

May 11, 1980

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THE LIVING CHURCH

**Spring
Book
Number**



Dr. Walter Lowrie about the time of the appearance of his first Kierkegaard translations (1939): "To put the name of Kierkegaard in the mouth of every American" [see page 9].

The First Article

THE LIVING CHURCH

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This Sunday before Ascension Day, widely known as Rogation Sunday, together with the three Rogation Days which follow, has special meaning for this column. These days are concerned with what this column is about, namely the goodness of God as disclosed in creation, and further, as creation relates to the Paschal mystery which we celebrate during the entire Easter Season. The blessing of God made visible to us by the return of spring in the natural world



points to the power and love of God expressed in the death, resurrection, and glorification of the Lord Christ and the gift of the Holy Spirit. On the other hand, our perception and appreciation of the natural world are transformed by the knowledge that, as Hymn 66 puts it,

From that holy body broken
Blood and water forth proceed:
Earth, and stars, and sky, and ocean
By that flood from stain are freed.

As the passage from the Book of Acts appointed for today reminds us, it is through the gift of food that the bounty of creation and of its Creator is especially evident. Of course our dependence is not limited to food. Without a warm enough environment we would immediately freeze to death; without air we would suffocate; without water our bodies would soon cease to operate. But this is less obvious to most people most of the time. When we are in a comfortable climate, we forget about warmth; breathing is largely unconscious; and, until recently, water usually was free for the drinking. But we know very well that we recurrently feel hunger, and it takes physical and mental effort to satisfy it. Even if fruit is on the trees ready to be eaten, it still has to be picked (often very tiring work), and you have to have, or find, the right kind of tree, and you have to wait until the right time of year. (Very few earthly trees are like those of the

heavenly orchard in the Epistle, Revelation 22:2!) When we obtain food, and when we eat it, our dependence on sources of life outside of ourselves is very directly and consciously experienced.

Awareness of hunger involves a great deal of bad news in our contemporary world. Today, however, we would call attention to good news. Almost all of us can experience some little part at least in the process of growing food. It may be growing a midget tomato plant in a flower pot or window box. Or it may be a few plants on a porch, fire escape, or in a community garden space. Most of us can plant something, help it grow, and derive the satisfaction of eating the produce and sharing it with others. Many of us can find space to grow a variety of things.

The experience will do something for you, and perhaps for your family and friends. All of us know that, as an abstract intellectual truth, human beings depend on soil, water, and sunshine for their food. To make the transition from the abstract intellectual notion to the immediate reality of feeling and smelling earth, pouring water, and watching the effect of light, is an experience with unexpected implications. We find out for ourselves what it is to cooperate with vast forces outside and beyond us which operate through a multitude of little things. We learn to move with different rhythms and keep time by a different clock. A door is opened to a new and different aspect of life, an aspect which is very rewarding to the spiritually sensitive Christian.

Right now, early May, is a good time to start a garden in many parts of the country, either by planting seeds, or by putting out small plants available at many supermarkets and elsewhere at this time of year. In hardware stores and garden shops they are usually very glad to give you information and advice if you need it, and helpful books are available in local libraries and bookstores. A new handbook is reviewed in this issue [p. 13]. If you haven't already done so, now is the time to start. Rogation blessings on you and your garden.

THE EDITOR

Renewing The Parish



Hans Küng
THE CHURCH MAINTAINED IN TRUTH
 A Theological Meditation
 Kung's newest book dramatically reaffirms his faith. This critical document in the history of religion was cited during the recent censure proceedings and contains the author's afterword "Why I Remain a Catholic."
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Marianne Sawicki
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 —Madeleine L'Engle
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LETTERS

Draft Counseling

The case for the provision of guidance, under the church's aegis, to young people regarding their response to their country's possible call to military service was done a signal disservice by the article "Facing the Draft" [TLC, March 30]. Several of many reasons follow.

Fr. Pierce's stated presumption that "good counseling is understood as being non-directive" betrays a fatal flaw in his recommendation. As an expression and function of the Gospel imperative Christian counseling by definition is directive, not non-directive. He then cites, as one of three compelling reasons for providing draft counseling, the need to overcome the ignorance of members of the clergy many of whom "during the Vietnam war - simply enrolled in seminary knowing that this would entitle them to the IV-D exemption from the draft." This is an astounding revelation. Apparently those who once themselves avoided the draft need help in order to assist others to avoid it in the future. Can the existence within the clergy of this group, a group that seems to have entered seminary under false pretenses, be responsible for the church's present rather sorry state?

The author considers Episcopalians remiss in not extending the right of choice to young persons facing the draft since "we have been able to extend the right of informed choice to a woman contemplating abortion." This is an ill-chosen reference since not only do many churchmen deny that any woman (let alone a Christian woman) has that choice but they also consider the church seriously in error to the extent it even con-

done such a claimed right. Fr. Pierce seems to center his appeal on this right of choice, but it should be noted that there is nothing specifically holy about it beyond the initial Gospel choice of whom to serve. Christian living has much more to do with transforming the given and redeeming the time than with presenting a right of choice.

As Fr. Pierce expects there would no doubt be strong opposition to the effort at draft counseling he advocates. For there to be otherwise there would have to be better reasoning and statements less shrill than in his article. In addition the objective would have to be more even-handed . . . such as service to those who accept a call to military duty as well as to those who reject it . . . than that shown by the article.

EDGAR ALAN NUTT

Bellows Falls, Vt.

Church Army Anniversary

Members of the Church Army hope that the approaching celebration of our 50th anniversary in this country, to be held May 15-17 in Elkhart, Ind., will be a significant event for the entire church as well as our society. Any members or former members whom we have been unable to contact are urged to get in touch with Sister Ruth Wraight, 518 N. Michigan, Plymouth, Ind. 46563. Tel. 219-936-6485.

Sister LILLIAN SHERMAN, C.A.
Chairperson

Beacon, N.Y.

Lack of Principle

Your position stated in the Abscam editorial [TLC, March 16] is at best incredible, if not ludicrous. You imply that the congressmen who accepted bribes are not guilty of the commission of a crime but showed a mere lack of principle. If the acceptance of a bribe by a public official is not a crime, then please explain to me and your readers the subtle difference which we seem to miss.

SAM HARRIS

Grove, Okla.

It is incredible to us, if not ludicrous, that a reader would suppose that "lack of principle" relieves public officials from guilt in accepting bribes. Ed.

Ascension Day

*(When he had ascended up on high,
he led captivity captive
and gave gifts.)*

Captivity.

That is my name.

I am captivity.

Captivity I am,

Captive to

Fossilized regrets

And feckless hopes.

Captivity I am,

Captive to

Solitary munchings of

Bitter dregs.

Captivity I am,

Captive to

Indomitable lust

To dominate

The center.

To dominate,

Belongs to you,

Domine,

That is your name.

Then lead me captive.

Domine, take dominion.

So shall I be free,

Freely to receive,

Freely to give

Your gifts.

Alleluia.

Elizabeth R. Sites

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WHO ARE OBEYING GOD'S COMMANDMENT
TO GO - - - AND MAKE DISCIPLES OF ALL NATIONS.

MATT. 28: 19



ARGENTINA



Aaron and Sandy Zull

John and Debbie Herv



Henry and Catherine Scriven
and child Anna Charis



Frank and Hebe Jackson



Noel and Virginia
and daughter



Doris Kirk



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studying midwifery



Mark and Lis Crawford



Skip and Laurel Wiley
and children Andrew and Sarah



John and Susan Har

WILL YOU HELP WITH YOUR GIFTS TO SUPPORT MISSIONARIES IN SOUTH AMERICA?

WHAT IS SAMS?

SAMS official title is South American Missionary Society of the Episcopal Church, Inc. It is a non-profit, voluntary and independent missionary society of the Episcopal Church in the United States which is officially recognized by and works closely with the National Church. SAMS exists to recruit, train, send and support Episcopalians to share in the life and work of the Anglican Communion in Latin America and to work in Hispanic missions in the USA.

HOW DID SAMS GET STARTED?

The society was founded in Hamilton, Mass., December 1976, by Episcopalians who wished to take a more active role in spreading the Gospel in South America. It is patterned after the 135 year-old SAMS of the Church of England.

SAMS PRAYER AND FINANCIAL SUPPORT

It does not receive funding from the National Church. It encourages parishes and individual Episcopalians to commit themselves on behalf of missionaries working in South America.

Financial gifts for individual missionary support are channeled through SAMS for tax purposes and also for the sake of good management. SAMS home office limits its domestic use of such gifts to 20 percent. Gifts made directly to the Society are used for home base operations

and special overseas projects.

SAMS missionaries are responsible for raising their own support which they do by visiting churches in dioceses throughout the nation. On the average, it cost about \$14,000 per year to keep a missionary couple in the field and about \$10,000 for a single person. Experience has shown that when personal relationships between parishes and missionaries are established, a caring bond exists, sustained by prayer and the Holy Spirit.

For the love of Christ Jesus and His Church in South America, I say YES to supporting SAMS missionaries.

I wish

- to be put on SAMS mailing list
- to receive information about opportunities for service
- to support SAMS with my enclosed gift
- to support SAMS with a monthly gift

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Phone _____ Parish _____

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 **SOUTH AMERICAN MISSIONARY SOCIETY**
OF THE EPISCOPAL CHURCH, INC.

THE LIVING CHURCH

May 11, 1980
Easter 6

For 101 Years
Serving the Episcopal Church

Primates Rally Around Bishop Tutu

Led by the Most Rev. Robert Runcie, the 24 primates of the Anglican Communion who gathered in England to attend his enthronement as the 102nd Archbishop of Canterbury, signed a statement deploring the confiscation of the passport belonging to the Rt. Rev. Desmond Tutu by the South African government.

"In our judgment," the statement read in part, "no satisfactory explanation has been given and since Bishop Tutu has been charged with no crime, the confiscation of his passport must be seen as a seriously disturbing harassment of the South African Council of Churches. This we deplore, and earnestly request that the bishop's passport be returned to enable him to continue his ecumenical work."

The Rt. Rev. John M. Allin, Presiding Bishop of the Episcopal Church, was among those signing the statement. Bishop Allin earlier expressed "great sorrow, regret, and indignation" at the South African nation against Bishop Tutu, who is former Bishop of Lesotho and currently general secretary of the South Africa Council of Churches (SACC).

Bishop Allin recently reported the receipt of a letter from the U.S. Secretary of State Cyrus Vance which acknowledged a telegram sent by the Presiding Bishop in early March concerning Bishop Tutu. Mr. Vance indicated that the State Department had issued a public statement of protest, calling the South African action "unjust" and "unwise." The secretary told the Presiding Bishop, "We fully intend to continue to make our views on this matter known to the South African government."

Former Hispanic Commission Member Arrested

Carlos Alberto Torres, a suspected terrorist and former member of the Hispanic Affairs Commission of the Episcopal Church, was arrested on April 4 in Evanston, Ill. Mr. Torres, allegedly a member of the FALN — Fuerzas Armadas de Liberación Nacional Puertorriqueña (Armed Forces of National Liberation for Puerto Rico) — has been a fugitive since 1977. Ten other people were arrested also.

Mr. Torres was a key suspect in the January, 1975, Fraunces Tavern blast in the Wall Street area of New York which cost four lives, as well as a number of other bombings in New York and Chicago. An FBI raid on his apartment in Chicago turned up what the federal agency described as a "veritable bomb factory."

Four other members of the Hispanic Affairs Commission were imprisoned in 1977 for refusing to testify before a federal grand jury as to Mr. Torres' whereabouts, including the commission's executive director, Maria Cueto, and its secretary, Raisa Nemikin. They were placed on leave of absence status by the church during their jail terms.

The federal investigation, according to the *New York Times*, centered on the theory that Mr. Torres and other alleged FALN members used the Episcopal Church's Commission on Hispanic Affairs to cover their activities.

The Rev. Herbert Arrunategui took



RNS

The Ven. Carlyle Witton-Davies, Anglican Archdeacon of Oxford, right, is shown accepting a citation from Dr. David Hyatt, president of the National Conference of Christians and Jews. Archdeacon Witton-Davies is an Old Testament scholar who recently retired after 20 years as chairman of the executive committee of the British Council of Christians and Jews. He is a founding member of the recently formed National British Commission on the Holocaust, which has been granted a piece of land near the Houses of Parliament on which to build a national monument.

over as director of the Hispanic Commission in 1977, and new guidelines for approving applications for grants were adopted, as well as new procedures for selecting members for the commission. In a recent interview, Fr. Arrunategui said that the commission has recovered from its association with Mr. Torres, and there has been "no problem" in gaining financial support and continuing its work among Hispanic communities. The Hispanic Affairs Commission is now part of the Coalition for Human Needs.

After the arrests in Evanston, federal authorities said only two other suspected FALN members are still at large. They are Oscar Lopez Rivera and William Morales. Both are former members of the Hispanic Affairs Commission.

Milwaukee Rector Honored

The Rev. Kenneth E. Trueman, rector of Trinity Church, Wauwatosa, Wis., and secretary of the Board of Directors of The Living Church Foundation, Inc., was honored recently by the Milwaukee Council on Alcoholism.

At the council's 20th Awards Banquet, Fr. Trueman received the Professional Award, given each year to the individual who has dedicated his or her service to the prevention of alcoholism and alcohol abuse in his or her professional area.

Fr. Trueman serves on the advisory board of Ivanhoe, Inc., Treatment Center, the Episcopal Recovered Alcoholic Clergy Association (RACA), and serves on the Milwaukee council's Religious Community Committee. He also has conducted a monthly class in his parish on alcoholism.

At the Milwaukee diocesan convention in 1978, Fr. Trueman was responsible for the establishment of a committee assigned to ascertain how the diocese could aid those suffering from alcoholism and to develop programs for the prevention of the disease. Fr. Trueman serves as the committee's chairman.

Bishop Opposes MX Missile

The Rt. Rev. Otis Charles, Bishop of Utah, believes that plans for the proposed MX missile system should be scrapped.

At an ecumenical rally in St. Mark's Cathedral in Salt Lake City, Bishop Charles asserted that Christians have a

moral responsibility to oppose any contribution to the arms race and subsequent global instability.

The MX proposal calls for a system of intercontinental missiles mounted on mobile launchers and moved by underground rail. The theory is that such a system — likened by its foes to a lethal, mechanized gopher — would be virtually undetectable and therefore unlikely to be destroyed by an enemy's first nuclear strike. Hundreds of square miles of Utah and Nevada would be needed for the system, and opposition to it has centered largely on ecological grounds.

Bishop Charles feels this is beside the point. "If this system is a tolerable development in armament technology, then Utah has no reason to say no, and I think the people of Utah would agree with that. However, the question is, does the system contribute to stabilization of peaceful relations, or does it create a context in which nuclear war is more likely? If the answer is the latter, then it is not morally possible for Christians to support it, no matter where the proposed site."

The bishop declared that "Utah must stand in the position of making this decision for the nation and the world." Bishop Charles said he is keeping in close touch with the Bishop of Nevada, the Rt. Rev. Wesley Frensdorff, and that he plans to urge the Executive Council to explore and speak out on the question at its June meeting.

Orthodox Theologian Urges Dialogue

"The Orthodox-Anglican dialogue should continue at every level." Such is the firm conviction of the Very Rev. Kallistos T. Ware, well-known spokesman for Eastern Orthodoxy in Great Britain, who has spent several weeks this spring lecturing in the U.S. Fr. Ware is chaplain to Orthodox students and faculty at Oxford University and is an archimandrite of the Greek Church and a member of the monastic community of St. John on the Holy Island of Patmos [TLC, Apr. 6]. His presence in this country has been made possible through the cooperative efforts of the theological seminaries of the Chicago Cluster, under the auspices of which he has been lecturing on Orthodox theology, the Orthodox churches of Chicago, and St. Stephen's House, the conference center in Chicago where he has been in residence.

Fr. Ware is secretary for the Anglican-Orthodox Joint Doctrinal Discussions, and vice chairman of the Fellowship of St. Alban and St. Sergius. Discussing the current inter-church scene, he expressed the belief that Orthodox ecumenical relations with the West, specifically with Anglicans and Roman Catholics, cannot be directed at reunion



The Very Rev. Kallistos Timothy Ware
More contact necessary at the grass roots level.

in the near future. Meanwhile ecumenism in the East, namely relations between Eastern Orthodox Churches in communion with Constantinople on the one hand, and the so-called non-Chalcedonian Churches on the other hand (e.g., the Armenian, Jacobite, Coptic, and Ethiopic Churches) are progressing well and may lead to reunion within 20 years.

Between Orthodox and Anglicans the Archimandrite sees far more contact being necessary at the grass roots level, with discussions of all sorts of pastoral questions which both churches face. "I hope each church will put searching questions to the other," he said.

Archimandrite Kallistos noted with appreciation that the Nicene Creed was recited in its authentic form, without the *filioque* clause ("and from the Son"), at Archbishop Runcie's recent enthronement in Canterbury. Its reinsertion into the new translation in this country by the General Convention of 1976 he termed "very unfortunate." Although many Episcopalians view this as a matter of little importance, "you must understand that it is important to us." H.B.P.

Deaf Congregation Makes Awards

Ephphatha Parish for the Deaf, a congregation of the Diocese of Central New York which covers several New York counties, held a confirmation and special service of worship on Palm Sunday at Trinity Church in Syracuse.

The Rt. Rev. Ned Cole, Bishop of Central New York, officiated at the service and presented special awards to the Rev. Canon William Lange, Jr., and Norma Porter on behalf of the congregation.

For more than 30 years, Fr. Lange served as pastor for most of New York State and traveled over a million miles in the course of his duties. Since his retirement two years ago, he has been named rector emeritus of the parish.

Honorary membership in Ephphatha Parish was bestowed on Mrs. Porter in recognition of her outstanding contributions and Christian service. She initiated an organized visitation program of congregation members to the parish's shut-ins, helped to obtain special paraphrased Bibles to be used in religious education at the New York State School for the Deaf at Rome, and traveled all over the state giving talks on deaf awareness. She is Central New York's editor for *The Silent News*, a national newspaper for deaf readers.

The Rev. H. Alan Smith of St. Paul's Church, Watertown, and Marjorie Clere of Baldwinsville interpreted for the special service, and hymns were sung in sign language.

Chinese Believed Open to Christianity

According to the Rt. Rev. Gilbert Baker, Bishop of Hong Kong and Macao, there is a warm interest in Christianity in China, and the new found openness is likely to continue. Bishop Baker was able to make his first visit in 30 years to mainland China this spring, although he had tried to get into the country many times before. The 15-day, five-city visit was his first as bishop.

His strongest impression was of a "new unity" among Christians who have suffered together for over three decades. He noted the appearance of team ministries, comprising former members of several different churches, in recently opened churches. There is, however little evidence of Roman Catholics choosing to worship together with other Christians.

Worship in China, said Bishop Baker, remains simple. In Canton, the congregation which reached 3,000 at Christmas, used a locally printed hymn book. The sacramental aspect of worship has not made rapid strides. A national meeting later in the year may take up this question.

Christians he met did not want to talk too much about the cultural revolution, he said, and in his view this was a healthy sign. He has long held the view that the church in China must be allowed time to "work out its own level."

"At this stage," Bishop Baker said, "it is not possible, or desirable, for the West to even contemplate sending missionaries. The need for fellowship with other Christians was seen as very important, but the church there would be very hesitant about outside money and support. There is such a legacy of suspicion."

BRIEFLY . . .

The Rt. Rev. William C.R. Sheridan, Bishop of Northern Indiana, has been appointed chaplain-general of the Order of St. Vincent, the national guild for acolytes. Bishop Sheridan was named to the position by the Rev. Charles Lynch, director-general, and he succeeds the Rt. Rev. William H. Brady, Bishop of Fond du Lac. The Order of St. Vincent has more than 400 chapters.

The Most Rev. Robert A.K. Runcie will make his first overseas trip as Archbishop of Canterbury in May, when he will go to Africa for the inauguration of the new Anglican Province of Burundi, Rwanda and Zaire. The present Province of Uganda, Rwanda and Boga-Zaire is being divided, and the new province will be French-speaking. Archbishop Runcie will take a present of a cope and mitre from the Church of England to the new archbishop, the Most Rev. Bezaleri Ndahura, whom Archbishop Runcie ordained to the Priesthood in 1975.

The Israeli cabinet announced recently that the country's unit of currency henceforth will be the shekel. In announcing the change, the government placed great emphasis on the shekel's biblical symbolism, and it is hoped that the new currency will have a beneficial psychological effect on Israel's battle

with inflation. The shekels, in both notes and coins, will replace the depreciated pound. The shekel is believed to have been used first in Babylon, five millennia ago. It was a unit of weight, used to measure gold, silver and other metals, and was equal to about half an ounce. Later, silver coins of that weight came to be called shekels.

The Rev. Francis S. MacNutt, 54, a Roman Catholic Dominican priest and a leading figure in that church's charismatic movement, was married recently in Clearwater, Fla., to Judith Sewall, a psychologist. Confirmation of the ceremony came from the National Service Committee of the Catholic Charismatic Renewal in a statement which spoke of "love and concern" for the priest, who has been the movement's leading faith healer, and describing his decision to wed as "objectively, seriously wrong and . . . a tremendous mistake."

A group of Roman Catholic lay people and nuns, led by Dr. Leonard Swidler, a professor at Temple University, have formed the Association for Rights of Catholics in the Church to resist what they see as encroachment against the actions of Vatican Council II. Representatives of 10 metropolitan areas met in Milwaukee, Wis., to set up the initial structure. Dr. Swidler said the group's founding was prompted by the Vatican action against the Rev. Hans Küng and the Rev. Edward Schillebeeckx.

CONVENTIONS

The 142nd convention of the Diocese of Louisiana was a one-day event at St. Martin's School, Metairie. Delegates voted to accept a challenge goal of \$1,140,000 in the upcoming Venture in Mission campaign.

Because it was the first convention of the recently divided diocese, delegates were asked to approve a new constitution and canons. [The Diocese of Louisiana recently divided into two parts. The new Western Diocese will soon have its first convention, and plans to elect a bishop in April.] Canonical changes included a smaller deanery structure and proportional representation on both the deanery and convention levels.

The visiting preacher was the Rt. Rev. Edward Turner, Bishop of the Virgin Islands, whose diocese is preparing a new MRI relationship with the Diocese of Louisiana. That relationship, he said, will be one of equal partners, with exchanges between youth groups and ECW members. The church in the Virgin Islands, he told delegates, is very much involved in the social gospel.

A budget of \$544,000 was adopted for 1980.

. . .

The 152nd convention of the Diocese of Kentucky met on February 22-24 at Christ Church and Western Kentucky University in Bowling Green under the presidency of the Rt. Rev. David B. Reed, bishop of the diocese. An assessment budget of \$128,916 and a program budget of \$230,060 were adopted. Considerable discussion was given to the accumulating deficits of the All Saints' Diocesan Conference Center, and the trustees and council were instructed to make recommendations to the next convention concerning the future of that facility. A portion of the convention time was spent setting diocesan goals for the future. The survey of all clerical and lay deputies showed the highest priorities given to mission clergy salaries, youth work, and mission program assistance. A resolution to reduce voluntarily the number of deputies to the General Convention was tabled, as was a resolution affirming the General Convention's stand concerning abortion. A new mission station, Christ the King, in Columbia, was recognized by the bishop. Various resolutions responding affirmatively to points in the bishop's address concerning social action, evangelism and renewal, and liturgical celebration were also adopted.



The Rt. Rev. John M. Allin, Presiding Bishop, and representatives of the Diocese of Long Island Youth Ministries model a T-shirt presented to Bishop Allin. The shirt was the official uniform of the 220 youths who fasted for 36 hours and raised more than \$4,000 for the Presiding Bishop's Fund for World Relief hunger efforts.

Dr. Walter Lowrie — An Introduction

By DONALD H. FOX

When Dr. Walter Lowrie reached the point of translating one half of the works of the famous Danish philosopher and theologian Soren Kierkegaard — almost one million words — he adopted as his own the first lines of Psalm 45, “My heart overflows with a goodly theme . . . my tongue is like the pen of a ready scribe.”

Such a phrase came naturally to Dr. Lowrie, for he had prepared himself for his work on Kierkegaard by a ministry of 33 years in the Episcopal Church. Many people do not associate Dr. Lowrie, the translator of Kierkegaard, with the Rev. Walter Lowrie, rector of St. Paul's American Church in Rome from 1907 to 1930. But the two Walter Lowries are complementary sides of one great Christian teacher. It was his training in expounding the Bible, in delivering the spoken word, that made him such a “ready” translator of Kierkegaard. In both fields, the Bible and Kierkegaard, he was an evangelist.

Dr. Lowrie was 65 when he began to learn Danish — an age when most men retire from work. He published his first translations five years later in 1934. In a period of ten years, from his 66th to his 76th birthday, he published two biographies and twelve translations of Kierkegaard. In 1955, at the age of 87, he added a final translation in commemoration of the centennial of Kierkegaard's death. All of these books have

A resident of Princeton, N.J., Donald H. Fox reads Kierkegaard in both Danish and Lowrie. Last year he published The Complete Bibliography of Walter Lowrie, and is currently working on a biography of Dr. Lowrie.

been reprinted in paperback form, indeed many of them have never gone out of print.

The success of his work spurred interest in Kierkegaard abroad, especially in Denmark. When the “Kierkegaard Society” was formed in Copenhagen in 1949, Dr. Lowrie was named the first honorary member. Two years earlier he had received the royal honor of knighthood from the Danish King. That year he was too ill to travel to Copenhagen to receive the Cross of the Order of Dannebrog, but in 1949, the Danish Ambassador to America came to Princeton to bestow the citation from the Kierkegaard Society.

Dr. Lowrie's name has become so associated with Kierkegaard's that one of his young friends summarized their relation in a paraphrase of Tertullian's formula for the Church: *ubi Kierkegaard, ibi Lowrie*, (“where Kierkegaard is, there is Lowrie”). My contention for Dr. Lowrie's work on Kierkegaard is that not only do you find there the personality of the translator, but also his career as a minister of the church and an author in his own right seeking to advance the knowledge of Christ. In other words, Dr. Lowrie did not translate Kierkegaard out of an interest in the philosophy of Existentialism, but because he felt that the Danish thinker presented Christianity more cogently and forcefully than he could. There is something quite edifying in this humble yet creative admission of a man who had been preaching for almost 40 years. To anyone who wants to savor the spirit in which Dr. Lowrie championed Kierkegaard, I recommend reading one of the prefaces to his translations. In these the translator “lets himself go and speaks in his own



Medaillon of Kierkegaard by Carl Aarslef.

person,” as Dr. Lowrie admitted. So here one receives a richer portion of Dr. Lowrie's personality than this article, being an introduction, can provide.

A New Edition

Dr. Lowrie's motto for his Kierkegaard campaign was, “To put the name of Kierkegaard in the mouth of every American.” He devised this phrase while lecturing in China during the winter of 1933 and saw the vulgar advertising slogan of the American Tobacco Company which proclaimed the intent, “To put a cigarette in the mouth of every Chinaman.”

While working on his long biography of Kierkegaard from 1934 to 1937, he often exclaimed that “an opening wedge is needed to create a hole large enough for translations of Kierkegaard to follow through.” It must be remembered that in the early 1930s Kierkegaard was still virtually unknown in America. The success of Dr. Lowrie's tactic, and the prophetic veracity of his motto, may be judged by Kierkegaard's current popularity. He has become one of the predominant influences in philosophy and theology, at universities and at seminaries across the land. The bibliography of writings about Kierkegaard has grown to immense proportions, a 1,000-page *Concordance* of his *Collected Works* has been published, and a seven-volume English edition of his *Journals and Papers* has recently been completed.

A few years ago, the need for what one scholar has called “the second generation of Kierkegaard scholarship” led the Princeton University Press to undertake a new definitive scholarly edition of 26 volumes called “Kierkegaard's Writings.”

The first two volumes of this edition appeared in late 1978. In May of this year, however, the first translations which supersede those of Dr. Lowrie will appear: *The Concept of Anxiety (Begrebet Angest)* and *The Sickness Unto Death (Sygdommen til Døden)*. It is my

hope that these translations will bring to light his special gifts as a translator, in somewhat the same manner that modern translations of the Bible have encouraged the study of earlier ones and have enhanced the appeal of the King James Version.

"Books in Being"

Dr. Lowrie wrote 10 books of his own before and 12 books during and after his decade of labor on Kierkegaard. These were all, with one exception, theological in nature. The works prior to 1934 provide a rich field of study in answer to the question, "What kind of man was Dr. Lowrie before he discovered Kierkegaard?" The books written during or after the early 1940s answer the question, "How deeply did Kierkegaard influence him?"

Dr. Lowrie was a prolific author. Like a 19th century man of letters, he spent a certain number of hours a day sitting at his desk and writing. Every week for almost 40 years he wrote a sermon, and throughout his life he carried on a voluminous correspondence – all this in addition to composing short pieces "fit to print" (as he said with a nod to the *New York Times* although he preferred to read the *Herald Tribune*).

My interest in Dr. Lowrie as the translator of Kierkegaard led me to his other writings, both published and unpublished. I spent two years in compiling his *Bibliography*. During this time I made pilgrimages to Italy and Denmark in search of material to complete the collection of Dr. Lowrie's *Papers* housed in the library of Princeton University. In addition to the 37 books he wrote or translated, the *Bibliography* enumerates 350 items, among which are 18 book reviews, over 150 articles in religious reviews and magazines including *TLC*, and almost 100 contributions to parish papers. The last item underlines Dr. Lowrie's assertion that "I have always regarded authorship as incidental to my vocation as a parochial pastor." In 1940,

when the Princeton University Press was eager to publish anything he might translate from Kierkegaard, he took time out to co-edit *The New Jersey Diocesan Service Book* in cooperation with Bishop Matthews and Dean Adams.

Dr. Lowrie the parochial priest is no longer with us. He died in August 1959 at the age of 91. But his own books still exist as "books in being" – to use his expression for "out of print." Today, these can be found in seminary and parish libraries, resting on dusty shelves with other supposedly out-of-date theological literature. But they contain much latent power.

Dr. Lowrie has preserved a good deal of himself in his books. As he says in the preface to *Jesus According to St. Mark*,

I make no apology for the personal note which emerges in this work more frequently than a modern fashion in scholarship allows, for it is my conviction that a book about Jesus which is not strongly personal and passionate (for or against him) might as well not be written.

This work represents a lifetime of preaching the Gospel, of ardent exposition; it isn't just a collection of old expository sermons.

Kierkegaard boasted that he was an "author for authors." Dr. Lowrie was an author for clergymen. He loved the church, and wrote from within it, covering many different aspects: theology, Christian art, church organization, the Liturgy and the ministry. He strove to make his devotional books "more religious than such works normally are," his scholarship more human, and his theology more engaging. In an unpublished essay entitled, "A Preface to Theology" (1949), he argues for an "unsystematic" theology which has room for art, for rhetoric, for hymns – and for humor.

Dr. Lowrie's Tripartite Life

A brief biography was written by Dean Alexander C. Zabriskie in conjunction with Dr. Lowrie for the *Festschrift*,

Dr. Lowrie of Princeton and Rome (Seabury, 1957). This sketch computes that "like all Gaul," Dr. Lowrie's life is divided into three parts: 29 years of active preparation (1868-1897), 33 years of active ministry (1897 to 1930), and the years of active retirement (after 1930) – a life of fourscore and 11 divided into three nearly equal parts.

Active Preparation (1868-1897)

Young Walter Lowrie's early preparation for the ministry came in his parents' home. His father was a Presbyterian minister and his mother was the daughter of one. He attended the Lawrenceville School in Lawrenceville, N.J., from 1879 to 1886. He then traveled five miles to Princeton University from which he graduated in 1890. The next three years were spent in the same town at the Princeton Theological Seminary. After graduation, he delayed ordination in the Presbyterian Church because he had won a scholarship which allowed him to study in Europe for one year. In 1893 to 1894, he studied at the universities of Greifswald and Berlin, Germany, and at the Waldensian Seminary in Florence, Italy. Throughout life, he retained his friendship for the Waldensian Church in Italy. During this time he "read himself into the Episcopal Church." Returning to America in the fall of 1894, he began to prepare himself for the priesthood. He was made deacon in June, 1895 and ordained priest in December, 1896.

The prolongation of his active preparation is explained by the fact that he returned to Europe for two further years of study at the American Classical School in Rome (in 1895-96 and 1899-1900). He was to call these years "the most influential of my life." It was during this time that he wrote his first book on early Christian art, *Monuments of the Early Church*.

Active Ministry (1897-1930)

The Rev. Walter Lowrie began his ministry at St. James Church in Philadelphia, a city parish which no longer exists. In 1898, he left St. James to work with the "City Mission" and preached in almost all the churches in and around the city. After five years of this peripatetic ministry, he became rector of Trinity Church, Southwark, a suburb of Philadelphia. He stayed there a little over a year, before accompanying his friend Dr. Elwood Worcester to Emmanuel Church, Boston, in the fall of 1904. This was really the start of Dr. Lowrie's career, finally breaking away from his home town of Philadelphia where he often felt like a "prophet without honor."

In the spring of 1905, he was called to be rector of Trinity Church, Newport, Rhode Island. He was a success among his wealth parishioners although he

"Books in Being" by Dr. Walter Lowrie

1. *The Doctrine of St. John*, 1899
2. *Monuments of the Early Church*, 1901
3. *The Church and its Organization*, 1904
4. *Gaudium Crucis*, 1905
5. *Abba, Father*, 1908
6. *Problems of Church Unity*, 1924
7. *Jesus According to St. Mark*, 1929
8. *Religion or Faith*, 1930
9. *Our Concern with the Theology of Crisis*, 1932
10. *The Short Story of Jesus*, 1943
11. *Religion of a Scientist*, 1946
12. *Ministers of Christ*, 1946
13. *Action in the Liturgy*, 1953
14. *What is Christianity?*, 1953

shocked some of them by riding a bicycle on pastoral calls and by giving a series of summer services on the public beach.

But soon, looking for a more adventuresome pastorate, he left Newport to become the rector of St. Paul's American Church in Rome. This was a natural move. He had assisted in that church during his student years in Rome, and he had become intimate with members of the American winter colony there, many of whom were also his parishioners during the summer in Newport.

So in the spring of 1907, he returned to Rome. He loved "the Eternal City" and felt at home there. At the same time he made a point of returning to the States every other summer. He preached in St. Hubert's, a chapel in Keene Valley, New York, nearly every other summer for half a century — from 1895 to 1951. He also took two sabbatical leaves, the first in 1912-1913 when he exchanged pastorates with the Rev. Frank Nelson of Christ Church, Cincinnati. And in 1922-1923, he did the same with the Rev. Theodore Sedgwick of Calvary Church, New York City.

The American Church in Rome, known as St. Paul's within-the-walls, is famous for its mosaics by Sir Edmund Burne-Jones. It is located on Via Nazionale, one of the main avenues of the city. When I visited it in the fall of 1976, I found Dr. Lowrie's memory very much alive. His pastorate was described as "the glory days" of the American Church. This was not simply because J.P. Morgan was one of its trustees, or because of the wealthy winter colony which worshiped there, but because it shared the honor and respect of the Italians paid to the United States. By 1907, almost three million Italians had emigrated to America. The beautiful Church of St. Paul's within-the-walls was a visible symbol of America's position.

Dr. Lowrie led his congregation through the difficult years of the First World War and up to the ominous beginnings of Fascism. In January 1915, before Italy entered the War, he organized a relief mission to two mountain towns which had been almost totally destroyed by an earthquake. Throughout the winter of that year, he labored to reconstruct these towns with the aid of a relief fund raised in America. For this act of "civic valor" he was given a gold medal by the Italian government. During America's neutrality, he was called upon by the Red Cross to visit prisoner of war camps in Italy, and when America entered the war, he extended his ministry to the American troops billeted near Rome.

It is always easier to dwell upon his exploits — intellectual and physical — than upon the spiritual and emotional endeavors which were his life blood. His

concern for orphans in Rome, for peasants in the surrounding mountain towns, and for students in the Italian Christian Federation, was constant throughout his years in Italy.

Like his friend Albert Schweitzer, Walter Lowrie married late in life. His marriage to Barbara Armoud of Princeton, New Jersey, in February 1918 was the central event of his private life. It was the occasion for a personal renaissance, an outflowing of new energy and purpose. Like Helen Schweitzer, Barbara Lowrie stood behind her husband in all that he did. Though Mrs. Lowrie, who still lives in Princeton, would deny it, she is the great woman behind this man.

Dr. Lowrie's 23-year tenure in Rome was ostensibly the climactic portion of his life. Yet when he wrote his letter of resignation to the vestry on January 25, 1930, he spoke prophetically of his ministry there as "having equipped me for the venture which lies ahead."

Only a few people took him seriously. His career, for all intents and purposes, was over. Upon retiring to Princeton in June, 1930, the university bestowed upon him the degree of Doctor of Divinity, "in recognition of 40 years of productive scholarship and of ministry to the spiritual needs of his countrymen in a foreign land."

But Dr. Lowrie fooled them all. He was ready to commence a "new work," his campaign to introduce Kierkegaard to America.

Active Retirement (1930-1959)

Dr. Lowrie's retirement from his church in Rome was triggered by a personal crisis during his last year as rector. Kierkegaard made him feel anxious about his comfortable life in Italy. The diminishing American colony in Rome simply could not employ his full energies, talent and imagination. He felt strongly the reproach of Kierkegaard's metaphor of faith as a man "venturing

out over 70,000 fathoms." Though Kierkegaard asserted that his writings were for his own education in Christianity, Dr. Lowrie wrote, "I cannot read them without feeling that they are addressed principally to me." He felt that he too should venture out over the deep.

The other man who influenced his decision to leave Rome and enter the unfamiliar world of Danish thought and language was Dr. Albert Schweitzer. Their friendship began in 1913 when Dr. Lowrie translated Schweitzer's *Skizze des Lebens Jesu* under the title of *The Mystery of the Kingdom of God*. This was long before Schweitzer had become a world-famous figure, but his decision to leave his comfortable position in Strasbourg and venture out to Africa in that same year of 1913, made a deep impression on Dr. Lowrie. So 19 years later, when Dr. Lowrie wrote Dr. Schweitzer to tell him of his plans he could not refrain from comparing himself to the great missionary:

What brought me back to America (that is to say, what led me to leave a post so easy and agreeable as that in Rome) was a phrase of yours . . . I do not presume to call myself a "practicing eschatologist," as you are; but I am very conscious that I am walking on the brink, and that I am living dangerously whether I will or no.

It may be ironically remarked that life in a jungle hospital in Lambaréné is far different from "living dangerously" in the college town of Princeton. But Dr. Lowrie had returned home to work, not to retire. His venture into the unknown territory of a foreign language, and his success in creating something out of it, has some parallels to Dr. Schweitzer's venture in Africa. Intellectually, if not existentially, Dr. Lowrie's venture was a heroic one. In giving up much to devote himself to Kierkegaard, in spending 10 to 12 hours at his desk, slowly translating three pages a day, Dr. Lowrie fulfilled his ministry.

Books in Print by Dr. Walter Lowrie

(Translations of Kierkegaard)

1. *The Point of View for my Work as an Author*, 1939, pb. 1962
2. *Christian Discourses*, 1940, pb. 1971
3. *Stages on Life's Way*, 1940, pb. 1967
4. *For Self-Examination & Judge For Yourselves!*, 1941, pb. 1968
5. *Training in Christianity*, 1941, pb. 1968
6. *Fear and Trembling & The Sickness Unto Death*, 1941, pb. 1954
7. *The Concluding Unscientific Postscript*, 1942, pb. 1968
8. *Either/Or* Vol. II., 1944, pb. 1959
9. *Attack Upon "Christendom"*, 1944, pb. 1956
10. *The Concept of Dread*, 1944, pb. 1968

(Biography)

11. *A Short Life of Kierkegaard*, 1942, pb. 1970

(Art History)

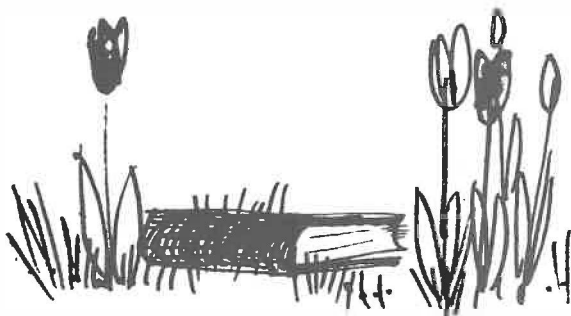
12. *Art in the Early Church*, 1947, pb. 1969

EDITORIALS

Book Harvest

When we think of the books in the religious field published during the past several months, we think inevitably of a crop. This figure of speech is inescapable now, on Rogation Sunday. Has it been a good harvest?

We look at the scene through Episcopal spectacles and as believers in the historic faith, which we wish to see presented with both intelligence and eloquence. And we say yes, it has been a good harvest. Of course some bad books have been published – there always are plenty. Of course some good books have not been published – but that too is inevitable. More important is the fact that a great deal of fine publishing has taken



place, along with the republishing of quality material from the past. This is in considerable contrast to the situation of several years ago when the religious market appeared flooded with material which, from our perspective, was largely junk. Episcopalians cannot now complain that there is nothing congenial for them to read. Today there is a great deal available. We will be wiser, more thoughtful, and better informed members of the church if we avail ourselves of this good harvest.

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may remember that people who read this magazine are also potential customers for the full spectrum of goods and services.

Religion in Public Schools

The church has a deep investment in education. Historically, there are obvious reasons for this. At one time virtually all the schools of Western civilization were under religious auspices. In many parts of the English-speaking world, many of the finest educational institutions continue to have important religious affiliations. Yet it is not simply a matter of history. Christianity has a sacred book, a heritage of traditions, and a body of reasoned doctrine. All of this requires learning in order to be understood, transmitted, and communicated.

Education, furthermore, needs the church. Education worthy of the name cannot consist simply of learning facts and mastering techniques. It must have a moral and ethical dimension. Learning must deal with values, standards, and ideals. Education must offer some broader vision of life. All of this involves entering the areas of life where religion operates. All of this raises intellectual questions which get into the field of theology. How can a teacher say, you must accept and uphold a society's system of moral values, but you may not explore the intellectual foundations on which it is based? To do so is either to undermine the moral values, or to suggest that the use of the mind is important, or both. This is precisely what teachers are asked to do if education is totally and completely secularized.

Our courts are presently endeavoring to remove every last vestige of religious expression from public schools. For reasons just referred to, we do not think they ultimately can succeed. At the same time Episcopalians, as a minority group, are not unmindful of the need for minorities to be protected. Members of our church living in the South do not wish the fundamentalism of the majority imposed on our children. Nor, in the intermountain West, do churchpeople wish Mormonism imposed in public schools, nor Lutheranism in the Upper Midwest, nor Roman Catholicism in the Northeast. Yet citizens living in these areas can and should understand something of the religious heritage of most of their neighbors. Children can and should learn that those other people do mean to worship the same God we do. If court decisions keep children from finding that out, they are doing grave damage to the unity of this republic.

We do not believe, as some sincere Christians do, that a constitutional amendment to permit prayers in public schools is the answer. We believe that a more sophisticated and intellectually penetrating judiciary is needed. As courts have found a way to keep chaplains on government payrolls, or to retain "in God we trust" on our currency, so they could find a way to permit appropriate minimal religious observances in public schools.

BOOKS

Rich Resource

STEPHEN BAYNE: A BIBLIOGRAPHY. Eileen Brady, research coordinator. The Stephen Bayne Collection, 12 Beekman Place, New York City. Pp. 128. n.p.

This book is introduced by a quotation from Bishop Bayne reading, in part, as follows:

"... Add your prayers to mine that God may bless the great work we have inherited, and set us off afresh and with great boldness to find the writers and the words to make him known in every place under the sun."

The bibliography testifies to the words that Stephen Bayne himself found to that end, from college and seminary papers through books, pamphlets and edited works. Entries are listed chronologically within categories. The book concludes with a biographical sketch and an "Afterword" section of Bishop Bayne's own reflections upon his writings, cross-referenced to the classified listings.

Here is a rich resource for scholars of Anglicanism and, indeed, of Christianity. Understandings of Scripture, of Christian theology and ethics, of doctrine and discipline in the life of the church, developed rapidly in Bishop Bayne's lifetime. He was deeply and intensely involved in the search for these understandings. The *Bibliography* documents both his involvement and the progress of his own insights. The "Afterword" section is a unique resource in its record of the context of references.

All bishops of the Anglican Communion, and a number of libraries, have received copies of the book, which is not a commercial offering. Copies may also be available, upon request to the Stephen Bayne Collection, to persons interested in theological research.

GEORGE A. SHIPMAN
Freeland, Wash.

Theology for the Non-professional

MESSAGE AND EXISTENCE: An Introduction to Christian Theology. By Langdon Gilkey. Seabury/Crossroad. Pp. 257. \$10.95.

Secretly or openly every professional theologian has a deep desire to make the fruit of his labor accessible and available to that most remarkable of human beings — the average, intelligent lay person who remains (despite his intelligence) a novice in theological matters. Such a desire is not only deeply rooted; it is rightly placed. As the sub-title to this volume indicates, Langdon Gilkey,

professor of theology at the Divinity School of the University of Chicago, makes such an essay: "... strictly for beginners and not for professionals in theology."

Beginning with the fundamental understanding that Christian theology is, at heart, an effort to explain human experience from the standpoint and perspective of the Christian tradition, Gilkey divides the book into four parts: "belief," "God, the Father," "Jesus Christ," and "the Holy Spirit." Each of these sections is treated with a fundamental correlation between two poles in mind. These two poles are our own history and experience of being human on the one hand, and the familiar symbols of the Christian community and tradition, on the other.

There is a fundamental theological integrity in the volume. The central concerns and issues of theology are touched upon with both verve and imagination. But the extreme difficulty that a professional theologian faces in writing for "non professionals" is evident. Efforts to be concise yet precise at times make for a style of writing a trifle less fluent than might be optimal for a "theological journey strictly for beginners." Patience on this count will, however, reward the reader with an insight into a theological outlook which is very much aware of the tradition on which it stands and out of which it speaks, as well as of its immediate historical and cultural context.

(The Rev.) SHUNJI F. NISHI

Church Divinity School of the Pacific
Berkeley, Calif.

Traditions in a Secular World

CONTEMPORARY TRANSFORMATIONS OF RELIGION. By Bryan Wilson. Oxford. Pp. 116. \$3.95.

In this small volume, Bryan Wilson, sociologist at Oxford, lucidly presents his view of the contemporary religious situation. He begins by asserting that the so-called age of faith in the pre-modern period should be understood as the age of religiously-prescribed social order in which the church controlled the formal, institutional operation of society. But in the secularization of contemporary society he sees a widespread perception among men and women that traditional religious beliefs and practices have become functionally irrelevant to modern life. This perception affects most historic religions facing modernity: "the dietetic demands on the Jew; the caste obligations of the Hindu; even the exactions of Ramadan on the conscientious Muslim, stand in ever sharper contrast to the needs, functions, and rhythms of the present-day world."

From this perspective, the author compares the social significance of new religious movements in the West and in the Third World. Whether or not they

agree with the author, readers concerned with contemporary religious issues will have much to learn from this book, especially the section on "Social Meaning of Religious Change."

(The Rev.) JOSEPH M. KITAGAWA, dean
The University of Chicago
Chicago, Ill.

Starting a Garden

YOUR INDEPENDENCE GARDEN. By Dick and Jan Raymond. Gardens for All, Inc. (180 Flynn Ave., Burlington, VT 05401). Pp. 44. \$1.

This attractive magazine-sized booklet, published and distributed, apparently at cost, by the National Association for Gardening (a non-profit organization) will be a great help to the inexperienced gardener. It also offers a number of new tricks to the experienced as well.

H.B.P.

Good Preaching

WHAT THINK YE OF JESUS? By John Stone Jenkins. Episcopal Radio-TV Foundation, Inc. (3379 Peachtree Road, NE, Atlanta, Ga. 30326). Pp. 78. \$1.95.

What Think Ye of Jesus? is a little book of 12 sermons from the mind and pen of John Stone Jenkins. I found the sermons to be well balanced theologically and written in a manner which invites one to drink deeper of the thought of the preacher. One senses that Fr. Jenkins is speaking from a personal experience of Christ and from the perspective of good scholarship.

His lead-off sermon, with its remarks about an approach to the Bible, caught my attention and is deserving of admiration for its style in dealing with its pithy subject.

The Episcopal Radio-TV Foundation is to be commended for its judgment in selecting Fr. Jenkins as a representative of Episcopal preaching. The only problem one can foresee is that some people will be disillusioned when not all Episcopal preachers meet the standard set. The book is rich in potential uses — lay study, ideas for sermons, a Lenten service or even devotional reading.

(The Rev.) DOUGLAS SIMMONS
Christ Church
Springfield, Ohio

Theological Tennis Match

INCARNATION AND MYTH: The Debate Continued. Edited by Michael Goulder. Eerdmans. Pp. 257. \$5.95 paper.

This rather challenging and difficult book is a continuation of the debate which began in England several years ago with the publishing of the contro-

versial collection of essays, *The Myth of God Incarnate*. That was followed by its rejoinders, *The Truth of God Incarnate* and *God Incarnate*, and a subsequent series of reviews and polemic articles. This present book is a compilation of a number of papers which were given in the summer of 1978 by the authors of the above mentioned books and articles. The editor, Michael Goulder, in an effort to clarify, has grouped the papers under seven topics. However, even this grouping requires considerable turning backward and forward to juxtapose the arguments. The reader has something of the experience of a tennis match.

The title of the book slightly cloaks the controversy because the point which is being debated is not the relation of Incarnation to myth, but rather whether there is such a thing as the Incarnation at all. The mythographers, as the group who wrote *The Myth of God Incarnate* are called, maintain that the doctrine of the Incarnation is to be denied because: (1) there is not sufficient biblical evidence to justify it; (2) it cannot be stated except in a nonsensical manner, and (3) even if it could be, it is non-utilitarian

since it limits the response which God can have with his creation. All of the authors do not adopt each of these positions. The contraside, led by Brian Hebblethwaite, disputes all three points and further asks the question of whether a philosophy which denies the Incarnation can be called Christian.

As with a tennis match, the reader can ask who wins. To the reviewer the biblical argument of the mythographers seems weak. The New Testament seems to say that while truly man, the man from Nazareth was more: that is, he was unique in his identity with the Lord God, an identity which tradition has required the word Incarnation to describe.

The second point in the dispute starts at this point. Some of the mythographers maintain that there is no sensible way to talk about such an identity as implied by the doctrine of the Incarnation.

The conclusion of Basil Mitchell, the moderator, seems sound: "We were, I think, agreed that to say of anyone that he is both God and man is not a clear case of logical contradiction, as it is to say of something that it is both round and square."

The problem with the particularity of the Incarnation as expounded by John Hick, will ring true to many readers. Hasn't it been a perennial problem to understand why the Lord God chose a particular man to call a particular people through whom to reveal himself to the world? However, most Christians while recognizing the problem, will not be able to accept his solution which is to deny the doctrine of the Incarnation.

The chief value of the book comes along with its challenge to the reader to examine his own understanding of the Incarnation. While not agreeing with Michael Goulder's contention that the furor of the original book was due "to the *prima facie* plausibility of the book's thesis," one can really admit that Christian preaching has lost much of its sharpness and vitality because of a failure to present its doctrines in terms "which do not do violence to the rest of what they (most people) know to be true." This is never an easy or completed task, and if, nothing more, *Incarnation and Myth* is an irritating prod.

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JEREMY TAYLOR: LITURGIST. By Harry Boone Porter. Alcuin Club/S.P.C.K. (Alcuin Club Collections, No. 61). U.S. distributor Seabury Press. Pp. 185. £6.95, \$17.50 U.S.

Jeremy Taylor (1613-1667) is outstanding among classical Anglican divines for his interest in moral, ascetic, and sacramental theology, which inspired his contributions to the literature of public worship and private devotion. Much of his work in this field was produced during the Cromwellian period, and so comprises in varying degrees substitutes for the then forbidden Prayer Book, materials for its prospective revision, and devotional supplements to it. He is sometimes surprisingly in touch with modern interests, as in his approach to baptism and the Eucharist, and in his sympathy for the problems of women. Some will be glad to note that he remembers to pray for "all States of Men and Women in the Holy Catholic Church."

Taylor's own prayers vary, as Dr. Porter observes, from baroque splendor to simple straightforwardness, and he uses older material, Latin or Greek, with intelligence, sometimes translating closely, sometimes adapting. His work has influenced Prayer Book revisions from English 1662 to American 1979, and has contemporary as well as historical interest.

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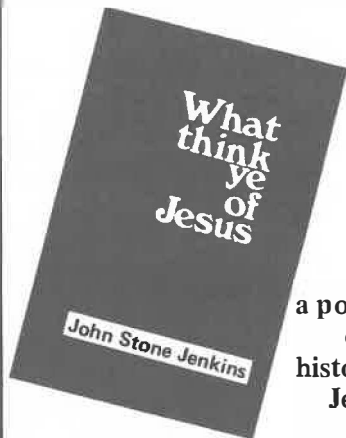
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The Law and the Gospel

THE TRUMPET IN THE MORNING.
By **Stuart Blanch**. Oxford. Pp. 190.
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The Archbishop of York, the Most Rev. Stuart Blanch, has given us a very careful study that he admits is not "an easy book to read." The reasons for this difficulty, however, are worthy. He refuses to present any facile interpretations of the Old Testament material about which there is so much disagreement, and yet the urgent importance of "law," in all its senses, is ably presented. The biblical narrative is artfully combined with the political, theological and contemporary significance of law and freedom, both then and now. The reason for the book's "difficulty" is the remarkably ambitious task undertaken, the dimensions of which are not immediately apparent. One should not be misled by the modest tone of the writing into thinking this a slight work. A Jew, secularist, conservative Christian, social activist, or classicist, could find

his deepest commitments generously treated in a careful pilgrimage through the universal issues reflected in the history of Israel as it finds itself interpreted by the ministry of Paul and the person of Jesus.

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Rarely could one find a deeper appreciation of the law and at the same time recognize that the "law can restrain but it cannot liberate." Yes, it is a difficult book but eminently worth our trouble.

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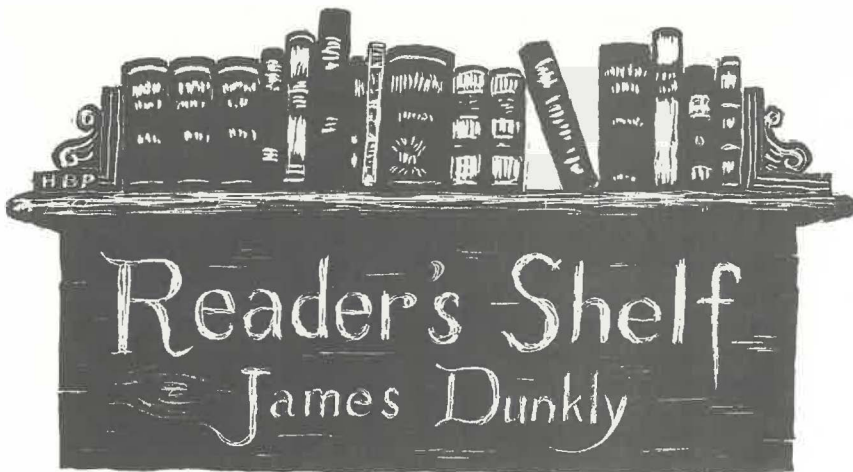
After the Ascension

By faith they knew His Spirit never left them
Although the cloud had hidden him from sight;
They had his promise "I am always with you" —
Yet, being human, I am sure they might
At times think wistfully about a hillside
Where very often they were with him; there
To mingle with the crowds who thronged about him,
And learn from his lips his simple prayer.

He had called them, that they should spread
his message,
He lived with them, and shared their daily food;
They saw him flash with anger, fondle children,
And joy in every season's changing mood.
And though at time they did not understand him,
They were his little band; he was their friend;
His loving smile was like a benediction,
He gave their lives new meaning to the end.

So when he left, they *must* have longed to see him,
To feel his touch — this we can understand;
For it is such a human thing, this yearning
To feel the pressure of a loved one's hand.

Kay Wissinger



WAR AND PEACE IN THE WORLD'S RELIGIONS. By John Ferguson. Oxford University Press. Pp. x and 166. \$2.95 paper.

John Ferguson, a specialist in ancient religions and a director of studies in the Open University in England, here studies war and peace in both the propaganda and the practice of 10 major religious groups throughout the world. He has also written recently *The Politics of Love*, an examination of the theme of non-violence in the New Testament and other early Christian writings. Together these two books form an excellent introduction for the reader who is concerned to move beyond rhetoric to serious ethical consideration.

OUT OF EASTER, THE GOSPELS: The Resurrection Faith that Shaped the Synoptic Gospels. By Jean Hall. Winston Press. Pp. v and 110. \$3.50 paper. (Leader Guide, 66 pp., \$2.50 paper.)

This is an attempt to take the adult Christian inside the Synoptic Gospels, not just talk about them. Jean Hall has extensive experience in education, particularly in Roman Catholic parochial settings, and the bibliography in the leader's guide shows that she is aware of the best scholarship. A wide range of audio-visual resources is brought to bear on the task, and every effort is made to make connections between the life of the Gospels and the life of today.

INTRODUCTION TO CHRISTIANITY. By Joseph Ratzinger. Translated by J.R. Foster. Seabury/Crossroad. Pp. 280. \$8.95 paper.

A number of European universities have the happy custom of inviting members of various faculties in succession to speak to the entire institution — students and faculty members from all disciplines — about their specialties, the obvious requirement being that one speak simply enough and interestingly enough

to hold one's audience, most of whom have no "professional" interest in being there. Joseph Ratzinger, a distinguished Roman Catholic professor of dogmatic theology, gave such lectures in 1967 at the University of Tübingen, and they appear here in English dress (actually a paperback reprint of a 1969 translation). They take the form of an exposition of the Apostles' Creed, and their aim is to say quite simply, and yet with the intellectual force required in a university setting, what is involved in being a Christian. Thus one finds here lengthy treatments of the first and second articles of the Creed, but much less on the third, which is where so many of the problems come for Christians. But Ratzinger's preoccupation is with the non-Christian, to commend the Christian faith as a respectable option. As such, it is classic apologetic, and not at all bound to its author's part of the church catholic. The copious footnotes cite mostly Roman Catholic literature, and most of it in German, but the text is clear and compelling English.

THE ONCE AND FUTURE LITURGY. By J.D. Crichton. Paulist. Pp. 143. \$4.95 paper.

A survey of recent developments in liturgy with particular reference to Roman Catholicism by one who is very well acquainted with the situation in other parts of the church. Much is said about the role of language in liturgy, the ever-present need for adaptation to changing circumstances, and what liturgy says about the community it is by and for.

THE COMMUNITY OF THE BE-LOVED DISCIPLE: The Life, Loves, and Hates of an Individual Church in New Testament Times. By Raymond E. Brown. Paulist. Pp. 204. \$3.95 paper.

Brown, whose Anchor Bible commentary on John's Gospel is already a classic

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The widely used (and widely accepted) series of homily helps called *Proclamation* is now being rewritten, and this is the first volume to appear of the new edition. Watch for more; it's first-rate stuff.

Recent Reprints of Interest

HISTORY OF THE BIBLE IN ENGLISH: From the Earliest Version. By F.F. Bruce. Oxford University Press. Pp. xiii and 274. \$3.95 paper.

This is a new edition of a standard work first issued as *The English Bible* (1961, 1970). Bruce has supplied a new chapter on the English Bible in the '70s and has corrected a few slips here and there; otherwise the book is virtually unchanged. Bruce's control of his material is admirable, and his own evangelical views on theological matters in no way intrude here. This is perhaps now the most readily available trustworthy guide to the subject.

CHRISTOLOGY OF THE LATER FATHERS. Edited by Edward Rochie Hardy in collaboration with Cyril C. Richardson. Westminster. Pp. 400. \$7.95 paper.

The Westminster Press deserves the gratitude of all of us for making available once again the Library of Christian Classics, a wonderful series of translations that first appeared in the mid-50s. This project swept up the most important Christian writing down through the Reformation and offered it to the general reading public, not just scholars, in fresh translations with marvelously rich introductions, annotations, and bibliographies. The series was a godsend to students, pastors, libraries, study groups, and inquirers of every sort. But it was allowed to go out of print some years ago, and only gradually have the volumes become available again, through Westminster's "Ichthus Edition," a paperback reprint. The volume in hand is a particularly valuable one, edited by two of the Episcopal Church's greatest scholars. There is a general introduction to the period of the later Fathers and the kind of doctrinal development that went on during it, selections from three of the chief figures (Athanasius, Gregory of Nazianzus, and Gregory of Nyssa), and a

selection of documents illustrating the Christology of the first six ecumenical councils. Though the book was first published in 1954, it has by no means been superseded in the interim, and it is still very much worth buying and reading carefully.

FROM GLORY TO GLORY: Texts from Gregory of Nyssa's Mystical Writings. Selected and with an introduction by Jean Daniélou. Translated and edited by Herbert Musurillo. St. Vladimir's Seminary Press. Pp. xiv and 298. \$8.95 paper.

This book is a sheer delight. Eighty-three selections from Gregory of Nyssa, with a long introduction by Daniélou and notes on each selection by Musurillo, two of the finest scholars the Society of Jesus has produced in this century. First published in 1961, *From Glory to Glory* has long been treasured reading for a wide spectrum of Christians. A couple of samples: "Now virtue and vice are directly opposed; hence they cannot both be present together at the same time." "The humble man has put off arrogance; the vain and pompous man has rejected humility." Sounds like William Law, doesn't it? Or this: "Now the man that has been instructed in the divine mysteries is surely aware that the life that bears a likeness to the divine is completely in accord with human nature. . . . Mortal men, as you look upon the universe, see in it your own nature." Think about that.

MYSTICISM AND THE EASTERN CHURCH. By Nicholas Arseniev. Translated by Arthur Chambers with a preface by Friedrich Heiler and an introduction by Evelyn Underhill. St. Vladimir's Seminary Press. Pp. 173. \$5.95 paper.

First published in English in 1926, this book has enjoyed steady popularity ever since. Now that the awareness of Eastern Orthodoxy is growing in the Western churches, an inexpensive edition of a classic like this one is particularly welcome. (St. Vladimir's Press is worth watching for this kind of reprint.) Arseniev himself was very much concerned with greater East-West unity among Christians, and this book is written in the hope of serving that cause.

THE SPIRIT OF CATHOLICISM. By Karl Adam. Translated by Dom Justin McCann, O.S.B. Doubleday/Image. Pp. 269. \$3.50 paper.

This book first appeared in 1924 and has been widely translated and reprinted since; it offers a classic statement of the nature of Roman Catholicism as understood before Vatican II.

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Deaths

The Rev. Gilbert H. Doane, formerly of Newport, R.I., and Madison, Wis., died March 7 in Newton, Mass. He was 83.

Born Jan. 28, 1897, in Fairfield, Vt., Fr. Doane graduated from Colgate College in 1918 with a degree in library science. He was director of the library of the University of Wisconsin, Madison, from 1937 to 1956 and was ordained a deacon in 1943. While serving in that ministry for 13 years, he was awarded an honorary LL.D. from Nashotah House. Fr. Doane was ordained to the priesthood in 1956 and served as assistant at Grace Church, Madison, until his retirement in 1968. He is survived by his wife, the former Susan Howland Sherman, a daughter, a son, seven grandchildren, and four great-grandchildren.

The Rev. John Robert Crockett, retired priest of the Diocese of Montana, died February 29 in Absarokee, Mont. He was 72.

Fr. Crockett was born Nov. 19, 1907, in Racine, Wis. He was a graduate of Nashotah House and received an honorary D.D. in 1978. Ordained deacon in 1934 and priest in 1935, Fr. Crockett served churches in Wisconsin, Pennsylvania, and New Jersey before becoming the first rector of St. Stephen's Church, Billings, Mont., where he served for 15 years. After his retirement, Fr. Crockett continued his interest in wood carving creating many fine pieces for various churches, including St. Stephen's. He is survived by his wife, Caroline.

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The Very Rev. Eckford J. de Kay, dean Near the Capitol
The Rev. Gus L. Franklin, canon
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30 Mon, Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15 Wed. Daily office at 12 noon. Cathedral open daily.

BOSTON, MASS.

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

BOSTON, MASS. (cont'd.)

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

TROY, MICH.

ST. STEPHEN'S 5500 Adams Rd., Opposite Westview
The Rev. Dr. Carl Russell Sayers, r; the Rev. Sherry Rae Mattson, ass't
Sun 8 H Eu & sermon, 10 H Eu, sermon, Ch S; Mon 10 H Eu, sermon, Bible study. Holy baptism by appt, reconciliation of a penitent by appt

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

LAS VEGAS, NEV.

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

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Tues 7:15 HC; Wed, 5 Eu Spiritual Healing, LOH

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. G. H. Bowen, r; the Rev. J.C. Holland III, c
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat 9:15

GARDEN CITY, N.Y.

CATHEDRAL OF THE INCARNATION
Cathedral Ave. at Fifth St.
The Very Rev. Robert V. Wilshire, dean
Sun: 8, 9, Ch S 9; 11:15 chapel; 11:15 nave. Wkdays: Mon 8; Tues noon; Wed 8 & 10; Thurs 8; Fri 8; Sat 9. SPECIAL MUSIC program by announcement.

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM West Penn & Magnolia
1880-1980 Our 100th Year
Marlin L. Bowman, v; Glenn A. Duffy, ass't; G. Daniel Riley, ass't
Sun Sol Eu 10; Sat v & Eu 5

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 3. Daily MP & HC 7; Ev 3:30 Cathedral Choristers 3:30, Tues, Wed, Thurs. Wed HC & healing 12:15.

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 10 Christian Ed; 11 H Eu (Rite I) 1S & 3S, MP & sermon 2S, 4S, 5S; 4 Ev - special music. Wkdy 1:10 H Eu Tues & Thurs; 8, 1:10 & 5:15 H Eu Wed. Special preaching services 12:10 Mon thru Fri; EP 5:15, Mon, Tues, Thurs, Fri & Sat. Church open daily 8 to 6.

EPIPHANY 1393 York Ave., at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles; J. Kimmey; J. Pyle
Sun 8, 9:15, 11, 12:15 HC, & Wed 6

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

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

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. Brad H. Pfaff
Masses Sun 8:30, 11 Sol; Tues-Fri 8, Mon-Thurs 6, Sat 10

JOHN F. KENNEDY INTERNATIONAL AIRPORT
PROTESTANT/Ecumenical CHAPEL Center of airport
The Rev. Marlin Leonard Bowman, chap. & pastor
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass 7:30, 12:10, 6:15; MP 7, 10, EP 6. C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

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

TRINITY PARISH

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

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

TROY, N.Y.

ST. PAUL'S Third and State Sts.
The Rev. Robert H. Pursel, Th.D., r; the Rev. Hugh Wilkes, d; the Rev. Canon Robert A. Jordan; Donald Ingram, org./chm.; Mrs. Robert A. Jordan, d.f.e.
Sun H Eu 8, 10:30 (1S, 3S, 5S), MP (2S & 4S); Wed H Eu 12:05; Ev & HD anno

CHARLEROI, PA.

ST. MARY'S 6th and Lookout (off Interstate 70)
American Shrine of Our Lady of Walsingham
The Rev. Keith L. Ackerman, SSC, r; the Rev. Jack V. Dolan, d
Sun Mass 8:30, 11. Daily: as announced

BROWNWOOD, TEXAS

ST. JOHN'S (EVANGELIST) 700 Main St., 76801
The Rev. Thomas G. Keithly, r
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

DALLAS, TEXAS

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

FORTH WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

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

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