

# THE LIVING CHURCH



A discussion group at the Bishops Continuing Education session held recently at Church Divinity School of the Pacific: (from left) the Rt. Rev. Robert Wolterstorff, Bishop of San Diego, the Rt. Rev. John Thompson, Bishop of Northern California, the Rt. Rev. William Swing, Bishop of California, and the Rt. Rev. Shannon Mallory, Bishop of El Camino Real [see page 6].

**The Role of a Priest • page 10**



# THE LIVING CHURCH

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Throughout the lifetime of most of us, a running debate has continued between the upholders of Darwinian evolution and fundamentalist Christians who hold out for creation in seven days. For those who believe that science, and science alone, has the answer to all human problems, the spectacle is no doubt pleasing. To fundamentalist Christians, who interpret the Bible with a one-to-one literalism which the Bible itself does not follow, the combat is exhilarating. On the other hand, for those of us committed to the Anglican and Catholic understanding of creation, as it is discussed and reflected upon in this column, the evolution debates and "monkey trials" can only be depressing. It is no less depressing because it occurs in the southern Bible belt which is, in so many other ways, a particularly creative and spiritually vital part of the American scene. This broad area nurtured Billy Graham and John Hines, Massey Shepherd and the Society for the Preservation of the 1928 Prayer Book, William Porcher DuBose and the snake handlers, country music and much of the finest 20th century American literature.

One does not really know which side of this unhappy debate to feel most pity for. At one extreme are fundamentalists who see religion and life only through their own tunnel-vision spectacles. At the other extreme there is that minority of science teachers who, not having seen God at the end of their microscope or telescope, conclude God does not exist. Most science teachers, we know, are more sophisticated than that. On the other hand, in some communities the village atheist is a teacher, and most educational institutions (including the church affiliated ones) seem to have one or more faculty members who think it is a sign of intellectual depth to poke fun at revealed religion. Needless to say, fundamentalists are their favorite prey. By fulfilling every stereotype of obscurantism, the fundamentalist is the easy target of lampoon and caricature.

Hard core fundamentalists affirm that God created all forms of life just as they are, without any evolution taking place anywhere. This is an extraordinary claim since during human history, as we know, new breeds both of animals and plants have developed, and — more regrettably — many older species have

been exterminated. Faced with the fossil evidence of more primitive organisms, the most extreme fundamentalists claim that these bones and shells were created as fossils and planted by the Creator in the earth in order to challenge and test human faith!

But where do we stand? Our Anglican tradition affirms the value of scientific inquiry which has in fact enlarged and deepened our appreciation of the order and beauty of the natural world. At the same time, we affirm that this world is indeed the creation of God, who has disclosed many aspects of himself in his handiwork. It is moreover, only as we obey his laws that we can rightly live in the world where he has placed us. Gratitude to him, and appreciation and understanding of his works, are part of the way of life to which he calls us.

THE EDITOR

## A Sermon Against the Pharisees

Adam and Eve  
Found themselves discomfited  
By a lack of proleptic sense  
Of Emily Post.  
But a passing snake  
Stated the offhand opinion  
That it was a dietary deficiency  
Cured by eating apples.

Since then  
Generations of Emilys,  
Male and female,  
Have given us rules  
By tens, then thousands.  
An iconoclast named Micah  
Claimed three were enough  
But nobody listened.  
A revolutionary named Jesus  
Said only two rules existed  
So they killed Him.  
However, since He was right  
He returned,  
First as body  
Then as Spirit  
Seeking the few who truly  
Prefer his rules  
To Emily's.

James P. Lodge, Jr.

# LETTERS

THE LIVING CHURCH welcomes letters from readers. Contributors are asked to limit letters to 300 words. The editors reserve the right to abridge.

## Effect of Color

As one who retired about two years ago as a full time Episcopal choirmaster and organist, I'm moved to make some comments concerning the observance of the Church Year.

So many parishes seem to observe Advent as though it were a sort of "little Lent." I believe I am correct in that Advent is not a penitential season, but a preparational season. Please note that the Advent hymns retain the word *Alleluia*. Granted, we should not treat the season as a festal one. Naturally, the rubrics direct that the *Gloria in Excelsis* not be used.

Since the visual arts (colors) can have a strong effect upon the senses, I like the color scheme which used blue during Advent. This visually differentiates between Advent and Lent, when violet is in use.

During Lent, back in 1960, at St. Andrew's Church in Wilmington, Del., the Rev. Richard M. Trelease, Jr. (now bishop of the Rio Grande) introduced an "ashen gray" — unbleached linen or raw silk shade with violet trim for the first part of Lent. This did not give way to the solid violet until the fourth Sunday in Lent.

I served at this parish for nearly 39 years; and with the new calendar, what was finally settled on was ashen gray until Palm Sunday, when red issued, then solid violet until Maundy Thursday.

I believe that I am also correct in that the liturgical color of violet should be just that . . . the color of the violet, and not the bishop's or cathedral color of purple.

HARRISON WALKER

Wilmington, Del.

## Threading the Needle

Thank you very much for publishing the article, "Whatever Happened to Christmas?" [TLC, Dec. 21]

I was struck by its directness. In fact, it was so direct that I wondered how people would receive it. What I discovered was that people were very hungry for such directness, and their response was very receptive.

I read the article for the third Sunday in Advent, and the response was such that I decided to read it at the local Rotary Club Christmas meeting. These Rotary talks can be a challenge for I never want to sink to "Santaism," and it always remains a good charge to thread the needle.

Interestingly enough, all of the Jewish members of the club made it a point to come up to me following the meeting. Next year I shall either read the same article or write something of my own which conveys the same thoughts.

(The Rev.) CHARLES H. STACY  
St. Mark's in the Valley

Solvang, Calif.

## Restlessness Intensified

Your recent news article reported the findings of a study on the subject of clergy dismissals [TLC, Jan. 4]. We learned that 117 cases were examined where rectors or pastors were fired by their congregations for reasons other than unethical or immoral conduct. They were Presbyterians and Congregationalists, as well as Episcopalians.

As I read the article, I could not but reflect upon the numerous instances revealed to me in which congregations would like to fire their rectors but either cannot or don't know how.

Perhaps a study should be made of such cases. My impression is that this problem is more commonplace now than formerly. The Office of Clergy Deployment might be able to give us some statistical information on that score.

Modern methods of deployment would seem to aggravate the problem. Since the clergy are encouraged to apply for

positions that appear desirable, restlessness and discontent are intensified.

Every vacant parish is snowed under with applicants. Search committees often believe that they are expected or required to investigate every name on the list. The result is confusion, interfering with good judgment. Applicants solicit recommendations and letters of influence from friends and acquaintances which aggravate the confusion.

It would seem that a vacant parish would be best served by a rector who is happy and effective where he is at present — one who would need to be persuaded that the Lord means him to go elsewhere. The trend is toward the calling of those who are most eager for change or "advancement," and who are most effective in self-promotion and "working the system."

Surely, there must be a better way.

(The Rev.) FREDERICK M. MORRIS  
New Canaan, Conn.

## Clergy Dismissals

I was interested in the news story entitled "Clergy Dismissals" [TLC, Jan. 4]. Have I lost touch with the canons since I retired?

I always understood that "firing" or dismissing a rector was a canonical "no-no" in the Episcopal Church. Perhaps I

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## Clergy: Making Your Vacation Plans?

Why not arrange an exchange of work during the summer with another clergyman through a classified ad in *The Living Church*? Provides an inexpensive way for you and your family to see another part of the country.

Use the classified section, too, if you want to find an out of print book, if you want to sell used books, furnishings, etc.; if you want to find the right people for your staff, if you want supply work or want to make a change. Details on the nominal rates are on page 15.

was never fired because I told my people that they couldn't do it!

I realize that vestries and people can make life miserable for a rector — turning off the heat, refusing to attend church and pledge, and so on. But the termination of a rector's tenure would supposedly always be his "resignation." I have a very close friend who has just suffered through this ordeal.

(The Rev.) WARREN E. TRAUB (Ret.)  
Cheshire, Conn.

*We assume that the study mentioned in our news story included cases of involuntary resignation. "Firing" is difficult in the Episcopal Church, but provision for its possibility is made in Canon III.22. Ed.*

### Correction

Thank you for printing my letter regarding the use of the word "Anglican" [TLC, Jan. 11].

May I, however, point out an error in the way I was designated? I am the director of Christian social ministries for St. Martin's Church, Charlotte, N.C. There is a director of Christian social ministries for the Diocese of North Carolina, whose name is the Rev. Lex Mathews. Evidently there was some confusion on your part.

(The Rev.) ARTHUR KORTHEUER  
St. Martin's Church  
Charlotte, N.C.

### A Debt to Rome

The Rev. Arthur Korthueuer tells us that he is not happy with things called Anglican, much less with things labeled Anglo-Catholic, because the use of those words seems to imply a sense of limited geography [TLC, Jan. 11].

We might allow that to pass without comment had he been content to stop there. However, in the next paragraph,

### A Beech

That old beech  
in the grove  
right of the creek  
going down stream  
tall and wide  
a hole here and there  
varmint took to it  
and people too  
color most of all  
drew the human strain  
some wondered about beauty  
others beyond to God's presence  
and Moses' tree  
what a beech

Roy S. Turner

he assures us solemnly that he is a *bona fide* Protestant Episcopalian, making him "part of the church which protested the excesses and corruption of the medieval church, which evolved into the many manifestations of the Reformation."

Aside from an implied faulty use of the word "Protestant" (to stand for, not against), Mr. Korthueuer does give an example of at least one "manifestation of the Reformation." It is that widespread bit of misinformation (peculiar to Protestants of many persuasions) that the established, non-Roman Catholic church in England did manage to obliterate its alignment with things Roman Catholic.

If we of the American church can regain a sense of our obligation to the Anglican communion, can stop behaving as Protestant Episcopalians, but acknowledge with pride our debt to Rome, then it won't matter so much what we're called, because we'll be living and approaching the faith as Catholics.

(The Rev.) THEODORE W. BEAN, JR.  
Church of St. Margaret  
Plainview, N.Y.

### Twelfth Night

I am prompted to write concerning a question I had when I read your book, *Keeping the Church Year*. [This book reprinted essays which appeared in TLC several years ago.]

You say on page 19: "The convivial joys of the 12 days of Christmas lead on to the Epiphany, or Twelfth Night, on January 6." My calculations make January 5 the 12th day of Christmas, December 25 being the first.

Unlike the day of Pentecost, a day in the Easter season, Epiphany is not a day of the Christmas season. Using the Jewish day, beginning at sundown, the first night of Christmas must be the evening of December 24. Twelfth Night, then, would seem to me to be the evening of January 4.

At best, using "American days," Twelfth Night would seem to be the evening of January 5. I can't seem to get 12 to work out to January 6. Yet your book, many of my parishioners, and the local radio station believe that Epiphany is Twelfth Night. Can you help me with my dilemma?

(The Rev.) ANDREW N. JERGENS, JR.  
Church of the Redeemer  
Cincinnati, Ohio

*You are right, the arithmetic does not come out. The term Twelfth Night should, it seems, strictly refer to the night which opens the Epiphany, the evening of January 5. Yet our dictionary defines Twelfth Day as January 6. It would seem to us that the favorable associations of 12 have outweighed mathematical accuracy in the piety of the church. Do others have information about this? Ed.*

# BOOKS

## MacDonald Myths

**THE FANTASY STORIES OF GEORGE MACDONALD.** Edited by Glenn Sadler and illustrated by Craig Yoe. Eerdmans. Set of four miniature paperbacks in slipcase. \$2.95 each; \$12.95 for the set. Included are *The Wise Woman*, *The Gray Wolf*, *The Golden Key*, and *The Light Princess*.

For those who have not as yet read any of MacDonald's mythopoetic literature, and wish a sampling, it may serve for them to purchase one of these relatively inexpensive paperbacks, even though the type face is annoying. Especially recommended is *The Golden Key* and *The Wise Woman* and. . . . But that list easily becomes a recitation of the table of contents.

On the other hand, anybody who already wants copies of all MacDonald's shorter myths should instead buy *Gifts of the Child Christ* by the same publisher, also with Glenn Sadler as editor. It is in two volumes, with a far more readable format.

The need for this latest edition is unclear; such packaging is reminiscent of many phonograph reissues with jackets that imply that all the material is fresh. The encouraging aspect of this project, however, is that the cheaper edition would scarcely have been undertaken had the demands for its contents not been increasing. This can augur nothing but good.

ARTHUR LIVINGSTON  
University of Illinois  
Chicago

## Passionate Saint

**GODRIC: A Novel.** By Frederick Buechner. Atheneum. Pp. 178. \$10.95.

St. Godric (1065?-1170) led a strenuously dissolute life in his youth, as a peddler and pirate, though, in the course of his wanderings, he made pilgrimages to Rome, Jerusalem, and the holy isle of Lindisfarne.

When he turned to Christ, he pursued sanctity with equal vigor, subjecting his hearty flesh to appalling penances in his hermitage at Finchale in England. His love for animals was remarkable; he even kept two vipers as pets until they distracted him at prayers.

The earliest English lyric poet, Godric claimed that his verses were dictated to him by the Blessed Virgin.

Frederick Buechner is a Presbyterian minister, well known for his writings on religious subjects, and for his novels about a modern sinner/saint, Leo Bebb, founder of the Church of Holy Love, Inc. In *Godric*, Buechner has fleshed out an

existing medieval biography to create a full-blooded portrait of a holy man whose very excesses led him to a compassionate love of all of God's creation.

The book's language recalls the rhythm and poetry of Anglo-Saxon, as when Godric prays, "Dear Lord . . . have daylight mercy on my midnight soul." Against the backdrop of a brawling medieval world with its sights, sounds, and smells, Buechner gets into the heart and mind of a saint whose holiness comes completely alive. This beautiful novel should not be missed.

PHOEBE PETTINGELL  
Three Lakes, Wis.

## Parallelomania

**DOCUMENTS FOR THE STUDY OF THE GOSPELS.** By David R. Cartlidge and David L. Dungan. Fortress Press. Pp. 300. \$8.95 paper.

Inevitably this book invites comparison with another similarly titled book which has been in use in New Testament courses for many years, namely C.K. Barrett's *New Testament Background: Selected Documents* (London: SPCK, 1956).

Barrett's work contains material on the historical background of the New Testament, both Roman and Jewish, as well as considerable documentation of

Judaism. Cartlidge and Dungan omit the historical area entirely, include much less on Judaism, and devote the bulk of their work to an area which figures far less in Barrett, namely that of Gnosticism (Barrett antedates the publication of the Nag Hammadi material) and that of pagan religion contemporary with early Christianity.

Cartlidge and Dungan share the presuppositions of the History of Religions School. All the documents illustrate the belief in Saviour gods who appear on earth to reveal heavenly truth and to redeem humanity.

The material falls into three classes: (1) Documents illustrating what the editors call the Christian (mainly Gnostic) "Saviour"; (2) Greek, Jewish, and Roman "parallels," which illustrate the milieu of the Gospels (supernatural births, teachings, miracles, sacraments, apocalyptic predictions, martyrdom, ascension); (3) Greek and Jewish "Gospels." Each selected passage or document has an introduction by the editors, and some parts are summarized rather than translated.

The most valuable feature of this work is that it provides in full a translation of the Coptic Gospel of Thomas, now indispensable for the study of Jesus' parables. It is accessible elsewhere, but

*Continued on page 13*

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# THE LIVING CHURCH

February 15, 1981  
Epiphany 6

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## "Total Ministry" Explored

The concept of "total ministry" was explored, discussed, and questioned by 11 bishops of Province VIII during four days of continuing education at the Church Divinity School of the Pacific in Berkeley, Calif.

Jean M. Haldane of Seattle, a Church of England seminary graduate with 30 years of experience in lay ministry development, defined total ministry as "the ministry of Christ in which all Christians — clergy, lay, male, female — have a share." She led the bishops in a discussion of how ordained and lay ministers might see their own roles and the roles of others as total ministry functions in parishes and dioceses.

Barry Menezes, field officer of the council for the development of ministry at the Episcopal Church Center in New York, spoke of the need for continuing pastoral care of clergy. He sparked a lively discussion of diaconal ministry, the administration of communion elements by lay persons, and the differences between the "total" and "hierarchical" views of ministry.

The bishops discussed ways of heightening an awareness of total ministry in their several types of dioceses, and engaged in a lengthy discussion of the roles and functions of priests ordained in accordance with Canon 8 as opposed to clergy who have had more extensive academic and professional preparation.

Those attending the session included the bishops of El Camino Real, Olympia, Navajoland, San Diego, Eastern Oregon, Northern California, Spokane, Nevada, and California, and the bishop-elect of Alaska.

## "More than a Landslide"

A heated campaign for the vestry of St. Bartholomew's Church in New York City ended recently with the election of eight members loyal to the rector, the Rev. Thomas D. Bowers.

"It was more than a landslide, we blew 'em in the weeds — that's a southern expression," said Fr. Bowers jubilantly.

The ad hoc committee in opposition to the sale of St. Bartholomew's Church, which had fielded the unsuccessful slate of vestry candidates, said it might appeal the election results in a lawsuit because only 700 parishioners out of 2,000 had received ballots. Only contributors of record for the past 12 months were permitted to vote.

"We may have lost the battle, but they haven't won the war," said John Chappell, organizer of the committee.

Last fall, an American corporation described only as "very prestigious" made an offer of \$100 million for the historic church's property [TLC, Oct. 26]. A separate offer involving an undisclosed sum of money was made for the five story community house. In November, Fr. Bowers, the wardens and vestry, made it clear they would entertain an offer for the community house property, but had decided against selling the church building [TLC, Nov. 16].

During the election campaign, Mr. Chappell's committee circulated an article describing those who wished to buy the property as "the forces of darkness." They equated the compromise proposal involving only the community house with the legendary Faustus character who sold his soul to the devil.

Fr. Bowers accused the dissenters of "architectural idolatry" from the pulpit. They then questioned the salaries paid the rector and 69 church employees, and he replied that he and the staff were not "museum curators."

Objections to the sale of St. Bartholomew's property have been heard city wide, partly because the church, plaza and community building form one of the few open spaces in the midtown skyscraper canyons.

The church has been compelled to consider the bids because of severe financial strains. Reportedly, it ended 1980 in the red by \$250,000 and even larger deficits loom.

Fr. Bowers said that although he plans to ask the vestry to hire a real estate consultant to weigh the several offers of purchase, he has no idea whether a sale ultimately will be approved.

Permission for the sale of any of the church property will have to be forthcoming from the Bishop of New York, the standing committee, and the city's Landmark Preservation Commission.

## Tombstone Decoration Ruled Out

A Church of England court has told a Dartford, Kent, widower that he may not insert cameo tile photographs of his wife and daughter in the headstone which marks their grave in the churchyard of St. Mary the Virgin, Fawkham.

The Court of Arches, the supreme church court of appeal in the Province of

Canterbury, ruled that such decoration "would be alien to an English country churchyard," according to the *Church Times*.

Sydney Jones, 60, was appealing the decision of a lower court in the Diocese of Rochester, which refused to permit this type of memorial to his wife and daughter, who were killed in an automobile accident in 1978.

Mr. Jones's counsel pointed out that "throughout the ages, there have been embodiments and representation, both sculptured and drawn, of those whose families were prepared to put them on tombs," and added that the family felt they would derive some consolation from the sudden tragedy by visiting the grave and seeing a likeness of those who lay within it.

The dean of the court said that although he sympathized with Mr. Jones's wishes, "... I do feel, and feel strongly, that to allow cameos ... would be alien in a country churchyard, and possibly in every churchyard." He said he did not think the church was being in any way stuffy.

Mr. Jones expressed his disappointment after the hearing, and said he hoped that church authorities would permit him to have etched or engraved representations of his wife's and daughter's faces on the stone.

## Homosexual Concerns Focus of Consultation

"Ministry with the Gay and Lesbian Community" was the focus of a five-day consultation at the College of Preachers in Washington, D.C., Dec. 15-19.

"The church is not just talking, but actually doing something about its ministry to and with the homosexual community," emphasized the Rt. Rev. Elliott L. Sorge, executive for Mission and Ministry, as he expressed gratitude to the college for the event on the opening night.

The staff of 12 and the 30 other participants represented a full spectrum of sexual orientation, including chiefly non-gay Episcopal clergy already ministering with lesbians and gays. Participants and staff represented 26 dioceses from both rural and metropolitan settings and many came sponsored by their bishops.

The program aimed at clarifying and demonstrating authentic ministry with the lesbian and gay community. Gerald

G. May, M.D., discussed the general relationship between sexuality and spirituality. Beverly Harrison of Union Theological Seminary, and the Rev. Carter Heyward of the Episcopal Divinity School heightened the connection of social justice issues as they affect various minorities, especially women, blacks and gays.

The Rev. Grant Gallup, Chicago, preached about Advent as Christ's great "coming out" to affirm all persons. The Rev. Richard Younge, Episcopal Chaplain at the University of Washington, addressed biblical issues and the Rev. Canon Clinton Jones of Hartford addressed the concerns of "minorities within the minority," namely, transsexuals and others. The Rev. Alison Cheek, a psychotherapist, discussed the church's strictures against ordaining lesbians and gays.

The Rt. Rev. Otis Charles, Bishop of Utah and one of the coordinators for the consultation, said after the conference: "As a participant, I experienced a powerful awareness of the church's conscious and unconscious oppression of those who are gay or lesbian, or women in general; of our exclusion of baptized sisters and brothers from the full experience of themselves within the Body of Christ; and of the truth that when my sister or brother is diminished or in pain, I too suffer pain and diminishment. I hope that many such conferences will be held in provinces and dioceses of the church, so that we can discover together the fullness of life in Christ."

## Angry Reactions to Petition

The Synagogue Council of America and the American Jewish Committee have reacted angrily to the signing of a petition calling for the recognition of the Palestine Liberation Organization (PLO) by several hundred Christian clerics in January.

The petition, which was drafted by a group calling itself "Search for Justice and Equality in Palestine," also cited human rights violations alleged against Israel by such groups as Amnesty International and the International Commission of Jurists. A reduction in U.S. aid to Israel was recommended by the signers "until [Israel] recognizes the human rights of the Palestinian people."

The greatest number of signers were Roman Catholic, followed by Episcopal, Unitarian Universalist, United Methodist, Presbyterian and others. Especially notable people who signed the petition included the Rev. Jesse Jackson, Fr. Daniel Berrigan, Fr. Philip Berrigan, and the Rev. Harvey Cox. Episcopal signers were the Rt. Rev. John M. Burgess, retired Bishop of Massachusetts, and the Rev. William L. Wipfler, who directs the office of human rights of the National Council of Churches.

The Synagogue Council, which is the

national coordinating agency for the Conservative, Orthodox and Reform branches of American Judaism, said the clerics had been silent about such things as the slaughter of Kurds in Iran, the persecution of Druzes and Turks in Syria, and PLO attacks on Lebanese Christians, and accused the signers of "hypocrisy and blatant bias."

The Palestinian human rights petition was denounced by the American Jewish Committee as "a gross misrepresentation of fact and history and part of a carefully orchestrated campaign of anti-Israel propaganda."

Bertram H. Gold, AJC vice president, said the statement "does nothing to advance the cause of human rights; instead it gives comfort to those who are bent on the destruction of the state of Israel, for it deliberately ignores the progress inherent in the current peace process and encourages a hostility to the steps essential to a lasting and just Middle East peace."

The petition's call for talks to take place between Israel and the PLO was an especially sore point to the Jewish leaders. Mr. Gold declared that "the Palestinian Arabs have never 'chosen' the PLO as their representatives; it was those Arab states that were determined to eliminate Israel which made this choice."

## Hayward Church Returns

In the spring of 1977, dissident parishioners of Trinity Church, Hayward, Calif., voted to sever its connections with the Diocese of California and the national church as a consequence of actions taken at the 1976 General Convention.

A long legal battle ensued, and, although the case is still under appeal, the diocese regained control of the property in December. One day later, what the *Pacific Churchman*, the diocesan newspaper, called "a joyous congregation" filled the church.

The Rt. Rev. William E. Swing, Bishop of California, preached on the need for reconciliation, and many area priests took part in the celebration of the Eucharist.

Trinity did not forget those who had befriended the congregation in its time of need. All Saints Church, San Leandro, Calif., is remembered for its warm hospitality in the early days of exile by Trinity's parishioners, and All Saints' rector, the Rev. Ferdinand Saunders, read the lesson. Gospeler was Fr. Bernard Clark of the Roman Catholic Campus Ministry Center at Hayward State, temporary home of the Trinity congregation for the last three years.

According to the *Pacific Churchman*, parishioners have remarked how the tribulation has brought them closer together and has made them feel one with other parishes and with the diocese.

For "heroism in the face of terrorism," the wife of the exiled Bishop of Iran has received the Ross McWhirter Award in London. Mrs. Hassan Dehqani-Tafti saved her husband's life when gunmen attempted to assassinate him last year in Iran. The award was established in memory of one of the founders of the *Guinness Book of Records*, who was killed in London in 1975 by members of the Irish Republican Army (IRA).

The Rev. Canon Stephen Sebastian Mumba, diocesan secretary of Northern Zambia, has been elected the new Anglican Bishop of Lusaka (Zambia). Canon Mumba, 42, succeeds the Rt. Rev. Filemon Mataka, 71, who died recently. The new bishop-elect has served in a number of parishes in Zambia's Copper Belt. He was named diocesan secretary in 1975.

Janette Pierce, convenor of the Episcopal Communicators, has announced the opening of the 1981 contest for the Polly Bond Award for Distinguished Service in Communication. Contest rules for 1981 are available from Salome Breck, editor, *Colorado Episcopalian*, Box 18-M, Capitol Hill Station, Denver, Colorado, 80218.

Roy Williams, a retired English teacher in Montreal, and the Rev. Canon Horace Baugh, an Anglican clergyman, have collaborated to produce a series of 14 half-hour tape cassettes aimed at wooing steadfast non-churchgoers. Arranged in the format of non-denominational worship services, the tapes include prayer, poetry readings, prose readings, and music selections which range from church organ pieces to Herb Alpert's Tijuana Brass. The tape project is non-profit, so the sales volume is unimportant, Mr. Williams said. "Anyway, the kids can always erase it after, and record the Beatles if they don't like it."

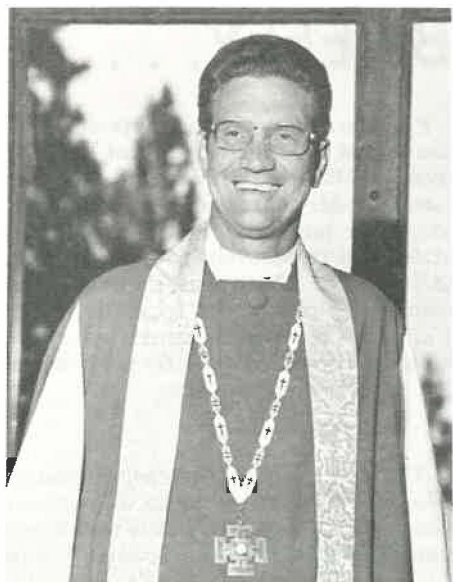
Holy Trinity Church, Greensboro, N.C., was the last church in the city's downtown area to leave its doors un-

*Continued on page 14*

### The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

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Bishop Frensdorff

# The Human Sieve

*After a serious study of prison life, a bishop finds new respect for the complexity of the task the community gives to prisons and correctional institutions.*

By WESLEY FRENSDORFF

*At the end of the 1980, the Bishop of Nevada, the Rt. Rev. Wesley Frensdorff, prepared a report to his diocese that related to the three month sabbatical which had been granted to him by his diocesan council. In addition to spending more time with his family, the bishop also embarked on a serious study of prison life, particularly as it is seen in the state of Nevada. THE LIVING CHURCH has been given permission to publish excerpts from Bishop Frensdorff's report.*

Even though I lost ten days of the sabbatical due to the Cursillo and trip to Ireland (which were both most worthwhile), the better than two months spent at the several institutions of the Nevada prison system, plus some study at the National College for the Judiciary, and varied private reading, have made me more knowledgeable regarding crime, our criminal justice system, our prisons, and alternatives to incarceration.

The program had to be adjusted. Rather than regular study at the Judicial College, I participated in a one week seminar on "sentencing." This was most interesting and a fine introduction to the later experience at the prisons. It turned out that further course participation would not prove as useful as private reading and the daily contacts at the prisons and related institutions.

As it was, I ran out of time, and I still hope to be able sometime to talk with probation people and the legal defender offices. Sometime, in Las Vegas, I hope to visit the Southern Nevada Correctional Center and the new prison being built at Indian Springs. I was able to speak with Senator-elect Sue Wagner about her committee's report, primarily

concerned with alternatives to incarceration, and it is my hope that during the coming session of our legislature, I'll be able to lend some support to the committee's recommendations.

For two months, I spent at least four days per week in Carson City and Stewart at one of the four institutions: Nevada State Prison (maximum security), Northern Nevada Correctional Center (medium security), Nevada Women's Correctional Center, Honor Camp/Department of Forestry. I also attended a week's parole board hearings and became acquainted with the personnel and some inmates at the Northern Nevada Restitution Center in Reno.

The director and staff of the Department of Prisons and its several institutions received me most graciously and allowed me free access in all areas of all the institutions and participation in all meetings — classification, disciplinary, staff, inmate committees. I was able to have intensive interviews with all of the superintendents, other staff, and numerous inmates. Unfortunately, the end of the time came too quickly, preventing me from talking with a number of other persons I had hoped to see.

How to describe the learning? I certainly have a new respect for the complexity of the task the community gives these institutions. The inmates fit no easy stereotype. They are unique and individual, as all other peoples. Their problems are severe and long in the making.

Once, at one of the initial classification meetings, I felt as if I were sitting below a kind of sieve. There in front of us were those persons who had fallen, or been allowed to fall through, as a result of failures — their own, their families', their communities', society's as a whole. It is impossible to assign blame — much

too complex — and probably useless, except to understand and work for prevention.

Those who end up in prison are those for whom and in whom hope has been lost — either because of the seriousness of the crime in which they have participated, or because some kind of punishment and incarceration was deemed to be needed as a corrective or deterrent, or because victims of circumstances, or because they no longer had advocates or supporters — families, friends, money.

What brings them to this point? Complicated personal histories, but usually early childhood disruption or abuse, teenage rebellion, and fruitless searching for love, independence, and meaning; and, in 80 percent of the cases, some kind of accompanying alcohol or drug use problem.

On the whole, I was most impressed with the staff and how hard they work in the complicated and stressful situation. They are not paid well enough. Most are dedicated. Of course, as everywhere, there are inept, ill-suited, and inadequately motivated and trained persons among them. The state does not provide them with adequate resources, programs, and training opportunity for their work. As a result their best hopes and intentions can only be inadequately realized.

They receive little reinforcement from their "successes." They don't hear much from those who make it. They tend only to see the failures once again. They deserve better, but unfortunately — and I believe foolishly and shortsightedly — the community would rather sweep these matters under the rug.

On my first day, I had a conversation with one of the superintendents, whom I asked to list the most pressing needs and hopes. He gave me his top two prior-



ities, both of which continued to be confirmed by everyone — inmates and staff.

First, there is not enough constructive work for the inmates to do, or other creative ways to spend time. Idleness is a major problem. There is needed a constructive, productive job for every inmate, including school for those who desire it, plus helpful recreation and hobby activities. None of this exists sufficiently, because of lack of funds or pressure from a community afraid of competition from such a work force. The prison industry program must be and can be developed, if the community wills it and allows it.

#### **Stress and Stigma**

The second priority is a stable and competent staff. Those presently employed are not only underpaid, but they feel the stress and stigma (in the community) of their work. Pay needs to be competitive and rewarding for the difficulty of the task. The staff shortage puts pressure on all. Little opportunity exists for continuing their education.

How do you make a relatively peaceful community out of 800, 300, or 100 persons, all of whom have very intense problems, some of whom are quite aggressive, and others very passive? How do you help them to accept responsibility for themselves and their lives? How do you give them tools for work and living, and for relating positively to others? How do you convince them that they are indeed still lovable and worthwhile human beings and prepare them for re-entry into a competitive and often uncaring society? That indeed is hard work; and, if for no other reason that future crime prevention, requires special people with special strengths and gifts and all the tools for the task that we can give them.

One of my recommendations to the director is that more attention be given to the relationship, and often confusion, between custodial/security needs and support/training/education/counseling needs. While this distinction is not to be oversimplified, often it is difficult for inmates to know where they can get support. The counselors are not able to function fully as such, because of other tasks assigned to them.

The chaplain needs support or help either from part-time hired pastors, or from volunteers. The institution might also look into the greater use of the inmates in jobs other than physical labor or jobs as clerks. Training of inmates for peer counseling (though complicated by prison politics), education, hobby teaching, and institutional communication/leadership/management could be further explored.

Because public funds will continue to be limited in the future, internal resources must be developed. Furthermore, while some efforts have been made, encouragement must be given for

the development of clear communication between staff and inmate population. The more the better, for everyone's sake.

The chaplain has seen this particular institution triple in size, at least. As a result, he has to depend on outside groups for leadership and assistance in religious programming. The churches, with limited exception, cannot be proud of their contribution. Several evangelical, rather conservative groups, come regularly and make a fine contribution. But the major denominations and traditions are conspicuously absent. The Episcopal Church, this diocese, and this bishop stand as empty handed in this matter as most others.

For these reasons, I am especially grateful for the long and consistent ministry of one of our laymen, Jim Stearns, who has assisted the chaplain for better than ten years, and works intensely with the AA programs. His ministry on our behalf is most valuable and much appreciated.

I am also looking forward with eager anticipation at the developing interest by the Cursillo community in exploring the possibility of putting Cursillos on within the prisons. It is hoped that by next fall this may come about. I think Cursillo could prove a most helpful ministry. In preparation, a small group is going monthly for a ministry of music, and the chaplain will attend Cursillo in March. For this support we can be most grateful.

#### **More Prisons?**

Overcrowding is, of course, another serious problem, as the community is aware. But building more prisons is not the answer — for several reasons. Even the most conservative staff members agree that half the inmates are not helped by being in prison or remaining there, and they would not threaten soci-

ety if they could be in community centered programs or institutions.

Ultimately, the community must support and provide alternatives to incarceration. We need more probation and parole personnel, so adequate support and supervision can be given; we need more community based programs, both as initial alternatives and halfway re-entry programs. We need more work release and restitution programs. Economic reasons alone justify and necessitate such programs, as they are much cheaper than prisons to establish or operate. But human values make them essential. The reduction of future crime will probably also result.

#### **A Special Responsibility**

It is my conviction that we Nevadans have a special responsibility toward those among us who fail or are failed by us. While most of those persons who are attracted by our tourism/gambling industry — either as customers or workers — enjoy a relatively innocent escape, there are some who get hurt in the process, and others with them. We do invite and attract with lures which some people cannot resist, and for all of us these attractions often bring out the worst in us.

I can now understand better why Jesus underlined the needs of the imprisoned, and why he tells us that in visiting them we find him and serve him. It is my hope that I may have a small share in helping others understand both the complexity of the problem — personal and institutional — and may also help support those community efforts that are directed to positive solutions.

I am most grateful, both to the diocese and the Department of Prisons, for giving me this opportunity to learn and to grow. I trust that my ministry will be enriched and strengthened as a result.

### **Mystical Night**

Loneliness was 3 A.M. wide awake.

No more.

The kabbalists rising at midnight to sing to the Lord,

The monks chanting their matins until daybreak,

Transcending ages, time, and space

Our voices join in praise.

Together with the trees in Paradise

God's lost children join in hymns.

Sleep will come at dawn and in his Son.

**Selma Paula Kanner**

# The Role of a Priest

*In the ordained ministry there are opportunities for joy that can rarely be found in any other vocation.*

By S. BARRY O'LEARY

I can truthfully say that after 27 years of ministry, I am only beginning to discover all that a priest is called to do. Perhaps the answer is so elusive because there are so many answers, and none of them, in itself, is complete.

The ministry is giving Communion to a dying person in a darkened hospital room at three o'clock in the morning, and then having a parishioner tell you the next day he doesn't think you're much of a Christian, and knowing that he may be right.

The ministry is wondering if perhaps your ordination wasn't a mistake, in the light of your inadequacies, and then having a parishioner tell you that you are the most spirit-filled person he has ever met. The ministry is a succession of successes and failures, as a priest and as a person, intermingled with mountain top experiences when God is very near.

The ministry is teaching children things they are not interested in, and knowing that someday — maybe tomorrow — the whole course of their lives may depend upon their remembering what they were taught. The ministry is stating, as well as you are able, the magnificent, life-transforming message of the Gospel, in countless numbers of sermons, and knowing that few lives are being transformed, and many may not even be touched.

The ministry is trying to help a young mother accept the death of her child, and going from her home to a meeting of church members who are upset because there just doesn't seem to be anything for them to do or anyone they can help.

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*The Rev. Canon S. Barry O'Leary is the administrative officer of the Diocese of Minnesota. This article is based on a sermon preached by Canon O'Leary July 12 at Ascension Church, Stillwater, Minn. His friends, the Rev. Thomas G. Phillips and his wife, Priscilla, were celebrating several anniversaries on that day.*

The ministry is buying a sprinkler for the church lawn, and trying to help an estranged couple to rebuild their marriage. The ministry is sitting in endless, dull meetings, and offering Christ at the altar.

The minister is priest and office manager, preacher and confessor, teacher and counselor, executive and student, leader and servant. The hours are long, the demands are frequently heavy, the results are often obscure, the critics are numerous, and real achievement is rare.

Priests respond to the ministry in several ways. Some discover that it is a fairly safe haven for mediocrity, and with a minimum amount of effort they are able to make a fair living. These, fortunately, are few in number.

More numerous are those who are broken by the weight of their responsibilities and by the apparent futility of many of their efforts to communicate the Gospel to congregations who seem at times to have immunized themselves to the power of that Gospel. Most such clergy give up, either by leaving the ministry entirely or by putting aside their convictions and accepting the role of an impotent leader of unseeking souls.

Some hope to find in the ordained ministry the pathway to their own salvation, believing that a "professional" man or woman of God must surely already have one foot in heaven. Some seek in the ministry compensation for those elements lacking in their own personalities. Fortunately, these too are all rare exceptions.

The majority of those men and women whom I know in the ministry today are there because they believe it is where God wants them to be. They are not at all certain what he sees in them. They wonder sometimes that he would choose them at all. But even more they are awed by the realization of how much he does accomplish in and through them, despite their weaknesses and failings.

These priests recognize that the minis-

try is not an easy vocation, and they would not have it any other way. They acknowledge that many in their flocks have only limited interest in their message, but they see that only as further justification of greater effort by themselves and the whole church. They know that they will fail at times, but their trust is in God and they know that he will not fail, and that he will frequently turn their failures into his successes.

Meanwhile, they are studying and working and growing and trying constantly to make themselves more effective instruments in the hands of their Lord. They are not more holy, or more "religious," or more perfect than those to whom they minister. They have learned more from the faith and godliness of many of their parishioners than they have been able to teach.

Their lives are a quest for meaning, for identity, for fulfillment, — ultimately, for salvation — for their people, and for themselves.

In the ordained ministry there are opportunities for joy that can rarely be found in any other vocation. The trivialities of life are frequently swept aside, and the priest is plunged into deeply personal encounters with people and with God, and is privileged to witness a procession of souls being lifted up, coming alive, discovering their true destiny, being healed, being transformed.

There is nothing like the ministry. You get the blame for all your failures, and God gets the credit for all your achievements. You commit your life to the conviction that Jesus Christ is the only hope of mankind, and then you spend the rest of your life discovering and helping others to discover how magnificently true this is.

You know Christ's ministry carried him to the Cross, and you dare ask nothing better for yourself. You stand constantly under his judgment, yet you find yourself engulfed by his love. You know you have no right to be a priest, yet you know that is precisely what God wants you to be. Your life has meaning and worth only because of him, yet you know there is no other meaning of any worth.

When the day comes for the priest to step aside and give way to one of another generation, he will know that there has been little of any great importance in his ministry. He will know dozens of others who might have better performed his tasks.

But then he will look back, and he will recall the faith in a child's face, and the serenity of a once lost soul, and that will be enough. For he will have been privileged to spend his life witnessing God at work among his people. He will have seen and known God in the lives of his people, and that will have been more than enough to give meaning and value to his own life.

# The Practice of Dying

By JEREMY H. KNOWLES

**T**eased that Anglicans had no real theologian, William Temple pointed to Plato. Many of us have in fact learned about dying and living from that sage. I discovered — I think it was in college — that Socrates showed Plato that the best life was the one with continual preparation for death. In some Christian circles, I think we could all agree, those ancient insights still pass for basic theology.

I must move on. It is not that I lack respect for Socrates and his brilliant pupil. They are a part of me. In my Socratic mind, I can see the philosopher-saint dying to his physical desires and living to his spiritual ones.

Shakespeare said it well:

"Thy royal father was a most sainted knight; the queen that bore thee, oftener upon her knees than on her feet, died every day she liv'd" (Macbeth, Act IV).

Of course, we all have had Socrates himself for an example. Who can forget the scene in which this gallant man dies? Accused of teaching young men to think, he sits awaiting the poison that will free him from mortal clay. *True* life beckons. He moves out, triumphant.

Much the same feelings must have coursed through the veins of Byzantine anchorites, painfully searching for Cappadocian solitude and holiness. What a bleak landscape spread out before them! They moved and acted, I am sure, by the Spirit. Surely, the land too nurtured their hearts. Waves of refugee iconoclasts followed.

If you want to sense what they saw, study photographs of the land ravaged by Mount Saint Helens. Better, wait a century and let erosion do its bit. Yes, into this forbidding scene came believers. They were forced by their environment into a veritable siege mentality. When in later generations Arabs attacked, the cultists went underground to found cities.

As I walked a passageway of one of those cities (I was a pure tourist out of

Incirlik Common Defense Installation, Turkey), the guide told me that the Arabs had tried hard to smoke out the Christians. Alas, there were too many air holes. I felt better. The Turkish guide really knew what Americans liked to hear! And to see!

The renegade Christians, you understand, produced impressive underground art. Strong and simple in red clay hues were the singular frescos which I saw adorning Goreme Valley cave churches. They are, like the culture they illustrate, not only odd, but otherworldly.



Left: "Fairey chimneys" in rare triple formation, Cappadocia; right, Apartment houses in Cappadocia.



Church of St. Barbara, Goreme Valley, Cappadocia.

Weirdest of all and still charming is the economy of the region. The local economy rests on pigeons. More correctly, it rests on pigeon dung. As they have for centuries, flocks of pigeons produce the manure which is gathered by the vine growers. White wine is a Cappadocian specialty. Think of the birds of the air; how simply and naturally they enrich the grapes that give the wine that gladdens the heart!

The economy, the art, and the landscape — I almost said moonscape — are in a class by themselves. But is the mystic of Cappadocia really so different from the philosopher-saint of Athens? Or any more Christian?

Traditionally, Lent has been a program of dying in order to live, and 40 days have been given to that enterprise. Now we approach another Lent. For many of our people the exercise may make sense as a practice of dying to the 20th century. I have tried that, and it hasn't worked too well.

I am going into Lent with a practice of living. I believe I can make the spiritual desert bloom. That is the task of Christians of our era. We can do it if we follow closely with the pioneer of our faith, Jesus the Christ. He's out there, "where the action is."

*The Rev. Jeremy H. Knowles, a priest of the Diocese of Massachusetts, is a chaplain in the U.S. Air Force.*

# EDITORIALS

## The Busy Church in a Busy World

Most people seem to be busy these days. Although modern life has allegedly brought more leisure to more people, much of this leisure seems imposed on those who don't want it, such as the involuntarily unemployed, or the bereaved. Or it comes to us at the wrong time, when we had hoped or planned to do something else. In any case, most of us seem to have our days and evenings full.

The truth of the matter is that our society seems to admire "workaholics" — men and women who are so busy that they rarely have time to reflect, or be with their families, to deepen friendships, or to attune their consciousness to the messages of music, prayer, nature, or great literature.

Is the church today making itself part of the problem or part of the solution? What kind of person will your parish choose for its next rector — a thoughtful priest

who spends time studying the Bible, or a busy organizer who will add three meetings a week to the parish schedule? Which kind of priest do you and your busy family really need?

## Shortest Month

February is the shortest month of the year, but it is none too short for us in the frozen north. Meanwhile, March will soon be upon us, and so will Lent, beginning this year on March 4.

Plans for the observance of that important season should be put off no longer. Let us get ready for the whole thing; Lenten music, Lenten preaching, extra Lenten services, and Lenten discipline in our own personal lives. As has been said in these pages in past years, plan to have your church look like Lent. Flags, flowers, extra candlesticks, Sunday school banners, and so forth should all go. A spirit of austere simplicity will do us all good.

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## The Pinner and His Donkey

By ELDRED JOHNSTON

During an otherwise pleasant social evening, it suddenly dawned on me: this is nothing else than a modern version of *Pin the Tail on the Donkey!* The husband is the pinner; the wife is the donkey.

A few differences: the husband doesn't wear a blindfold, and sharp barbs are used instead of pins; the wife "laughs" when the pinner hits the target. A married couple can play by themselves, but it's always more fun when there are others to join the hilarity. The game is always better if the husband is loud-mouthed, and the wife is meek and a "good sport."

Here's the way it goes: the husband gets everybody's attention at a social gathering and then proclaims: "You know what *she did?*" Then, not waiting for an answer, he plunges on with the an-

nouncement of the awful goof, such as:

"She answered the door with her hair in curlers when my boss and his wife arrived a few minutes early for dinner!" — or,

"She told the guy at the service station that our car was stalling and therefore probably needed more water in the radiator!" — or,

"She served beer with ice cubes to our guests!" — or,

"She got so involved in a soap opera that she let our dinner burn up!"

He finishes with uproarious laughter. The listeners join the laughter. The wife "joins in" the laughter. This publicizing of the wife's crimes is not a rare incident; it has become a pattern, yes, even a habit with some husbands. Perhaps, it could more accurately be termed an obsession.

Listen, wife: If you find yourself repeatedly trapped in this degrading pattern, realize that you don't have to take it. There are some specific ways you can fight back. Don't join in the laughter. Instead, state honestly: "I don't feel like laughing; I feel like crying."

Confront your husband with his insensitive behavior. After the guests leave, say to him: "Harry, you probably

aren't aware of it, but when you parade my mistakes before others I feel terribly embarrassed. It's not just tonight; it has become a pattern with you."

Then cite to him specific examples of the same behavior on previous occasions. You don't need to be self-righteous. Be willing to say: "I admit I make mistakes, but please don't announce them publicly. Tell me privately, and then I'll feel like making an effort to correct them."

Listen, guests: When the husband puts on his act, you have a choice: you can go along with the game, or you can do something to break up this asinine (donkey-like) practice. I admit, my first impulse is to urge you to pin the *real* donkey right then and there by growling: "I don't see what's so funny;" or, "Let's hear *her* side;" or, "Why are you telling *us?*"

Those responses, however, would probably make him angry, rendering him completely closed to any solution. It would be more productive not to laugh at his put-downs but simply say to his wife: "Let's hear *your* side of the story."

If you are a close friend, you could speak to the husband at the first opportunity in privacy. Ask him if he is aware of the ugly pattern into which he has fallen. He needs to hear: "Put yourself in her place. You probably mean it as a joke, but it could be sheer hell for her to be ridiculed in front of her friends."

This sadistic version of *Pin the Tail on the Donkey* has got to go! (Note our Saviour's unbridled denunciation of those who accused the adulteress, those who passed by the robbery victim, those who were blind to all sufferers.)

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*The Rev. Eldred Johnston is a retired priest of the Diocese of Southern Ohio living in Columbus, Ohio. "Marriage counseling has been an important part of my ministry," he wrote. "The pattern of behavior described in my article is quite common. . . . Of course, the roles are sometimes reversed, and the husband is the victim."*

## BOOKS

Continued from page 5

nowhere so inexpensively. The other documents are more likely to be read only once in a lifetime by the average student. The student will need to refer to Barrett's historical materials much more frequently.

The work calls for two criticisms. One is a warning: the authors suffer from what Samuel Sandmel once called "parallelomania," the notion that if parallel trends are found in other religious traditions, that explains their presence in the biblical traditions. The editors' relativistic assumptions appear in their capitalizing "God" for all the pagan deities, including the most disreputable characters who were deified, like some of the worst Roman emperors. As Sir W.S. Gilbert observed: "When everyone is somebodee, then no one's any body!"

And then there are the translations. These are accurate so far as a preliminary perusal can tell. But the style often jars for its colloquial, slangy Americanese. I suppose I am prejudiced, having been brought up as a classical student in a British grammar school and at Cambridge, but I really demur at split infinitives in a translation; and to introduce prayers with "O God, who has" may be current in contemporary *ex tempore* prayer, but it is an abomination.

Finally, it is inexcusably bad taste to translate *kopros* (manure) of *boes* (cattle) by a certain eight-letter word.

(The Rev.) REGINALD H. FULLER  
Professor of New Testament  
Virginia Theological Seminary

### Art and Theological Reflection

**ART IN ACTION.** By Nicholas Wolterstorff. Eerdmans. Pp. 240. \$9.95 paper.

**RELIGION AND ART IN CONFLICT: Introduction to a Cross-Disciplinary Task.** By Samuel Laeuchli. Fortress. Pp. 252. \$8.95 paper.

These two books, written from opposite ends of the theological spectrum, have a great deal in common and one fundamental difference; it is in their difference rather than in their likenesses that they both differently reveal the failure of nerve of the modern Christian intellectual.

Nicholas Wolterstorff is professor of philosophy at Calvin College. He defines art as the action in which the work is involved, rather than the work as inertly a object of detached contemplation. His book is an essay in that curiously hybrid discipline, the philosophy of art.

It is not aesthetics, which is a philosophical discipline having little to do with art in its actuality, even though it purports to account for art. It is not art criticism, for there is little that is

specific concerning art in the book, and those who would like to find out how to look intelligently at art are not going to get much help from this book.

It is a book about how philosophers and philosophically inclined people talk about art or think art should be talked about. So considered, it is quite a good introduction to the subject. Art does not really need to be validated this way, but a lot of people think it does, and this book will serve that purpose well. The theology is conservative to the point of self-satisfaction, but it is not obtrusive or overworked: the author is concerned to establish a place for art in its own right.

Samuel Laeuchli is a historian of the early church and professor of religious studies at Temple. He treats "religion" and "art" as reified things in necessary conflict with each other, rather than as wildly varying human activities which are different with different peoples and cultures.

Actually he is talking about the problems caused by particular forms of Jewish and Christian theology in their participation in man's incorrigible bent to the making of objects out of physical materials. So considered, it is quite a useful account both on the theoretical and historical levels, particularly when he is dealing with his own area of competence, the early church.

Chiefly, however, the book is not about either religion or art, but about how religion is studied in the modern academic context. It does not, as the jacket blurb says, offer "a model for dealing with the conflict in religion and art," but rather a passionate and effective appeal for the inclusion of art in the program of religion departments. Out of self-interest, if nothing else, I am entirely convinced of his conclusion, but, again, a great many academics are not, since they are idolators of the word, and the book might help convince them.

Both books are confused about their audience. Their authors apparently consider they are writing for laymen, since the writing is often simple to the point of condescension, and many simple ideas are carefully spelled out. At the same time, both incessantly drop names of art works, of writers on arts, even reference to arcane disputes of no interest to anyone but academics.

Both are written by men who are not really fully at home in the arts; although Wolterstorff is more given to the little error that reveals that his home is somewhere else (for example, his use of "tempera," and the extraordinary sentence, "For I judge that you and I would have doubts that architecture is really an art").

Both consider that art is of the highest importance, and this is good coming from men without self-interest. Although their occasions are quite different, both are appeals for the church and

the academic communities to take art seriously.

Their marked difference lies both in their theology and their theological (and therefore human) style. Wolterstorff tactfully does not obtrude his theology, but it is clear that he understands God's appointed order and his own place in it and the place art should, by right, occupy. The tone is calm and serene. There are not true questions, only answers.

For Laeuchli there are no answers, only questions. A favorite rhetorical device is the actual or the rhetorical question, most of which remain unanswered, and the whole tone of the book is strained, tense, and anxious. It is even, in a way, despairing; and the relativism which he espouses is not so much the needed ecumenical approach to the study of religion, as itself a despair.

Neither of these adequately meets the responsibility of the Christian intellectual. Wolterstorff should consider that, whether considered as history or as myth, the Crucifixion was a true death and a true tragedy. Laeuchli should consider that, whether considered as history or as myth, the Resurrection was a true regeneration, a life beyond death and tragedy. The Christian life, the work of the Christian mind must be conducted in the tension between these two, neglecting neither.

Perhaps these two men should get together for some long conversations.

(Prof.) JOHN W. DIXON, JR.  
Department of Religion and Art  
University of North Carolina  
Chapel Hill, N.C.

### Books Received

**REINCARNATION & CHRISTIANITY.** By Robert A. Morey. Bethany. Pp. 58. \$1.95 paper.

**THE SECRET OF BELIEVING PRAYER.** By Andrew Murray. Bethany. Pp. 79. \$2.95 paper.

**SUNDAY LITURGY CAN BE BETTER.** By Bishop Kenneth E. Untener. St. Anthony Messenger Press. Pp. 119. \$2.50 paper.

**REACHING FOR RAINBOWS.** By Ann Weems. Westminster. Pp. 156. \$8.95 paper.

**GOSPEL & LAW: Contrast or Continuum?** By Daniel P. Fuller. Eerdmans. Pp. 217. \$10.95 paper.

**WHY SUNDAY MASS? New Views for Those Who Go & Those Who Don't.** Edited by Karen Hurley. St. Anthony Messenger Press. Pp. 106. \$2.25 paper.

**BEYOND BROKENNESS: Biblical Understandings of Mission.** By Louis A. Smith & Joseph R. Barndt. Friendship Press. Pp. 125. \$2.25 paper.

**THE JORDAN INTERCEPT.** By J. Alexander McKenzie. Bethany. Pp. 165. \$2.25 paper.

**GOD AND VITAMINS: How Exercise, Diet & Faith Can Change Your Life.** By Marjorie Holmes. Doubleday. Pp. 365. \$9.95.

**CHILDREN OF THE LION.** By Peter Danielson. Book Creations. Pp. 462. \$2.95 paper.

**TWO WAYS TO LOOK SOUTH: A Guide to Latin America.** By R. Dwight Wilhelm. Friendship Press. Pp. 63. \$2.25 paper.

**SHARE OUR WEALTH.** By Senator Huey P. Long. Solar Age Press. Pp. 32. \$2.00 paper.

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## NEWS

*Continued from page 7*

locked all the time. Recently, bowing to an untenable situation, the church was forced to end its open door policy. "We'd become the last remaining downtown hotel for a colony of drunks, winos, and transients," said the Rev. John T. Broome, rector of Holy Trinity. Fr. Broome said the incident that finally forced the church to lock up happened at about 4 P.M. when a fight started outside the church among a group "so out of it they didn't even know how early it was." Before anyone could assess the situation, "they came running inside, and were screaming, bleeding and chasing everyone with their broken wine bottles," he said.

A federal appeals court in Philadelphia has ruled that the Roman Catholic archdiocese must reimburse the city \$204,569 for construction costs of a platform used by Pope John Paul II when he celebrated Mass during a visit to the city in 1979. The appeals court agreed with a lower court ruling that it was unconstitutional for the city to absorb the cost because the platform was built for a religious function. The case was brought originally by the American Civil Liberties Association (ACLU).

Roman Catholic Bishop Daniel P. Reilly of Norwich, Conn., preached the homily at a recent Sunday morning celebration of the Eucharist at St. David's Episcopal Church, Gales Ferry, Conn. The bishop and the two priests he brought with him could not share in the Eucharist, and Bishop Reilly referred to this in his homily, saying, "I come as He would come, humbly but sincerely, filled with a sacred enthusiasm for what unites us, but with a searing pain for what divides us." His visit followed one by the Rt. Rev. Morgan Porteus, Episcopal Bishop of Connecticut, to St. Patrick's Roman Catholic Cathedral in Norwich during the Week of Prayer for Christian Unity in January.

The Rev. Richard A. Norris, Jr., a professor of church history at New York's Union Theological Seminary, is the only U.S. Episcopalian on the recently formed International Anglican Theological and Doctrinal Commission. The 14-member commission was appointed in late November by the Most Rev. Robert Runcie, Archbishop of Canterbury, and the Rt. Rev. John Howe, secretary general of the Anglican Consultative Council. The commission will meet for the first time in July, and will study "Church and Kingdom in Creation and

Redemption," giving special attention to "the diverse and changing cultural contexts in which the Gospel is proclaimed, received, and lived," according to England's *Church Times*.

Thomas D. Mondol, a native of Bangladesh, who is completing dental training in the Philippines, has received an emergency grant of \$3,740 from the Presiding Bishop's Fund for World Relief to enable him to purchase basic dental equipment and supplies. Mr. Mondol, the son of an Anglican priest, has decided to practice in his impoverished homeland. An emergency grant of \$5,000 also was approved by the Fund to assist in the purchase of land in Zimbabwe by the Kushinga-Phikezela Agricultural Training Institute. The money will provide a place in which to rehabilitate freedom fighters presently in camps.

The Presiding Bishop's Fund for World Relief has given an \$8,000 emergency grant to the Diocese of Chicago to pay for shipping medical supplies to western Uganda. The grant will transport surgical supplies, antibiotics, and other drugs by air freight to help relieve the desperate shortage of such items in Uganda. The supplies and drugs have an estimated market value of over \$66,000, and have been provided by MAP International of Chicago.

Nancy L. Marvel, who has been administrative assistant and secretary to the Presiding Bishop, the Rt. Rev. John M. Allin, since 1976, is the newly appointed assistant for administration of the Presiding Bishop's Fund for World Relief. In her new position, she will coordinate the fiscal reporting and administrative detail, including a grant reporting process. Mrs. Marvel, a resident of Pelham, N.Y., previously worked as executive secretary with RCA Radio Marine and Bing Crosby Enterprises. She is active in the parish life of Christ the Redeemer Church in Pelham.

The National Executive Council of the Anglican Church in Canada has filed two stockholders' resolutions with Amex Corporation, in an effort to limit oil and mineral exploration of both Canadian and Australian properties claimed by indigenous peoples. One petition, filed jointly with the Australian Council of Churches, called upon Amex to stop oil drilling and exploration on sacred aboriginal sites in western Australia. The other urges a public investigation of a proposed marine dumping site for mineral wastes in northern British Columbia.

# PEOPLE and places

## Ordinations

### Priests

**Colorado**—John Woodham Raish, vicar, St. Elizabeth's Church, Brighton, and vicar, St. Andrew's Church, Fort Lupton, Colo. Add: 55 S. Ash, Denver, Colo. 80222. Gerald Charles Anderson, curate, Christ Church, Denver. Add: 2460 E. Bates, Denver 80210.

**Kentucky**—Monte Jackson Tiller, assistant, St. Luke's Church, Anchorage, Ky. Add: P.O. Box 23336, 40223.

**Michigan**—Barbara DeVries, assistant, St. John's Church, Royal Oak, Mich. Dexter Cheney, assistant, St. Columba's Church, Detroit, Mich.

**Northern California**—Brooke Myers, vicar, St. Timothy's Church, Gridley, Calif.

**Pittsburgh**—Ira C. Houck, III, intern chaplain, St. Elizabeth's Psychiatric Hospital, Washington, D.C. Add: 2007 Windsor Rd., Alexandria, Va. 22307. Grant M. LeRoux, rector, Epiphany Church, California and Home Aves., Pittsburgh, Pa. 15202. Leslie G. Reimer, assistant for university ministry, Christ Church, Indiana, Pa. Add: 902 Philadelphia St., 15701. Richard A. Kunz, canon pastor, Trinity Cathedral, Sixth Ave., Pittsburgh, Pa. 15222.

**Southwest Florida**—Wayne D. Bulloch, assistant, St. John's Church, Tampa, Fla. Add: 906 South Orleans Ave. 33606. Henry I. Parcell, Jr., assistant, St. Thomas Church, St. Petersburg, Fla. Add: 1200 Snell Isle Blvd., N.E. 33704.

**West Texas**—Robert E. DeWolf, vicar, Our Saviour's Church, Aransas Pass, and Holy Comforter Church, Sinton, Texas. Add: 836 South McCampbell, Aransas Pass, Texas 78336.

### Deacons

**Chicago**—Michelle Rene Thornton. Northern California—Carlton Barry Turner, deacon-in-training, St. Mary's Church, Napa, Calif.

**West Missouri**—Dorothy Cummings, representative of the diocese to the Center for Hispanic Ministries at the Seminary of the Southwest, Austin, Texas.

### Retirements

The Rev. F. Graham Luckenbill, as rector, St. James Church, Danbury, Conn. 06810. Add: 23 Purcell Dr., Danbury, Conn. 06810.

The Rev. Robert E. Lengler, non-parochial, Diocese of New Jersey.

The Rev. Canon Samuel Steinmetz, Jr., Diocese of New Jersey.

The Rev. Dudley D. Pendleton, Diocese of New Jersey.

### Resignations

The Rev. Phillip L. Blansett as rector, St. James' Church, Alexandria, La.

The Rev. S. Keith Hall as rector, St. James' Church, Shreveport, La.

The Rev. Robert MacDonald as rector, St. Peter's Church, Detroit, Mich., to continue in private counseling practice.

The Very Rev. James A. Reeves as dean, St. Peter's Cathedral, Helena, Mont.

The Rev. Frank M. Swindle, Jr., as curate, Good Shepherd Church, Lakes Charles, La.

The Rev. Canon Robert H. Booker, as rector, Christ Church, Toms River, N.J. Add: 52 Market St., Salem, N.J. 08079.

The Rev. Charles H. Osborn, as rector, St. James' Church, Long Branch, N.J.

The Rev. Philip E. Weeks, as rector, Good Shepherd Church, Maitland, Fla., to found Barnabas Ministries, Inc., an evangelistic and teaching ministry. Add: Box 1200, Maitland, Fla. 32751.

The Rev. William A. Eddy, as rector, All Saints' Church, East Lansing, Mich. He is spending the winter term as a Proctor Fellow at Episcopal Divinity School, Cambridge, Mass.

The Rev. E. Raymond Baublitz, as supply priest for Galloway Memorial Church, Elkin, N.C. He is canonically resident in Pennsylvania.

The Rev. Henry F. Tompkins, Jr., as rector, St. Paul's Church, Jeffersonville, Ind.

The Rev. John Miles, as vicar, St. Luke's Church, Shelbyville, Ind.

### Deaths

The Rev. John A. Bailey, associate professor in the department of Near Eastern Languages of the University of Michigan, Ann Arbor, Mich., died December 11. He was 51.

Fr. Bailey was born November 26, 1929, in Rochester, N.Y. He held degrees from Harvard University, Union Theological Seminary, and the University of Basel, Switzerland. He was ordained deacon in 1955 and priest in 1960. In 1954 he married Marjean Linn. They had four children. Prior to joining the faculty of the University of Michigan in 1966, Fr. Bailey held teaching posts as instructor of religion, Colorado College from 1959-1961, and missionary tutor, St. Paul's Theological College in Kenya from 1962-1966.

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 HC Mon-Fri 12:10

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 10

**ST. PAUL'S** 2430 K St., N.W.  
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 6:45, EP 8; C Sat 5-6

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 Mass 6 (ex Sat) additional Masses Sat 8:30, Wed 8:45, Tues  
 12:30, Fri 12:30 with LOH and HU. C Tues, Fri noon; Fri, Sat  
 5

KEY — Light face type denotes AM, black face PM;  
 add, address; anno, announced; A-C, Ante-  
 Communion; appt, appointment; B, Benediction; C,  
 Confessions; Cho, Choral; Ch S, Church School; c, cu-  
 rate; d, deacon; d.r.e., director of religious education;  
 EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC,  
 Episcopal Young Churchmen; ex, except; 1S, 1st Sun-  
 day; 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.

## BOSTON, MASS. (Cont'd.)

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 Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

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 Sun 8 HC, 9:30 Education, 10:30 Nave H Eu 1S & 3S, MP 2S  
 & 4S, 10:30 Parish Hall H Eu (Rite II); Tues 5:30 EP (H Eu 4th  
 Tues); Fri 12:00 noon HC

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**ST. BARNABAS** 129 N. 40th St.  
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 9:15. Matins 6:45, EP 5:30; C Sat 5

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 7:15; EP 3:30. Cathedral Choristers 3:30 Tues & Thurs. Wed  
 HC & Healing 12:15

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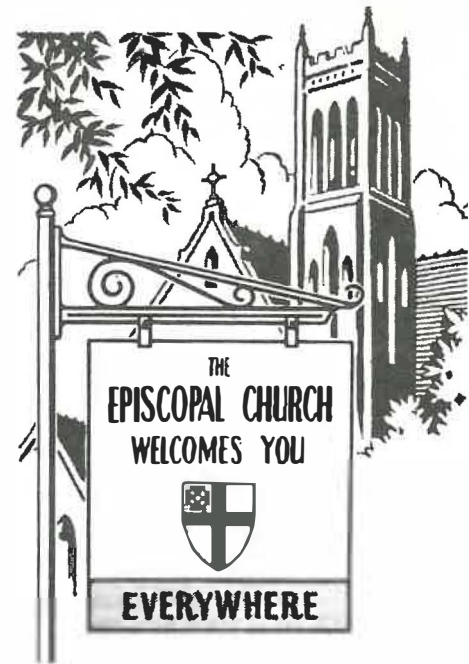
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 MP 7:40 (11:40 Sat), Mass 8 (ex Sat), 12:10 & 6:15, EP 6. C  
 Fri 5-6; Sat 2-3, 5-6; Sun 10:30-10:50. Daily after 12:10 Mass



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

**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. Stan-  
 ley 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 Cho Eu  
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**TRINITY PARISH**  
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**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

## BROWNWOOD, TEXAS

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

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
 The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.  
 Arps, Jr.; the Rev. C. V. Westapher; the Rev. Jack E. Altman,  
 III; the Rev. Henry C. Coke, III  
 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

## FORT 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

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