would He have made 'em? . . .”

The archdeacon has written several books about the South Pacific. In one, he suggests that Christians should take a more charitable look at Pacific customs relating to polygamy. He claims Western observance is difficult for the convert to understand, and points out, “We owe the Psalms to one polygamist, King David, and get spiritual refreshment from the Proverbs and wisdom of another, King Solomon.” The archdeacon dismisses as “sentimental balderdash” the notion that Pacific Islanders were healthy, free, and uninhibited until the white man imposed artificial modes of behavior on them.

Among those attending the jubilee service were the Rt. Rev. Jabez Bryce, Bishop of Polynesia, once a member of Whizzbang's Boy Scout troop, and the Rev. Len Daniels, Australia's first flying priest, who piloted a light aircraft for the Bush Church Aid Society from 1928-32. Bishop Bryce said his old friend embodied the commandment given in the service of ordination: “Be thou a faithful dispenser of his holy word.”

The rector of Christ Church, the Rev. Austin Day, presented Fr. Whonsbon-Aston with a check for \$1,000. The irrepressible archdeacon, although moved nearly to tears, denied that he deserved the praise, and said he felt like a corpse at the wrong funeral.

BRIEFLY . . .

In a telegram to the governor of the Mexican state of Morelos, the Rt. Rev. Mervyn Stockwood, Bishop of Southwark, and Roman Catholic Bishop Victor Guazzelli of East London have asked for the release of 26 **political prisoners** detained since 1975. The bishops, who also sent the text of their telegram to the Mexican ambassador in London, were acting on information supplied by Amnesty International. Twenty-four members of Parliament sent an open letter to President Portillo of Mexico expressing concern at the conviction of political prisoners based on confessions extracted by torture.

At a recent Jewish-Christian dialogue in Russelsheim, Germany, there occurred an interesting reversal of traditional theological positions. Dr. Pinchas Lapidas, professor of Religious Science and Theology at Jerusalem University, argued for a **literal interpretation of the resurrection** of Jesus Christ, and Christian scholars defended the rationalizing position of the late Rudolf Bultmann. Dr. Lapida interpreted the resurrection as an actual happening "for without a factual historical event there is no act of faith. Just as there would have been no Judaism without the Sinai event, so there would have no Christendom without the Easter event."

Twenty-five representatives of various religious organizations affiliated with the **Interfaith Center for Corporate Responsibility** are supporting a proposal before the Federal Trade Commission which would restrict advertising on children's television programs. The recommendation would ban all advertising directed at the very young, and advertising for sugared products for older children. Reconstructive ads warning of the danger of sugar abuse would be paid for by advertisers.

The *Church Times* reports that there is only **one diocesan monthly newspaper** left in the Church of England. The Diocese of Exeter's *New Venture* is the last one left, with a circulation of about 5,000 most months. Nearly 52,000 people are on the electoral rolls in the diocesan boundaries.

Uganda's President **Idi Amin Dada** has offered "amnesty" to the estimated 15,000 Ugandan refugees who have fled

the country since 1971. According to a Uganda Radio report monitored in Kenya, the dictator was quoted as saying, "They are all welcome to come home." He exhorted his ministers to find jobs for the exiles, saying that many of them are "highly qualified." Top government officials, university professors, doctors, dentists, engineers, and school teachers are numbered among those who are now living in Kenya, Tanzania, Zambia, Britain, the U.S., and Canada.

Seventy clergymen from **various churches in St. Paul, Minn.**, visited a vandalized synagogue in that city recently, and took turns painting over anti-Semitic slogans and swastikas. Willard Fineberg, president of Mount Zion Temple, was moved to tears when he thanked the clerics for the symbolic act. The Twin Cities Area Presbytery of the United Presbyterian Church presented temple officials with a check for \$1,000 to help pay for restoration of the building, and other churches and individuals have made contributions which will more than cover the expense of cleaning the graffiti from temple walls, doors, windows, and sidewalks. "It was such a beautiful outpouring of friendship and support," said Rabbi Leigh Lerner, "... to have the community come out and stand up against this was just great!"

The **Reader's Digest** condensed book division, which in the past has not hesitated to tackle the *Odyssey* and works of the major Russian novelists, has found a new world to conquer. It is going to condense the Bible. One *Digest* editor was quoted as saying that the project will involve "just a reduction in length, like any of our condensations. You simply take out what you can, without distorting what the author meant. Only in this case, the author has more stature than most."

Despite protests from many churches and other groups, sales of the **South African Krugerrand** continue to soar. South Africa earned more than \$1.2 billion in foreign exchange last year due to the doubled sales of the 22-carat gold coin.

The Most Rev. Donald Coggan, **Archbishop of Canterbury**, recently was presented with a copy of *100 Hymns for Today*, bound in blue calf and lettered in gold for the library of Lambeth Palace. Sales of the supplement to *Hymns Ancient and Modern*, widely used English hymnal, have reached over 1 million copies since it was published 10 years ago.

CONVENTIONS

The **Diocese of Hawaii** held its 10th convention late in October at the Cathedral of St. Andrew in Honolulu. The Rt. Rev. Edmond L. Browning, Bishop of Hawaii, challenged his diocese to prepare for a major capital fund raising drive, to join in an active program of evangelism, and to devote Lent to special concern for the hungry at home and abroad.

The convention raised St. James', Kamuela, to parish status, and adopted a new constitution, canons, and rules of order. A 1979 budget of \$473,910 was accepted. Among other actions, it was agreed to ask General Convention to adopt the 1928 Book of Common Prayer as an authorized alternative to the present Proposed Book. A resolution was passed to prepare the way for the appointment of a commission to consider the inclusion of Queen Emma in the Calendar, and the updating of the written history of the Church in Hawaii.

The 89th convention of the **Diocese of West Missouri** passed two budgets when it met in St. Joseph in November. \$310,728 was approved for the Mission Budget, and \$182,693 for diocesan use. The convention voted to raise funds for Venture in Mission, and took up a voluntary offering to aid the Valley Hope Association in its work of treating alcohol and drug abuse. Resolutions dealing with Venture in Mission were grouped and referred back to the diocesan council, which will collate the priorities coming from various discussion groups.

At the 101st synod of the **Diocese of Springfield**, the Rt. Rev. Albert W. Hillestad, Bishop of Springfield, admitted Christ the King Church, Normal, to the diocese as an organized mission. Among other actions, the synod voted to affirm support of the Venture in Mission program to be inaugurated next year, and adopted a budget for 1979 of \$308,138.

The tenth convention of the **Diocese of Southwest Florida** accepted a task force plan for the establishment of a diocesan center and camp, and it was voted to purchase land for the facility. A capital fund campaign, to be linked with Venture in Mission, will begin in 1979. Among other actions, the convention voted to increase the membership of the Standing Committee to nine, and adopted a 1979 budget of \$764,607. The Church of the Epiphany in Cape Coral was raised from mission to parish status by the convention.

PRAY . . . AND HOPE

A talk with the mother of a cult member.

Mrs. _____ is the mother of a member of one of the most extreme of today's cults. She was interviewed about her son shortly after the Jonestown mass suicide. The interviewer wishes to remain anonymous to protect Mrs. _____'s identity.

What are your reactions to Jonestown?

First of all I react to the surprise of most people. People who are at all familiar with these extreme cults are not surprised at all. The members are so suggestible. They have lost their independence of judgment.

I took the whole thing very personally. So must have every parent of a cult member. How could we help but take it personally?

I hope that the events in Jonestown will have a sobering effect from within, in that they will not want the same kind of thing to happen with them. And because the eyes of the world are on them.

You know, these charismatic leaders, like Jones, like the leader of Synanon—most people are not strong enough to responsibly handle such power over people. Like Hitler.

Freedom of religion is always the cry. The Constitution of the U.S. guarantees freedom of religion. But it does not guarantee all forms of religious activity.

What do you see as the genuine dangers of these extreme cults?

They take a personality in trouble, and offer a panacea which involves their giving over their personality to a group or a person. So the problem gets covered up. It never gets solved.

In Christianity, people are supposed to make decisions for themselves. They aren't bound by sets of rigid rules. The goal of the Christian life is freedom for the individual.

What do you see as the major danger of an extreme cult?

A person is expected to suspend his own judgment and let himself be controlled. This is submitting to brainwashing.

A person is expected to sever all previous relationships, especially those with his family.

One is asked to give up principles of human decency. For example, honesty. Members are often asked to practice all sorts of deception. Sometimes they are expected to steal.

Members give up their intellectual backlog, extending even to matters of fact. For example, the need for protein in one's diet. Basic health measures. They even forget grammar. They forget to speak the way they used to. Things they have known are replaced by a rather seductive, sometimes romantic fairy tale. But beneath it are found cockroaches, deception, poor plumbing, cruelty to family, deprivation of children born into the cult. The fact that mothers could kill their children in Jonestown. . . .

People who join in their late teens or older exercise at least some choice in the matter. But children born thereafter, born to cult members, are often deprived of health, education, freedom of choice. What about the rights of these children?

There is a superficial appeal to altruism. The ideals which were publicly expressed by Jones are commendable. But underneath the appealing idealism, there is often incredible ugliness.

Does a person have a right to abdicate free will?

I know there is a sense in which this is done in monastic orders, but there is a big difference. There is a long period of induction. A person is given every chance to get out before taking final vows. It's a systematized method to determine if one has a true vocation. You won't find that in these cults.

What do you say to someone who says, "They can always get out"?

I do not think it is that easy. Sometimes, as in the Jones cult, there are physical restraints. But it is also very difficult psychologically, I think. And the longer you stay in, the harder it is. A lot of physical and psychological techniques are used to indoctrinate—diet deprivation, sleep deprivation, continual bombardment by indoctrinary tapes, records, classes.

And there is a community paranoia about the outside world, a hostility toward it. It is seen as hateful, dangerous, threatening. All of this buttresses what people felt before they joined, fears having to do with society and with authority.

What about deprogramming?

Some sort of deprogramming is necessary, and it is best when a person voluntarily submits to it. He has to deal with those problems which existed before.

There are organizations to help with this. They tend to keep a low profile, because they get harassed.

What about forced deprogramming?

I couldn't do it, even though some say it is the only way. Force and violence are so against what I believe in. Also, very often it backfires and totally alienates the cult member.

What do you think government should do about cults?

Make sure that they live up to the standards required for everyone else. These people often live under sub-standard conditions. Health codes should be enforced. In Jonestown, the outhouses were filthy, there was no drainage in the showers, there was an epidemic of athlete's foot, the diet was poor, the people were seriously overworked, and their physical and mental stamina were in a depressed state.

Government should make sure that proper taxes are being paid, and that children are getting education at an accredited school.

I have the feeling that civic authorities often just stay away, as if the Constitution guarantees all religious activity, no matter how grotesque.

There has to be a way of distinguishing between a cult which is protected by the Constitution and one that isn't.

And maybe legitimate religion has to be defined in law—what it is and what it isn't.

What would you consider to be criteria for legitimate religious groups?

Honesty. No hiding of financial records. No laundering of money.

The basic civil rights of members are respected and protected.

We can't say that a group has to live in conformity with society. The early Christians lived in contrast with their culture. Recently, many Christians felt that it was their legitimate religious duty to speak out and act against the war in Vietnam, and to resist the laws protecting racial segregation in this country.

We have to think this through. We need legal minds. It's hard, because you can't measure the kind of underlying and motivating hostility which is found in these cults.

Their recruiting practices should be honest. Somehow, people who are poor, lost souls, who already do not have much judgment, have to be protected. A true religion would try to get a down-and-out person some substantial help. And be sophisticated about it. They would use outside help when it is available and appropriate. For example, with a psychotic person.

It is obviously wrong, the way they get people's property, social security checks. . . .

And there is something wrong about everything being dependent upon one person, who authorizes all marriages and financial transactions, and who makes all the rules.

What do you think the churches should do?

Redefine what a true religion is from our point of view. And what is legitimate religious activity. That would help people who are thinking about this to stop being fuzzy-minded about cults and about freedom of religion.

It would be interesting and maybe helpful if each Christian denomination made a statement.

And groups could be formed by churches to help people to get out of cults. There could be groups too for parents of children in cults. I suspect that most priests and congregations would be at a loss right now.

Some people say that these groups fill a spiritual void due to the failure of modern, rational Christianity and Judaism to address the real issues of spirituality.



RNS
The cults: A personality in trouble, a panacea, and a problem never solved.

My son really believed that everything is bad. That's a spiritual problem. If some good thing happened, he just didn't see it. That's a real spiritual disorder. He found a religion that believed the same thing.

Do you have any hope about him?

Realistically, no. But emotionally, I do. Because perhaps anything is possible.

Yet I see so little left of an independent personality able to cope with real life. There has been a lot of lying and deception during the last ten years. Once in awhile, I thought I saw affection, but one can't be sure. And intelligence has nothing to do with it.

We don't have enough experience with this. Those who joined in the '60s and '70s are only just approaching their 30s, and have missed many years of growing up and making decisions.

I can't see myself hoping for him to get better unless something intervenes. I doubt that he would be able to do it by himself.

Could God intervene?

Oh, there's always a way. He could be picked up by the Salvation Army. He could meet up with just the right counselor. Or it could be an old friend. Or a priest.

It's my only basis for hope. It goes against all rational evidence. There is virtually no hope on the earthly plane.

But God might send some liberating group.

What is your prayer for your son?

It's not very verbal. I just think of something wonderful happening and lifting him out of himself somehow. I pray for the people around him. I didn't at first.

My prayer is almost a fantasy. I imagine some good thing. I don't care what form it takes. Sometimes I imagine him appearing at the door. Or a letter. Or a letter from someone else, someone who has taken him in.

Have you prayed for the soul of Jim Jones?

No.

Did it occur to you?

No. I prayed for the 904 dead people. Of course, he was one of them.

It's an interesting question. It's hard.

Remember the man on the Texas tower who killed all those people? It turned out that he had a brain tumor. I wonder what an autopsy of Jones would show.

If you had a child whom you thought in danger of being lured by an extreme cult now, what do you think you would do?

I hope I would have been sensitive to the signs of something wrong at an earlier age, so that I would have attacked the problem much sooner.

If it were an adolescent, I think I would do almost anything to keep him out. I know a woman who took her daughter to Europe for a year. Of course, most people can't do that. But I would do anything I could.

I would be much franker in telling my child exactly how I felt. I would not be reserved about it. I wouldn't pussy-foot around. And I wouldn't just take him to a psychiatrist. I would take my child to clergy.

When a person is threatening suicide, you take whatever measures are necessary to prevent it, and then you go on from there. That's the way I feel about the danger from these cults.

Do you have a message for parents of children in cults?

Get to know parents of other cult members, because they can understand what you are going through better than anyone else. And they tend to keep up with their reading on the subject.

Keep in contact with your child as much as possible. And don't get trapped in counterproductive theological arguments. Don't argue religion. They've been programmed for this kind of discussion. Instead of arguing, try to show them that you love them by what you do. At the same time, stand firm. Don't be a captive parent.

And no matter how traumatic things are, keep remembering that you have a whole life to attend to, including obligations to family, friends, job, the world, and yourself. If you let yourself get paralyzed, then the cult has immobilized yet another person.

Pray. And hope.

EDITORIALS

Who Owns Food Industries?

This week we include two news reports regarding boycotts leveled against well-known food companies. Naturally opinions may differ as to the advisability or effectiveness of such actions. On the other hand, almost all Americans are startled as they discover the extent to which our familiar “household name” corporations are owned by other corporations, some of which in turn are owned by foreign corporations. Foreign corporations may be just as responsible, or as irresponsible, as American ones. The problem is that many powerful corporations affect the lives of countless people in geographic areas far removed from those who make the decisions. How does one influence the decisions of such organizations? It is a question that will recur as the internationalization of commerce continues.

What Is Catholic?

Any discussion of the Catholic Movement in the Episcopal Church raises the question of definitions.

To define “Catholic” has never been easy. We will not attempt to reduce to a few sentences a concept about which so many books have been written, over which so many debates and councils have been held, and for which martyrs have shed their blood.

We will, however, call attention to several items in the Catholic heritage which we believe are of perennial importance. Since the second century of Christian history, catholicism (as opposed to sectarian puritanism) has affirmed the goodness of creation and the close relation between creation and redemption (a basic point which we seek to affirm, directly or indirectly, every week in “The First Article.”) God’s redemptive work, in and through his created world, is embodied in the blessed incarnation of his Son, our Lord Jesus Christ. From the incarnate Lord, in the power of the Holy Spirit, flows the life of the church, the holy sacraments, and the communion of saints. We believe all of this finds its foundation in Holy Scripture, and its practical implementation in communities of Christians who, under the leadership of bishops ordained in the apostolic succession, preach the Gospel, live the Christian life, and extend and build up the church.

As Anglicans, we do not see this as conflicting with the great Evangelical truths which are also part of our heritage. The incarnation stands at the center of it all. Jesus Christ came among us to make this created world his own, to make our family his family, to make us his adopted brothers and sisters. Because of him, we take ourselves seriously, but not too seriously. Because of him, we are ready to do battle for the beauty of holiness—as for the solemnity of bishops in copes and mitres. Because of him we can also laugh at ourselves—as when we enjoy a chuckle over TLC’s “most famous picture” [Nov. 5].

Catholic Unity in the Episcopal Church

Last week, on our “Events and Comments” page, we reported briefly on the St. Stephen’s Conversation recently held in Chicago. Although it did not issue a manifesto, publish a book, or organize a program, we believe the occurrence of this meeting was an important event.

As any regular reader of this magazine must be aware, Catholic-minded Episcopalians have been in a state of disarray for the past several years, primarily because of the ordination of women to the priesthood. Some have actively promoted it. Others have accepted it with varying degrees of willingness or reluctance. Others have strongly opposed it. The results have led not only to broken personal friendships, but to resignations from organizations, accusations of heresy, schism, and deceit, the development of widespread suspicion and distrust, and, in some cases, persons withdrawing from the Episcopal Church altogether. Just at the moment when large numbers of Episcopalians all over the country were accepting many of the things the Catholic Movement in the Episcopal Church had been struggling for a century to achieve, the unity of this movement itself was shattered.

This was the situation to which the St. Stephen’s Conversation addressed itself. Although many belonged to various church organizations, institutions, religious orders, and so forth, all were invited to speak individually for themselves. No one pretended that such a group could be mathematically representative of all the view points, yet North and South, old and young, black and white, liberal and conservative were visibly and audibly present.

Those present rejoiced in the eucharistic emphasis of the Proposed Prayer Book, and the daily offices were sung from it with enthusiasm (if not musical perfection). Yet there was no desire to make statements which would exclude those who felt differently.

In short, participants did not seek to formulate any new synthesis, or propound some ingenious compromise, but rather to get back on to speaking terms with one another, and to reexperience the reality of that unity which all share in the Holy Eucharist, and also in such traditional Anglo-Catholic concerns as historical scholarship, monasticism, social justice, and Christian unity. Distinguished visitors, some from other churches, encouraged participants to press on. One eminent Episcopal priest, Dr. Joseph M. Kitagawa, Dean of the Divinity School of the University of Chicago, came to remind us that as Catholic Christians we are concerned with the spiritual pilgrimage of the entire human race.

What will be the effect of a growing recovery of unity among those who identify themselves as Catholic Anglicans? In the minds of those at St. Stephen’s House, it will not be a reassertion of partisanship, but an effort to enrich the life of the Episcopal Church as a whole.

BOOKS

"Episcocrats"

THE POWER OF THEIR GLORY: America's Ruling Class—The Episcopalians. By Kit and Frederica Konolige. Wyden Books. Pp. 408. \$12.95.

The Power of Their Glory is a splendid book whose gaucheries will dismay the theologian, distress the historian, discourage the sociologist and mightily inflate the chest of every uncritical Episcopal reader.

Where else could you learn that Episcopalians are thinner than Jews or Baptists or Papists or anybody else that goes to church? Or that every third major bank president is an Episcopalian? Or that the chief executive officer of one out of every five largest business corporations is an Episcopalian? Or that the partners of the most prestigious law firms of New York, Boston and Washington are likely to be Episcopalians? Or that the key positions in the State Department and the CIA are traditionally manned by you know who? Or that the average parish priest gets \$15,000 per plus perks and the average dean or bishop knocks down \$30-35,000?

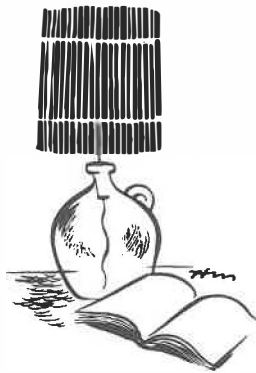
Us old quintessential WASPs are "Episcocrats"—how does that epithet grab you—America's power elite, aristocrats in button down collars and Brooks Brothers suits who run the country.

Despite the blurb disclaimer that it is "not the story of a religion" but, rather, a social history, the book inescapably spends a great deal of time on the church. It does so rather badly. One hundred thirty-seven clergy of the Diocese of Virginia are going to have apoplexy when they learn that "Episcopal services are called masses," and the bishop and 48 priests of the Diocese of Milwaukee will undergo the same fate when they learn that the Advent, Boston, is probably the only church in the country where auricular confessions are heard. Some of the bloopers are not so funny, such as the statement that our "body of doctrine is nearly identical with that of the Roman Catholic Church" or that "Episcopal parishes close (i.e., go out of business) daily around the country." The latter may be so, but in the three years between 1973 and 1976, a new church was founded almost every other day, increasing the total number of congregations by 488.

As social history, *The Power of Their Glory* is the record of the dying "old boy, old school tie" network. From the founding of the nation until the last decade or so, it appointed, nurtured and promoted the cadre of more or less able men who

together controlled or profoundly influenced nearly every segment of the nation's financial, social, artistic, legal and governmental life. It is the story of the northeastern, St. Grottlesex School (America's counterpart of Eton and Harrow), the Ivy League "establishment" hated by Midwesterners, Lyndon Johnson, and Richard Nixon almost to the point of paranoia. All of our old boys are here: the Morgans, the Vanderbilts, the Cabots, the Lodges, the Biddles, the Roosevelts, the Houghtons, the Coolidges, the duPonts, the Achesons and all the rest. The mention of the name of any one is usually the occasion of a lengthy recital of his ancestors, his schools, his roommates, his business associates and his peculiarities. Old J. P. Morgan is mentioned on at least 25 pages. At least a half dozen times we are reminded that his hobby was collecting autographs of bishops, that on his travels he was frequently accompanied by a certain Mrs. Markoe, a lady to whom he was not married, and by Bishop Lawrence.

It is a book about power, authority and



influence wielded almost always quietly and in the best of taste. The trouble, of course, is that because the men who held such power *happen* to be Episcopalians is merely a *casual* fact. The inference throughout the book is that it is casual. The fallacy is unforgivable. It would be heart-stirring to claim that our great captains of industry, finance and government made their moral decisions by reference to a religious imperative. Sadly, this is not true, as we all know, nor, indeed, is it often true of us.

How we are seen by others always interests us, like reading a confidential report or personal letter about us. For example, here's the book's definition of "mainstream contemporary Episcopalianism": it is the "determination to maintain that there is a living, caring God, combined with a bland conviction that he is not, somehow a thing (sic) one mentions in company. It fits in well with good society, this religion." What a devastating commentary on the nature of our most cherished beliefs!

This handsome, beautifully illustrated book is like an expensive automobile TV

commercial showing a smashing young woman in a skinny bikini on the beach with an even-toothed young Atlas, then, dressed to the nines, dashing off orders to admiring young males in the executive suite, and finally, in a dazzling evening dress, helped by her Atlas in tuxedo, disembarking from her shiney Chrysfordac at an elegant country club. The implication is that the fat and fifty viewer will, somehow, also be perceived as young, popular, attractive, sleek and sexually active if only he, or she, too, has a Chrysfordac.

Ah, the pictures we draw, the dreams we dream!

(The Rev.) CHARLES U. HARRIS
President, the Episcopal
Theological School at Claremont
Claremont, Calif.

Skills and Resources

PASTORAL CARE WITH HANDICAPPED PERSONS. By Lowell G. Colston. Fortress Press. Pp. 80. \$2.95, paper.

This is a profoundly Christian book because Lowell G. Colston speaks (from his personal experience as a kidney dialysis patient) with the conviction that a handicap can be a means of grace. He also has pastoral expertise and he discusses the impediments faced by the fearful pastor—namely, the urge to *do* something in place of *being* someone, the compulsion to speak *to* instead of having a dialogue *with*.

Long-term supportive care calls for skills and resources which the author enumerates. I recommend *Pastoral Care with Handicapped Persons* especially to the short-handed pastor training lay visitors.

(The Rev.) ARNOLD F. MOULTON
St. Luke's Hospital
Racine, Wis.

Seeking to Know God

THE MONASTIC JOURNEY. By Thomas Merton. Edited by Brother Patrick Hart. Doubleday. Pp. 235. \$2.95 paper.

Christians today are on journey in a world of confusion and suffering. The temptation of atheism calls and there is great need for strong voices to reaffirm the message of Christ's love. Thomas Merton is such a voice. In *The Monastic Journey* he speaks to all pilgrims—not just to monks—but to all those who seek to know God and to make sense out of the chaos.

The articles in this book were written during the last 10 years of Merton's life and are here edited by Brother Patrick Hart who was Merton's last secretary. This is the first time the articles have appeared in book form.

"What is the Monastic Life?" answers

this question in a simple, direct way. "Basic Principles of Monastic Spirituality" goes more deeply into the meaning and the fruits of the cenobitic life. It details the rule and the manner in which this rule leads the monk to union with the mystical Christ: "The monastic life is a search for God and not a mission to accomplish this or that work for souls."

The third article in Part I is entitled "Monastic Peace." Here Merton calls the monastery "a school of charity where men learn to love, not out of books but in the book of life itself, which is the heart of the saviour, Jesus Christ." The way to peace is spiritual war and "we have come to the monastery to face that conflict and fight it out to the finish."

The shorter articles in Part II are: "The Humanity of Christ in Monastic Prayer," with discussions of the teachings of St. Leo, St. Gregory and St. Bede on this point; "Conversion of Life" as an essential monastic vow and "Monastic Attitudes," an absolutist or fixed tradition and a more situational, flexible—contemporary—view.

Part III, "The Solitary Life" brings Merton's practical plan for a hermitage; a review of two books on the Paradise-Wilderness motif and an in-depth study of the solitary life.

The Appendix includes three pieces: "Monastic Renewal," "A Letter on the Contemplative Life" which urges hope in the face of current despair, and "Contemplatives and the Crisis of Faith."

VIRGINIA BAKER
Shawnee Mission, Kans.

Agreeable Introduction

THREE ANGLICAN DIVINES ON PRAYER: JEWEL, ANDREWES, AND HOOKER. By John Booty. Society of St. John the Evangelist, 980 Memorial Drive, Cambridge, Mass. 02138. Pp. viii, 48. \$1.95, paper.

This attractively arranged booklet is based on lectures given for the Society of St. John the Evangelist (familiarily known as the Cowley Fathers) by Professor John Booty of Episcopal Divinity School in Cambridge, Mass. Bishop John Jewel (1522-71), Bishop Lancelot Andrewes (1555-1626), and Richard Hooker (1554-1600) laid the foundations for that distinctive group of English theological writers of the 16th and 17th centuries known as the Anglican divines. They deserve to be better known today, and Professor Booty has provided a very agreeable and easily readable introduction to an important aspect of their thought. A brief final chapter is devoted to John Donne (1572-1631). One hopes that this publication will find a wide audience and that the Cowley Fathers may be encouraged to undertake similar publications in the future.

H.B.P.

FEASTS, FASTS AND FERIAS

The Day of Ashes

By THE EDITOR

Ash Wednesday, the first day of the holy season of Lent, will soon be upon us. Although it is one of the most well-known days in our church calendar, the many options for its liturgical observance make advance planning important. In our traditional editions of the Book of Common Prayer, Morning and Evening Prayer and Holy Communion all have suitable provisions for the day, and the Litany is very appropriate. Our American Book has had a Penitential Office (BCP 1928, pp. 60-3) which consists of material selected from the Communion in the older English Prayer Books—a service expressing God's curse on sinners in accordance with Deuteronomy 27:15-26. The Commination, and our Penitential Office, also include some remains from the long pre-reformation penitential rite for this day, which included the distribution of ashes.

Archbishop Cranmer, who produced the first English Prayer Book, was no friend of the dramatic ceremonies characteristic of medieval worship, or its use of symbolic substances—holy water, salt, palms, oils, ashes, incense, etc. In place of these things he put words: invitations, exhortations, scripture readings, sermons, and long prayers. Today on the other hand, we see a widespread return to symbolic actions and physical things.

Why? Partly at least because many people have found that they were drowning in a sea of words. For many people, profound realities are communicated as vividly, or more vividly, through the sacramental media of what can be seen, touched, felt, smelled, or tasted. A pinch of ashes can express the mortality of human life more poignantly than several paragraphs of weighty theological prose!

How are ashes actually to be used on Ash Wednesday? The American Missal (revised edit., 1951, pp. 57-8) offered one pattern which was a reasonable adapta-

tion of Roman Catholic practice prior to Vatican Council II. The brief rite includes versicles and responses, prayers for blessing the ashes, with rubrics directing the sprinkling of holy water and burning of incense over them, and the application of the ashes to the foreheads of the clergy and other worshipers. Mass followed at once. Another option has been to have the application of the ashes at a point in the Penitential Office. The blessing of the ashes could be performed previously in the sacristy. A further pattern is offered by the Proposed Prayer Book in which penitential material is incorporated into a special Liturgy of the Word which serves either as the first part of the Holy Eucharist, or as a separate service (PBCP, pp. 264-9). The application of ashes and a prayer relating to them are included for permissive use as an integral part of the rite. Thus ashes have again, after 400 years, regained official approval!

What are the physical mechanics involved? The American Missal directs that ashes be obtained by burning palms or other branches used the previous Palm Sunday. Palm strips do in fact burn to fine ashes, and palm branches which were put up to decorate crosses or religious pictures the previous spring are certainly to be taken down for the beginning of Lent. On the other hand, there is no necessity of using these for ashes. Thoroughly burned wood ashes can be used. It is recommended that they be placed in a vessel of convenient size—a plain earthenware bowl of dull color is suitable to the spirit of the occasion. Some will wish one or more prayers of blessing to be said over the ashes before their use, but others will regard this as unnecessary or even as undesirable. Blessing, holy water, and incense all make the ashes into something sacred and precious, whereas the reason for their use is that they are dirty, common, and unsightly. Nonetheless, it is advisa-

ble to stir into the ashes beforehand a spoonful or two of water so that they will not blow about. Not much is needed. Half a teacup of moist ashes is sufficient for a fair sized congregation.

The bowl of ashes may be placed on the credence table prior to the service. When the ashes are to be administered, the people can be invited to come forward and kneel at the altar rail. Carrying the bowl in his left hand, the priest may dip his right thumb into the ashes, and make a small cross first on his own forehead and then on the foreheads of the other worshipers, saying for each individual the words based on Genesis 3:19, "Remember that you are dust, and to dust you shall return." Afterwards, returning to the credence table, he will wish to wash his fingers. As they may be quite dirty, a disposable paper towel, rather than the usual linen lavabo napkin, may be provided.

In addition to the administration of ashes as a prelude to the Holy Eucharist or as part of a separate Liturgy of the Word, ashes also may be made available at the end of Morning or Evening Prayer, or the Litany. Since all of these services express the spirit of the day, no elaborate introduction is needed for the ashes. The prayer (PBCP, p. 265) may be said, worshipers may be invited to come forward, and the ashes may be applied as suggested above. At the offices, if only a few people are present, it may be convenient for them, after receiving the ashes, simply to remain kneeling at the rail for concluding prayer or prayers and the Grace.

For many Episcopalians, the question will remain as to whether or not this ceremony conflicts with our Lord's injunction given in the Holy Gospel for this day, not to disfigure our faces when fasting (St. Matthew 6:16-7). Some will feel there is a real conflict here. Others may advocate a small and inconspicuous cross on the forehead, or wiping it off before leaving the church. For those who attend church in the evening and go straight home afterwards, there is of course no public display anyhow.

• • •

One of the gratifications of writing this column for the past several years has been the interest and reactions of readers. These have included comments, suggestions, criticisms, and reports on the use of procedures presented in this column. We are sincerely grateful for these communications. We also wish to point out that this column normally appears early in the month. The material is sent to the printer early in the preceding month. It has been planned and written in the weeks before that. For example, material pertinent to Christmas, to appear in early December, should be sent to us before the end of October.

The Ash Tray

Would you feel throughly shriven
truly forgiven
of all the sins ever before you
Were a maverick tentmaker-priest
to impose upon your burdened brow
ashes from a mundane workman's tray
Early morning on first fasting day
as you knelt penitently to pray?

Could repulsive rejected residuals
blessed by a lover of wasted souls
defying ancient liturgical rubrics
Bestow atoning assuring Grace
claimed by fragile oasis fronds
breaking tradition
Without incurring a council's inquisition
the anathema of sacerdotal deposition?

What is sacrosanct about palms
waved in wind-bitten faces
along the Jericho way
On the eve of long Passover's day
anticipating freedom's annual stay
for a thieving surrogate
Of One building a Kingdom without a throne
and a Temple without cedar or stone?

Would Moses at the burning bush
Cephas at Caiaphas' midnight bonfire
Andrew at a gritty herring fry
Renounce one empathetic factory parson
for consecrating unwanted shale
amassed by a Carpenter-Priest
In His redemptive workshop tray
to wipe all dusty dross away?

Ray Holder

LETTERS

Continued from page 4

had entered training for the ministry. The particular men in question had to wait one additional year before entering seminary (all were college graduates) therefore forcing the bishop to wait four years before they could begin serving in the Diocese of Lexington which at that time had a severe shortage of clergy. The convention was informed that the original charter of the seminary founded in 1832 had not been revoked and therefore had only to be reactivated. This action was passed by the Diocese of Lexington and was not contrary to the canons of the Protestant Episcopal Church, which outline what one shall study for the ministry. Furthermore, the canons never denied the right for a diocese to have its own seminary.

These concepts of centralization of schools and study became important in the mid-50s as a great effort of a hierarchy who were not all outstanding moral Christian gentlemen. Power and control seemed to be their new "god"; and, unfortunately, the seminary in Lexington soon found itself embroiled in controversy which it did not seek but which was thrust upon it by men determined to destroy this seminary that was under the control of its own bishop and

diocese and not under the "central control" of an eastern establishment—an establishment which was to bring grief and division to the Episcopal Church in the '60s and '70s.

Furthermore, I would point out to Dr. Aulenbach that ETSKy still has its doors open while the Philadelphia Divinity School is closed. The Episcopal Theological Seminary in Kentucky has never cost Dr. Aulenbach one cent, unless he freely contributed to the seminary, as the school has never received recognition from the national church nor has it received gifts from Theological Education Sunday collections made within the Episcopal Church. This school has been supported by the Diocese of Lexington and its loyal supporters among clergy and laity who believe in this seminary and who know graduates of this seminary who are orthodox Episcopalians and faithful shepherds to their people. Today, as in years past, ETSKy tries to cooperate with the national church's standards; some of us hope that it will not compromise for the sake of being accepted by certain groups within the national church, but will hold fast to the faith. No, Dr. Aulenbach, the Lexington seminary is not a "dissenting seminary" except to those persons who dissent against the Holy Scripture and the

historic catholic faith being taught in a seminary of the Episcopal Church.

There is a place for Trinity School for the Ministry at Ambridge, Pa., within our Episcopal Church. I don't believe, in Dr. Aulenbach's words, that "Jesus . . . must wonder why another seminary with so many more important things to do for him." I believe the Holy Spirit is telling us that we cannot convert people to Christ until his ministers believe and preach "the Word of God" and show forth in their lives holiness. We need seminaries that place faith, worship and holiness as necessary to men and women who will go forth to preach the Gospel to sheep who have gone astray.

(The Rev.) EUGENE F. LEFEBVRE
(ETSKy, '57)

St. Timothy's Church
Roxborough, Pa.

Pension Fund Greetings

The letter of the Rev. S.H.N. Elliott about the Church Pension Fund [TLC, Jan. 7] makes me want to say, "Amen, brother, Amen!" But no need to soil a nice big mitre. Why not just take any five off the bottom of the pension roll scale? And I should think the \$520 bonus might be doubled if a mimeographed copy of the Annual Report of CPF were substituted for the poshly printed usual job that gets thrown into the wastebasket the same day it arrives.

(The Rev.) ROY L. WEBBER (ret.)
Toms River, N.J.

• • •

The letter from the Rev. S.H.N. Elliot [TLC, Jan. 7] about the cost of the Christmas card from the president of the Church Pension Fund was delightfully humorous, but did contain some mistakes that should be corrected, for the record.

The president of the Pension Fund, unless he has just moved, does not occupy "the top floor of the Ivory Tower at 815," but rather a modest office on one of the several floors rented at 800 Second Avenue, in which are crammed the Pension Fund and all its affiliates. The separation is more than geographical, and if 815 ever takes over the assets of the Pension Fund Fr. Elliott will really get chills in his heart.

And the Christmas cards didn't go to "all clergy"—at least I didn't get one, and I figured Bob Robinson, president of the Fund, was one of my friends. I rather suspect they went just to beneficiaries of the Fund, which would be well below the figure of 13,000 he used, and involve much less money.

And finally, the president of the Pension Fund may not know the writer of the letter personally, but to say he "couldn't care less" is an awful indictment of a devoted churchman and a talented executive. He does care—if he

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didn't, he'd be making twice as much money elsewhere in the business world, which he could easily do.

The Christmas cards may have been wasteful, as Fr. Elliott thinks—and he is certainly entitled to his feelings. But it wasn't because Bob Robinson didn't care. I've known him for ten years, and believe me, he does.

(The Rev.) SIDNEY S. HOLT
Mount Pleasant, S.C.

Church Pension Fund

The article below appeared in *The Washington Post* [Sunday, Nov. 12, 1978] and needs repeating. The clergy need to know how the Church Pension Fund is regarded by outside non-church sources. They are more fortunate than they think. Very few pension plans have surviving spouse and child's benefits automatically built into them.

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who work in the majors for a minimum of four years before quitting at age 35 can collect up to \$267 a month once 65. A manager with 20 years service would be eligible for up to \$3,015 a month.

The Church Pension Fund, founded in 1917 by Bishop William Lawrence and J.P. Morgan, derives a steady flow of income from its five companies, three of which cover the lives, health and property of the Church and its servants at premiums sometimes 30 percent below standard premiums. The Fund owns a Life Insurance Company, a Fire and Casualty Company, a Finance Company, an agency that places insurance in the regular market and a Publishing Company.

Benefits have been increased by 60 percent in the past 10 years so that many retirees are receiving benefits far in excess of what they or their spouses earned.

(The Rev.) GEORGE T. COBBETT
Assistant Secretary
The Church Pension Fund
New York City

Settling Our Household

This is in reaction to the letter from Mary Louise Stevens [TLC, Jan. 7]. She is responding to letters from the Rev. Dr. Charles D. Keyes and the Rev. Thomas E. Murphy [TLC, Dec. 10]. I do not know the Rev. Mr. Murphy, but Dr. Keyes is from Ada and a member of my parish. I do know him.

The last paragraph of Ms. Stevens' letter, beginning with the words "As a woman seeking ordination, I find the reasoning of both these priests insensitive to basic human values and lacking both in understanding of the issues and in compassion," calls out for attention. To apply those values to Dr. Keyes is sheer nonsense. . . .

And what of this sentence: "In like



manner, to settle matters in one's own household seems to be a prerequisite for giving one's time and energy to the world." Translate this in the language of a wealthy, cradle Episcopalian on the vestry who first hears about Venture in Mission: "Well, I'll tell you, Father, let's get our own roof fixed before we worry about all them natives in Africa. I always say charity begins at home." And so it goes. This is a moral position the church has often adopted—is it to be with us forever?

In short—Ms. Stevens is wrong about Dr. Keyes and other things as well; if her letter is any basis of judgment.

(The Rev.) JOHN F. ASHBY
St. Luke's Church
Ada, Okla.

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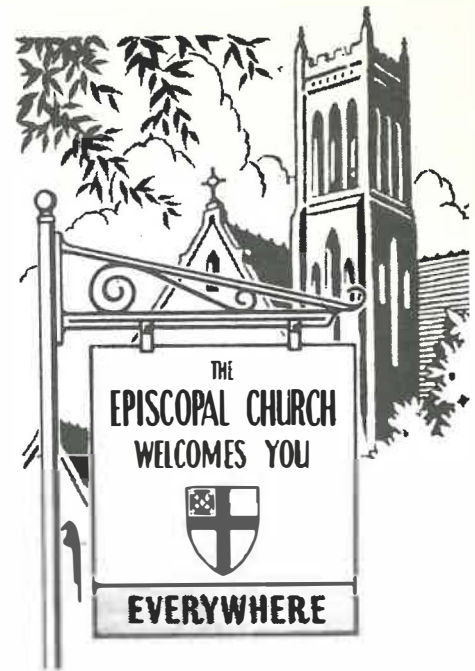
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