

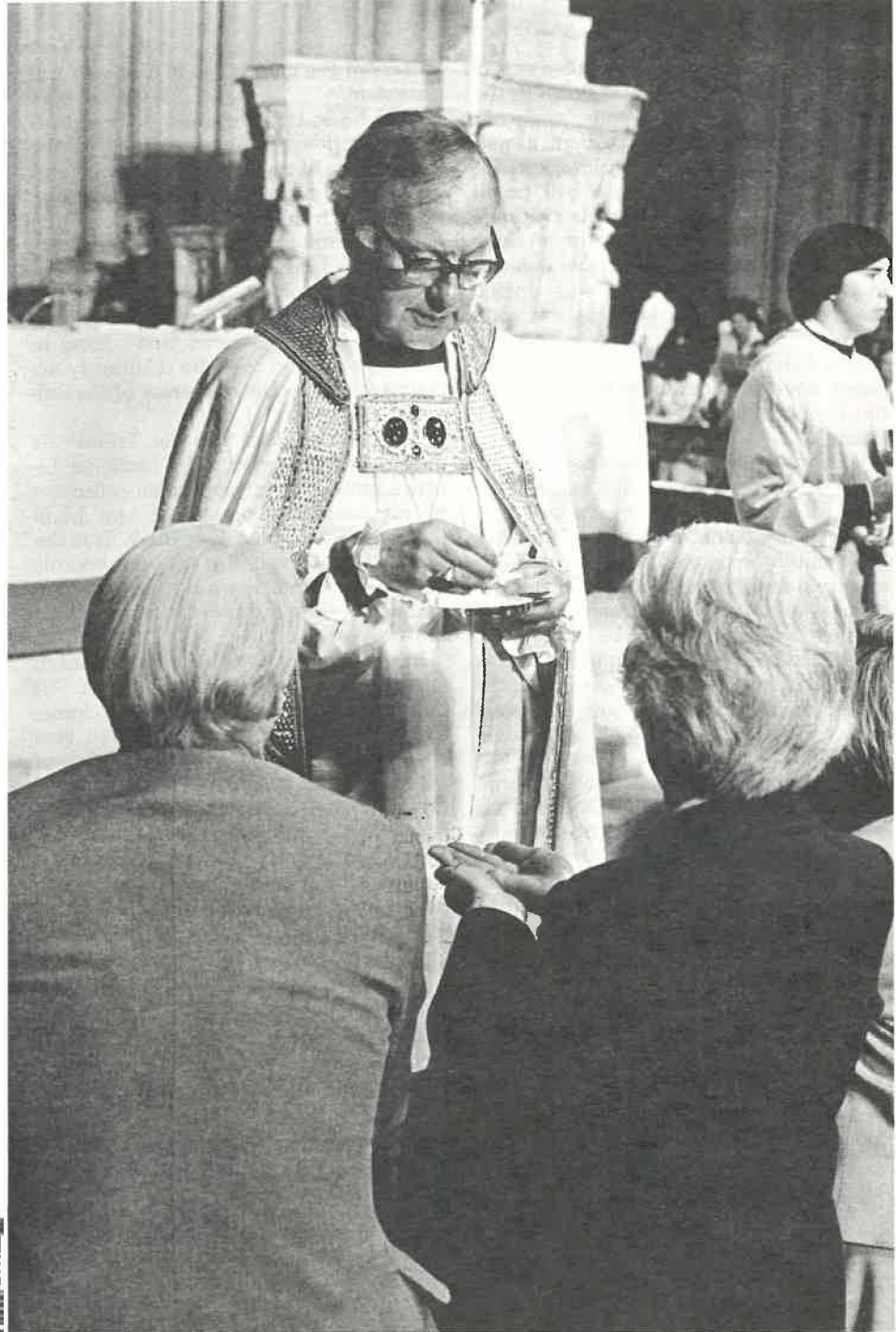
THE LIVING CHURCH

An Interview with the Archbishop

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Cassette Tapes

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The Most Rev. Robert A.K. Runcie, Archbishop of Canterbury, was chief celebrant at a Eucharist at Washington Cathedral preceding the Primates meeting at the end of April.

Fisher Brofman



It was with excitement and keen expectation that I recently sat down in the library at Nashotah House, together with the librarian and a student assistant, in front of the microfilm viewer. I opened the little package I had previously received from the Bodleian Library in Oxford, England, and the mysterious roll of black film in it was taken out and inserted in the viewer. It was upside down on the first try, but this was soon corrected. Then there unrolled on the screen before our eager eyes a series of pages, covered with quaint but quite legible handwriting from the middle 17th century.

What was projected before us was none other than the so-called *Church Year Book* of Thomas Traherne, a priceless 17th century manuscript which has never been edited or printed (except for a few excerpts) and the contents of which have been seen by very few human eyes.

Thomas Traherne (born 1637, ordained 1660, died 1674) was known in his day as a priest of the Church of England and the writer of a few unimportant published works. Then in the late 1890s, an unidentified handwritten book of meditations was found in a London bookstall and later traced to Traherne. This discovery was soon recognized as one of the most extraordinary finds in the history of English literature. Traherne, over two centuries after his death, was acclaimed as one of the great poets and devotional

writers of the golden age of classical Anglicanism.

That book, the *Centuries*, or *Centuries of Meditations*, is now regarded as the major piece of mystical literature by any of the great Anglican writers of that era. (Selections from the *Centuries* were published in 1980 by Forward Movement as a minibook.) It has been mentioned previously in this column, for Traherne is pre-eminently a mystic and poet of creation, one who vividly discerns God's hand in all his works and one who exultantly acclaim Christ as the Redeemer of the universe.

But the *Centuries* was not Traherne's only devotional work. The Bodleian Library, among its incomparable collection of manuscripts, possesses the book known as the *Church Year Book*. It is the experience of exploring this remarkable document that I would share with readers of THE LIVING CHURCH at this season.

In content it covers half of the church year, extending from Easter to All Saints' Day. Perhaps an earlier volume, from Advent through Good Friday, also once existed. For all the great feasts of our Lord and the Red Letter Saints' Days, Traherne has written lengthy prayers and reflections and sometimes poems, antiphons, or other material. From the sequence of feasts, it is conjectured that it was written in 1672 or 2673.

Scanning through it, those of us who

recently examined it were soon arrested, after Easter and Rogationtide, by a page boldly labeled "Expectation Week." Though not a familiar term, it plainly refers to this part of the church year. The author explains, "The week after the Ascension of our Lord is called Expectation Week: because now the Apostles were earnestly expecting the fulfilling of the Promise of our Lord, 'If I go, I will send the Comforter unto you.'"

What does Traherne offer for this week? In fact, several pages of praises and prayers for the coming of the Holy Spirit, and meditations on the privileges now conferred on the soul, together with confessions of sin and unworthiness. One of his shorter prayers follows:

"O most High God, who Delightest to behold from thy Throne in Heaven thy Little Humble ones upon Earth: make me Humble, Gentle & Meek, that Thou mayst Delight in Me; & fill my poor Empty, Hungry Soul with thy H. Spirit. Amen."

Traherne then goes on to list certain grounds for hoping that the Holy Spirit will indeed come to him. The list begins, "Thou hast created me Willingly, Freely, Unconstrainedly, And canst Thou hate thine own Handy Work?"

Continuing in a similar vein, he then goes on to the characteristically Trahernian question, "Thou didst constitute me a King of Thy Creatures, & wilt Thou cast me off, & not Govern me with thy Creatures?" A little further we find, "Thou didst, O Blessed Redeemer, undertake a 33 years' Pilgrimage upon earth, to seek me a lost sheep: & wilt Thou now reject me . . .?"

There indeed is the Christian response to the mystery of creation! God has created us in his own image and destined us for glory, yet we were lost sheep for the Savior to find, and we become temples of the blessed presence of the Holy Spirit by taking our place among the Lord's "Little Humble ones upon Earth."

Next week we will sample some of Traherne's thoughts for Whitsunday.

THE EDITOR

Messages

Back on a hill to the west, sky beyond and weeds around, an old squat poplar stood alone, a tree of stature with messages from nature and the past; stories of years written in girth rings and broken limbs, telling how a soft wood weathered the times, giving hope to other fragile creatures for time ahead.

Roy Turner

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LETTERS

THE LIVING CHURCH welcomes letters from readers. Letters selected for publication must include the correct name and address of the writer. Contributors are asked to limit their letters to 300 words. The editors reserve the right to abridge.

Language

Re the news story, "Inclusive Language in New York" [TLC, April 12]: It is too bad that words used in praise of God have become such an issue and offensive to the committee on the ministry of women. Perhaps they don't realize that the nit-picking has become offensive to a few of us who have accepted the ministry of women.

(The Rev.) HAROLD MARSH (ret.)
Hopkinsville, Ky.

In Defense of the Pharisees

I was surprised and dismayed to find in a publication of apparently high standards, a poem called "Against the Pharisees" [TLC, Feb. 15]. In this poem, the author expresses views which, though quite traditional in all forms of Christianity, are nevertheless historically false and of dubious theological value.

Considering that the findings of contemporary scholarship do not sustain the assumption that the Pharisees were a bunch of hypocritical, anti-spiritual, blind, and self-seeking louts, it is high time that Christians reading journals such as this one no longer be fed such stereotypes.

The truth is that the Pharisees — and their spiritual descendants, the Jews of today — are caricatured in the New Testament. The various social, political, and theological reasons for this are less important, now, than the fact that this distortion has for 2,000 years fostered a contemptuous attitude toward Judaism and Torah (falsely translated into English as "the law"), which has resulted in a history of hideous persecution of Jews by Christians.

The poet links the mentality of the Pharisees with that of Emily Post. In fact, nothing could be farther from the truth. The Pharisaic movement had nothing whatever to do with etiquette as we understand that term, or with legalism (i.e. preoccupation with rules and regulations as ends in themselves).

The aim of these sages was to take the fabric of ordinary, everyday life and transform it into a vehicle of holiness. Ordinary objects, acts, and substances were discovered to consist of an objective (i.e. secular, or profane) dimension, but also of a sacred dimension which

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could be perceived by anyone who looked for it.

The "thousands of rules" are not ends but means, ways of conditioning our minds and souls so that we are no longer limited by the superficial aspects of reality, but can enter more deeply into the holiness that underlies all reality.

The Pharisees were profoundly convinced that we are made in the image of God and can, therefore, experience holiness. To do so, we must be gradually transformed from biological organisms into truly human beings. To put it differently, creation did not cease on the sixth day; as covenant partners with God (albeit junior partners), we may participate in the continuing process of creation. And Torah is the vehicle we use.

Although we neither initiate nor complete this process, we do have a role to play. It is that role (and not the level of success we achieve) which defines us as human beings. Contrary to popular Christian belief, Jews do not believe that ultimate, personal salvation has anything to do with how many commandments we observe (since salvation is entirely in God's hands); Torah is simply a gift of the most gracious God of Israel which enhances our lives in this world.

In Jewish liturgies (which are the product of the Pharisees), therefore, Torah is always associated with truth, wisdom, beauty, and joy. It is not a burden, but a source of meaning and life.

That is the Pharisaic heritage, not the preposterous nonsense found in Christian literature. I believe that, as a responsible editor, you should call attention to this traditional form of Christian blindness.

PAUL NATHANSON
Librarian

Vancouver School of Theology
Vancouver, B.C.

The poem in question is written in a whimsical vein (as in reference to "a passing snake"), and the body of the poem does not speak of Pharisees as such. The use of the word in the title of the poem, we believe, is directed toward Pharisaic Christians of today. But perhaps our correspondent has a point regarding our contemporary use of this adjective. Does anyone wish to comment on this? ED.

Lutheran-Episcopal Steps

While I heartily rejoice in the prospect of unity with the Lutheran Church, there is the question of Holy Orders. As a former Lutheran pastor, I fully realized the difference, and it was on this account that I resigned my Lutheran orders and applied for and received Episcopal ordination.

Strictly speaking, the Lutheran ordination is no ordination at all. In one instance, I know of a Lutheran clergyman who decided to go over to the Method-

ists. Now the Methodists accepted the validity of his ordination. However, he later repented his course and asked to be given a Lutheran pastorate.

The man was told that he must resign the Methodist ministry, be confirmed in a Lutheran parish, and await a call. Then, if his answers as to the faith were satisfactory, he would be ordained. The constant refrain is that ordination does not confer an indelible mark.

When bishops are mentioned, we are told that Lutherans could go to the Church of Sweden for such consecration. Yes, they could, but they will not, for that would repudiate the validity of the Lutheran pastors in the United States.

(The Rev.) RICHARD F. HENDERSON (ret.)
Petersburg, Va.

• • •

In regard to the Lutheran-Episcopal steps approved [TLC, Apr. 19], is not the main point of such a possible merger the same as it was in the COCU scheme? Does the Lutheran Church believe as we do in the Real Presence of Christ through the prayer of consecration? Are the holy orders in the Lutheran Church valid to perform the prayer of consecration in this same spirit?

COCU failed in both these requisites. How does the Lutheran Church stand up to them?

(Mrs.) THEO BARING-GOULD WATERS
New York City

Sane Position

The Prayer Book of 1892 states, concerning the service of the church: "The Order for Morning Prayer, the Litany, and the Order for the Administration of the Lord's Supper or Holy Communion are distinct services and may be used either separately or together, provided that no one of these services be habitually disused."

That is a very sane Anglican position and one which bears up well in the light of history.

St. Paul's Cathedral, London, as its Sunday menu, has full matins, followed by a sermon, and then Holy Communion. I have found this most sensible, and in my opinion far preferable to combining the Lord's Supper with almost every other office in the Prayer Book of 1979, at almost any hour of the day.

DAVID PIZARRO
New York

Probably Not

The parish bulletin of the Church of the Good Shepherd, Lake Wales, Fla, recently said: "The flowers on the altar are given to the glory of God and in memory of her loved bones by Joyce Wheeler."

BOOKS

Traditional Rites

THE EUCHARISTIC LITURGIES OF HISTORIC PRAYER BOOKS: Historic Rites Arranged for Contemporary Celebration. By Marion J. Hatchett. St. Luke's Journal of Theology. Pp. 121. \$4.50.

This booklet presents seven eucharistic rites from that of the Prayer Book of 1549 to that of the American Prayer Book of 1892 with brief introductory notes giving the sources of each and pointing out differences between them. Suggestions are made for celebrating that rite today in a manner typical of its own time.

These suggestions, along with 12 figures illustrating the floor plan of a parish church in which each might be celebrated, give insight into the changes in Anglican worship from 1549 to the beginning of this century. Appropriate music is also provided for each from the Merbecke setting for the First Prayer Book through the several metrical psalters used in later Anglican worship. In each instance tune references are given from the 1940 Hymnal.

Whether used as a part of a seminary liturgics curriculum or on some special occasion in a parish setting, actual participation in eucharistic celebrations according to the rites of the various Prayer Book revisions can only help deepen our understanding of our heritage and our appreciation of the ongoing tradition of revision which has brought us from the Prayer Book of 1549 to that of 1979. We are indebted to Professor Hatchett for this imaginative reconstruction for contemporary use.

(The Rev.) A. DEAN CALCOTE
Headmaster, All Saints Episcopal
School
Beaumont, Texas

Important Things to Say

THE FAMILY AND THE FELLOWSHIP: NEW TESTAMENT IMAGES OF THE CHURCH. By Ralph P. Martin. Eerdmans. Pp. 142. \$4.95 paper.

Martin offers a set of loosely related essays (or expanded lecture notes?) which range from a word study of fellowship, dispensationalist views of charismatic gifts, and patterns of ministry, to such questions as "Will the church ever be one?"

However, Martin has some important things to say. His concern about the loss of Jewish roots in the Eucharist is well stated: "It is a sad fact that, in the long, tortuous history of Eucharist controversy, the Jewish elements in the sacrament have often been lost sight of. The result is an arid debate in philosophical

terms about 'accidents,' substance, and the 'real presence' which has largely ignored how Jesus the Jew might have thought of his final meal and impending sacrifice, and how he professed to clarify its meaning to his Jewish disciples gathered around the Passover table."

The book lacks a bibliography but has an excellent set of footnotes leading to more serious academic works.

(The Rev.) JOEL A. MACCOLLAM
Managing Editor, Door of Hope Press
Glendale, Calif.

Old Age

THE VIEW IN WINTER: Reflections on Old Age. By Ronald Blythe. Penguin. Pp. 267. \$4.95 paper.

This book, which was originally published in hard cover by Allen Lane in 1979, is a sensitive and first hand report of the lives and attitudes of a variety of today's elderly English people.

A sympathetic listener, Mr. Blythe interviewed older members of a community in rural England and a few others who made up the over 65 population, observing their characters, buoyancy, melancholy, despair, and, sometimes, contentment.

Although this is not a religious book in the conventional sense, it reflects deep spiritual insight in its reports and comments about living elders and summarizes relevant literary and historical material from the past.

There seems to be a tendency among those Mr. Blythe interviewed to dwell on that part of their lives in which they were happiest or felt most in control of their activities. For example, there is the old soldier who remembers most clearly

the companionship and excitement of trench life in World War I. This is contrasted with the present contentment and happiness of the couple living together after 72 years of marriage.

There is the aged monk who still participates, although slowed down, in the routine of his monastery, and the 95 year old clergyman's widow who is living out her life, content with her lot, thankful for small attentions, and making new and younger friends as she sees the old ones die off. She accepts the present and the inevitable future without fear. These modern stories are happily interspersed with tales from Chaucer and Tennyson, and with biblical wisdom.

Mr. Blythe has kept a discussion of the socio-economic, medical, and financial problems of the aged at a minimum. But the book may be read bearing in mind a recent report of the Bureau of the Census, which shows that, in 1980, 26 percent of those over 65 will receive more than a quarter of the government's available funds, and that by the year 2020 they will consume 63 percent of the federal budget.

Nonetheless, this lovely book will help anyone who reads it to understand with more love and sympathy the problems of our aging population.

ELIZABETH BUSSING
Department of Elders
Diocese of California

Books Received

ALL HALLOWS' EVE. By Charles Williams. Introduction by T.S. Eliot. Eerdmans. Pp. xviii and 273. Paper (no price given). Reprint of 1963 Noonday Press edition.

INTIMACY: Essays in Pastoral Psychology. By Henri J.M. Nouwen. Harper & Row. Pp. ix and 150. \$3.95 paper. Reprint of 1969 Fides edition.

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Shocked and Appalled

In a statement to the press, released shortly after the assassination attempt on the life of Pope John Paul II on May 13th, the Rt. Rev. John M. Allin, Presiding Bishop said:

"I am shocked and appalled by the shooting of Pope John Paul II. The tragedy of this event is underlined by the Christian message of peace that he has made throughout his historic worldwide pastoral travels. I join an anxious and sorrowful world in offering prayers for his speedy and lasting recovery, and I express my personal greetings to a man I have come to know as a person of great love and concern."

Province V Meets

The Rt. Rev. Edward W. Jones, Bishop of Indianapolis, vice president, assumed the chair as acting president *pro tem* when 70 delegates, officers, and chairmen of the Province V synod met April 27-28 at the Kellogg Conference Center, Gull Lake, Mich.

Bishop Jones acted for the president, the Rt. Rev. Albert W. Hillestad, Bishop of Springfield, who was not able to be present at the meeting.

The Very Rev. Robert Bizzaro, dean of the Cathedral of St. James, South Bend, Ind., was elected second vice president to complete Bishop Jones's term. Dean Bizzaro also will serve as convener of task force chairmen of the province.

In other elections, Mrs. John Weeth, La Crosse, Wis., was reelected secretary; the Rev. Mark Neumeier, associate at St. John's Church, Saginaw, Mich., was elected treasurer; and the Rev. Roger White, rector of Trinity Church, Indianapolis, was reelected a member at large of the executive board.

Mrs. Marmaduke A. Hobbs, South Bend, Ind., resigned as communications officer; Bishop Jones will appoint her replacement. The Rev. Ronald L. Albert, rector of St. Dunstan's Church, Davison, Mich., was introduced as the new chairman of the evangelism task force of Province V.

Revisions made to the 1981 budget at the November board meeting were adopted. Total expenditures of \$24,400 are anticipated. The same amount was adopted for 1982, along with a one cent per capita increase in apportionments.

The Rt. Rev. William J. Gordon, Jr., assistant Bishop of Michigan, chairman

of the task force on the companion relationship with the Province of Nigeria, reported on the Partners in Mission program, and announced the schedule for the upcoming visit of the Most Rev. Timothy Olufosoye, Archbishop of Nigeria, to Province V. The Rev. John Morrett, rector of St. Alban's Church, Columbus, Ohio, gave an illustrated talk on the church in Nigeria, with suggestions for implementing diocesan partnership relationships.

Dr. Christopher Mojekwu, who teaches law and politics at Lake Forest College, Lake Forest, Ill., addressed the group on the opportunities of the partnership. He said it is a chance to demonstrate that "in Christ there is no East or West," and a chance to do better what the U.N. and the former League of Nations tried to do — establish peace in the world. Dr. Mojekwu, a native of Nigeria, noted that the 16,000 Nigerian students in the U.S. today will be the leaders of their country tomorrow.

The synod adopted three resolutions which were proposed by its House of Bishops. They opposed the nuclear arms race; supported federal human services in the form of aid to dependent children, heating supplements for the poor, Medicaid, and food stamps; and called on congregations to utilize their buildings and resources to assist programs showing promise of meeting the needs of the poor.

Bishop Pardue Dies

The Rt. Rev. Austin Pardue, who served as Bishop of Pittsburgh for 24 years, died on April 28. He was 81 and had retired in 1968.

A native of Chicago, Bishop Pardue was educated at Nashotah House and Seabury-Western Theological Seminary. He held honorary degrees from Hobart College, the University of Pittsburgh, General Theological Seminary, and Duquesne University.

After his ordination to the priesthood in 1925, he served as rector of Lawrence Hall for Boys in Chicago, and as rector of churches in Minnesota and Iowa. He became dean of St. Paul's Cathedral, Buffalo, in 1938, and remained there until his elevation to the episcopate in 1944.

Bishop Pardue was the author of many books, among them *Bold to Say*, *Your Morale*, *Prayer Works*, *Create and Make New*, *Korean Adventure*, *The Single Eye*, and *The Eucharist and You*.

In 1926, he married the former Dorothy Klotz, who survives him. They had two children, Peter Austin, and Nancy Pardue Sheerer, and four grandchildren.

The Rt. Rev. Robert B. Appleyard, who succeeded Bishop Pardue as Bishop of Pittsburgh, officiated at the burial service at Trinity Cathedral, Pittsburgh, on April 30.

Tenth Bishop Wright Awards

The tenth annual Bishop Wright Air Industry Awards were given in early April in a ceremony at Kennedy International Airport outside New York City. This annual event is sponsored by the Protestant Chapel at the airport, of which the Rev. Marlin L. Bowman is chaplain and pastor. An Episcopal priest, Fr. Bowman is also vicar of the Church of St. James of Jerusalem at Long Beach, N.Y.

The Holy Eucharist is celebrated at the airport chapel every Sunday for the international Episcopal and Anglican congregation of St. Ezekiel the Prophet.

This year's awards were given to Captain Ralph C. Combariati, commanding officer of the Port Authority Police at Kennedy International Airport, Vincent T. Mancusi, World War II flier and a customs house broker, and Cliff Robertson, actor and pilot of antique aircraft. The Bishop Wright Awards are named for the Rev. Milton Wright (1825-1917), Methodist bishop and father of Wilbur and Orville Wright.

Gesture of Unity

In a gesture of Christian unity, Pope John Paul II invited Abbot Wilfred Weston of the Anglican Benedictine Abbey of Nashdom, England, to attend a Vatican meeting called to consider a candidate for sainthood.

At the early May meeting of the Vatican Congregation for the Causes of Saints, the pope approved a decree declaring that Sister Maria Gabriella Sagheddu, an Italian Trappist nun who was committed to the cause of unity among Christians, had "heroic virtues" and could therefore be declared "Venerable." The status of venerable is preliminary to the declaration of "blessed."

Sister Maria Gabriella, who was born in 1914, died of tuberculosis at the age of 25 at a convent in Rome. The Vatican took up the cause of her sainthood in 1965.

The Primate and the Prayer Book

(A personal interview granted by the Archbishop of Canterbury to TLC's Washington correspondent, Dorothy Mills Parker, during the Primates' Meeting in Washington. A report on the Primates' meeting will appear next week.)

Your Grace, I am happy to see you again. I covered the 1978 Lambeth Conference and also your enthronement.

I know you did.

Q. I'd be grateful for your comments about the new Anglican liturgies. With each province now developing its own contemporary rite, will the Anglican Communion not lose the strongest focus for unity afforded by the traditional Book of Common Prayer, which with minor local variations, was shared by all branches of the Anglican Church?

A. That is a very good question, because Anglicanism does center on a style of worship. In the 16th century, we didn't pledge ourselves to a religion of the Book and the Book only; what we did do was provide for common worship for the people, so that Anglicans might know the will of God and be given strength to do it by reason of spiritual nourishment through common prayer.

This is absolutely central, and it has been a matter of concern to me as to whether this would be lost in the efforts to update the Prayer Book all over the world. But at this meeting of Anglican Primates this week, we have used each day the liturgy from a different province, and the basic style and structure do seem to enable us to worship together with essential variations albeit a less dominant English style.

So I am encouraged to think that the Anglican style of worship, now a common pattern of updated Prayer Books, still holds us together, and may also enable us to worship more easily with other Christian traditions who similarly have updated their own liturgies.

Q. How do you think the new compares with the old?

A. I think that in the English-speaking world (now probably a minority), the epic language and the marvelous resonances of the Anglican liturgy are in danger of being lost, and I'm very sorry about this, for although fundamental changes in re-ordering the liturgy were necessary, so drastic an updating of language was not desirable.

What the new rites lack, and this is very serious, are the kind of phrases which nourish people's souls. I've often visited anxious people in hospitals and have been able to share with them, from the old Book, words like "He shall not be

afraid of any evil tidings, whose mind is stayed on Thee." This is very important.

Q. Do you think the new Alternative Service Book will cause as much pain and division in England as the new Prayer Book has caused in the American Church?

A. It has, of course, caused some pain in England . . . But you see, in England there is a difference. The new contemporary rites are only an alternative option to the traditional 1662 Book of Common Prayer, which remains the official liturgy, so there is a choice. The traditional Prayer Book is used and will continue to be used. There is the danger, of course, that those congregations which have seized onto the ASB will not use the old book. I know there are areas, particularly in the inner cities, where 1662 is not used at all.

Q. Is it still used for the main services in most English cathedrals?

A. I think about half in half, for the main services. I think in all cathedrals there should be at the very least one Sunday celebration according to the 1662 Prayer Book. At Canterbury the early service, which I often celebrate, is always 1662.

I think if we can keep the traditional Prayer Book in services that are more personally devotional and corporately strengthening, in our cathedrals and main centers of worship, we shall continue to be enriched by its glorious language. I have therefore pledged myself to maintain its use, as far as I can, in my own province, and to commend its continued use in other parts of the English-speaking world, though I, of course, have authority only for England.

Q. I think, Your Grace, that what is generally feared over here, as in England and elsewhere, is that the old rites, which have been so universally cherished by young as well as old, and by people in every walk of life, will, although officially allowed, gradually die through disuse and be lost and forgotten. Do you think this will happen.

A. Not if I can help it!

Q. That is an impressive list of people who signed the petitions in England calling for the restoration of the 1662 Prayer Book to the central place of worship in English churches.

A. It is.



Archbishop Runcie: ". . . Anglicanism has always attempted to include. . . ."

Q. Do you think they will be overridden?

A. Again, not if I can help it. I don't share the opinion of those who are inclined to sneer at the cultural lobby, on the grounds that many who signed it are not regular churchgoers, and shouldn't be allowed to influence decisions about our liturgy. That, to me, is un-Anglican, for Anglicanism has always attempted to include rather than exclude, and although some of these people may seldom go to church, they should not be despised, for they find, in the Marriage Service and the Burial Office, for instance, a contact with God which should not be cut off. I expect to receive some of the proponents of these petitions after my return, and perhaps be able to give them some reassurance.

Thank you, Your Grace, for giving me your time and thoughts. I am sure this will be very informative to our church people in America, to whom the issue of liturgical reform in the Anglican Communion is of continuing interest and concern.

CANTERBURY BRIEFS

"The neighborhood God, jogging with us through life's way, is not the whole truth about the Father of our Lord Jesus Christ," warned the Archbishop of Canterbury during a visit to a 350-year-old parish in Maryland. "He is a fashionable puppet who fails our imagination as we look into the vastness of space and ponder the mystery of creation." Dr. Runcie added that, at present, "there is a danger of reducing God to something of a pal and ignoring the harder demand of his Word, which, we are told, is sharper than a two-edged sword."

The Most Rev. Robert Runcie acknowledged during a stop on his three week tour of the U.S. that several impediments remain before unity between Roman Catholics and Anglicans can be attained. "Under the Roman Catholic Church I am considered a layman," he said, "... and we have to get out of that rut before we deal with the women." He referred to the ordination of women to the priesthood.

The Archbishop of Canterbury likes the 1979 Book of Common Prayer. Speaking to the trustees of the University of the South where he had come to receive an honorary degree, the Most Rev. Robert Runcie also took exception to the notion that the Episcopal Church

is too engrossed in its own "parochial affairs" because of disagreement over the 1979 Book. "Liturgical debates, like the ones we have experienced over a number of years in the General Synod, can be tedious," said Dr. Runcie, "but it is a matter of very great importance that the church have an expressive liturgy..."

"Teaching and preaching with learning and sound scholarship" is the "particular obligation" of Anglicans, according to the Most Rev. Robert Runcie, Archbishop of Canterbury. In a sermon preached at the University of the South, he said he saw the church engaged on two fronts. "It is confronted by a Christian enthusiasm which takes various forms but is agreed in a suspicion of learning and the intellect... on the other side, we meet those who doubt whether the study of theology and the church's faith has very much to contribute to the education of tomorrow's citizens." Noting people who see the "teaching of the Bible [as] self-evident," Dr. Runcie declared that "it is a very short step from that demand to the situation... where the Bible means what we want it to mean."

What of the move to remove sexism from the Revised Standard Version of the Bible? "I try to be sympathetic to it," said the Most Rev. Robert Runcie, Archbishop of Canterbury, but "when

good movements get rather strident and extreme, they lose their credibility, and some of the attempts to remove sexism from language and the reading of the Bible seem to me to be such a sharp... jolt in the arm that they don't help me to be sympathetic to the feminist position." Dr. Runcie said he is working to bring more women into decision making bodies of the church, and prefers to work at things like that rather than at eliminating sexism from the Bible.

In response to a reporter's question concerning the Brixton riots in London, the most Rev. Robert Runcie, Archbishop of Canterbury, noted that on the same weekend as that on which the riots took place, he took part in a Holy Week procession in nearby Notting Hill along with a multi-racial, multi-denominational crowd of about 3,000. Five years ago, Notting Hill had been another Brixton, with racial confrontations and violence between citizens and police. "Apparently a multi-racial crowd of 3,000 in harmonious cooperation didn't make the same news as the Brixton riots." Notting Hill, he said, is an example of "some very long-term reconciliation and community building... you've got to think big and act small." It's action by many on a small scale that makes the difference, according to the archbishop.

At a recent press conference, reporters' questions reflected the fascination many Americans feel toward the upcoming marriage of Lady Diana and the Prince of Wales. Dr. Runcie said of the couple that they "will expect to have the same sort of service as is offered to any other couple by any parish priest." The same? "Now, of course, there will be processions, and there will be specially commissioned music, and a great deal of color and ceremony and it'll be a mighty spectacle and I hope it will cheer us all up," said the archbishop. "But at the heart of it there will be something very simple and very genuine in the commitment of these two people to the grace of God for the living out of their marriage vows."



Gale Link

Archbishop Runcie (center) with the Rt. Rev. Furman C. Stough, Bishop of Alabama and chancellor of the University of the South, Sewanee, Tenn., and Herbert Wentz (right), marshal of the university faculties: "Liturgical debates... can be tedious."

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There is an immediacy about

Cassette Tapes

that brings a new dimension to learning.

By CHRISTOPHER L. WEBBER

It must be five years now since I first realized what was happening to me. One day I became aware that I had been humming a commercial. I don't know what the product was (I'm not good on the words of commercials anyway), but there I was, vibrating to a rhythm supplied by Madison Avenue. If my mind was selling me toothpaste or cornflakes, I had to wonder who was in charge.

Moreover, my mind was losing its ability to focus. So inconsequential was the material pouring out of my car radio, so constant was the interruption of jingles and testimonials, that I was losing the ability to hear. One day I turned on the radio specifically to hear the weather report. Ten miles down the road, I suddenly realized that they had just given the weather report, and I hadn't been listening.

Immunity to commercials is a great gift and one not easily won, but what if

that immunity included the weather and the news? What if it spread to include sermons and prayers and vestry reports? Clearly something had to be done.

Still, the years went by and nothing was done until this last summer. Then, at a cost of about \$100, I had my old AM radio removed and replaced with another which has the capacity to play cassette tapes. At about the same time, I sent for a set of tapes offering a series of lectures by the Most Rev. Michael Ramsey.

Success was immediate. No longer was I the helpless victim of programming prepared by minds unknown, but dedicated to selling me soap. Instead I could drive about the parish listening to the former Archbishop of Canterbury unfold the mysteries of the Gospel according to John.

Now I could arrive at the hospital or a parishioner's house with the Gospel on my mind rather than cut rate air fares. I no longer had to change mental gears as often. My mind was working for me, rather than for the ad agency.

In fact, my new instrument seemed to

transform my relationship with the world around me. I found that I was less worried about the course of events in Washington and Moscow. Even the weather was no longer such a constant concern. I found myself reverting to the customs of a former age and prognosticating the weather from the clouds and the color of the sunset.

If a predicted downpour failed to materialize, I went on my way unconcerned, since no one had told me the official forecast in the first place. Weather had become once again a gift to be enjoyed, rather than a doom predestined, however imperfectly, by voices in a distant room.

No such gift, of course, if perfect. The cassette player, too, has its problems. For one thing, my parish is small geographically. Most homes are in a radius of a mile or two. Five minute snatches of lecture separated by lengthy meetings and parish calls can be frustratingly disconnected. A rewind button is a useful accessory, but by the time I've remembered where I was, I may be at my next appointment.

Learning from cassettes, also, is a different process from learning from books. Not only is there a difference between learning by eye and learning by ear, but books have a habit of lying still and allowing you to underline them. Note taking is possible in lecture halls, of course,

The Rev. Christopher L. Webber is the rector of Christ Church, Bronxville, N.Y. He also has reviewed several cassette tapes for this issue [see page 10].

but not so easy when the lecture hall needs to be steered around corners and stopped for red lights.

Expense is also a problem. Cassette tapes average something like ten cents a minute. A five dollar book, read onto cassette, might come out costing several times as much. I drive about 10,000 miles a year on parish business (less than many clergy), but that could provide opportunity to listen to 200 hour-long tapes, assuming a constant speed of 50 miles an hour. The cost of a steady diet of cassettes for a year's driving might then be \$1,000, and few clergy budgets could long support such a habit.

On the other hand, tapes can be used for many purposes. Placed in a parish library or resource center, they can be made available to study groups, shut-ins, and others. Perhaps several parishes and clergy could share their resources and the cost. A lending library could be established to serve the clergy and people of a larger area.

While the cost of a set of tapes may seem outlandish compared with the cost of a book, the proper comparison is really with the cost of bringing a lecturer to the parish. A fee of \$75.00 might be barely adequate to bring a lecturer once, but the same amount will buy a set of 12 tapes with eight hours of lectures, and the tapes can be used again and again.

There is an immediacy about tapes that brings a new dimension to learning.

Books, especially scholarly books, reveal little of the author's character. But tapes give us the living voice, a hint of personality, and a feeling that there is someone from whom to learn and with whom to argue.

Of course, personality can be intrusive as well. A difficult accent, annoying mannerisms, and grammatical errors can come between the lecturer and the listener. Tapes are not easily edited; accent and grammar are not easily smoothed out. We can find ourselves rejecting an author's theology because we cannot abide his split infinitives or the way he clears his throat. But a teacher who loves his subject can convey excitement and interest and light up his subject for us in a way that books can seldom do.

And tapes can be reused. Books pile up, and the number of unread books may keep us from taking the time to reread even books of great value. But good tapes are still few in number and too expensive to stockpile. I listen to them, moreover, in time that would otherwise be wasted — or uselessly filled with rerun commercials and recycled news.

At last I have an alternative. I can listen again to those few good tapes, absorbing more fully the wisdom they have to offer. Archbishop Ramsey and I will travel many roads together in years to come.

Some Sources of Cassette Tapes

The Episcopal Radio-TV Foundation
3379 Peachtree Rd., N.E.
Atlanta, Ga. 30326

Taped addresses on various themes, talks by C.S. Lewis and others, *The Screwtape Letters*, and the entire Bible on tape are among the items available.

NCR Cassettes, P.O. Box 281, Kansas City, Mo. 64141

The NCR catalogue includes over 500 items, ranging from social justice to liturgy and personal development.

NCC Cassettes, National Council of Churches,
Room 860

475 Riverside Dr., New York 10115

Listings include cassettes made in association with NCR and the Forward Movement. Sermons by the Rev. David Read and the Rev. Ralph Sockman, tapes on prayer, and reports on current topics, such as the assassina-

tion of Archbishop Romero, and sexism in the Bible are among the topics covered.

Ave Maria Press, Notre Dame, Ind. 46556

Titles include "Family Enrichment," "Jonah and the Whale," "Prayer as Presence," and many others.

Christ Church Tape Ministry
50 S. Broadway, Red Hook, N.Y. 12571

Tapes on aging, parish leadership, and evangelism — all relatively inexpensive.

Thisis Cassettes
P.O. Box 11724, Pittsburgh, Pa. 15228.

This is a "cassette of the month club," which, for \$72.00 a year, sends a tape with three or four talks on current church issues by various experts in the field.

CASSETTE REVIEWS

St. Matthew

THE GOSPEL OF ST. MATTHEW. Produced by NCR Cassettes. **Donald Senior**, speaker. Study guide and 12 cassettes. \$79.95.

A crystal clear and beautifully organized introduction to the Gospel according to St. Matthew is presented in these cassette tapes by the Rev. Donald Senior. Fr. Senior, who studied at Hebrew Union College and Harvard and earned a doctorate from the University of Louvain, speaks primarily to the beginner, but has insights for more advanced students as well.

Each of the 24 lessons focuses attention on the structure of the Gospel, looking at Matthew's overall plan and the way in which each subsection is related to it. Fuller attention is given to significant points wherever possible in the limited time available, but many points of interest are simply passed over for lack of time. Each lesson is given in 20 minutes.

Fr. Senior moves easily through a discussion of Matthew's use of Mark, the "Q" source, and Matthew's own special source. The Dead Sea Scrolls, Greek and Hebrew words, and other technical points are discussed in a helpful way. There is also a useful warning against using material in the Gospel as a pretext for anti-Semitism. Fr. Senior emphasizes the transitional stage of the church to which Matthew wrote, and his concern for both preserving Jewish roots and welcoming the outsider.

The role of women in the Gospel is highlighted, and there is an interesting comment on the way Matthew brings such surprising women as Tamar, Rahab, and Bathsheba into his genealogy.

St. Mark

THE GOSPEL OF ST. MARK. Produced by NCR Cassettes. **Donald Senior**, speaker. Study guide and 10 cassettes. \$64.

The Gospel of St. Mark, a set of ten cassette tapes, is designed for individual or small group study. The Rev. Donald Senior, a Roman Catholic, leads his hearers through the Gospel in easy stages, clarifying and explaining, and keeping the overall structure and purpose of the Gospel always in sight.

This Gospel, as Fr. Senior understands it, is designed to involve the Christian disciple in a journey up to Jerusalem, in which blindness is at last dispelled by an understanding of Jesus' death and Res-

urrection. The 20 short lessons in this series are intended to lead the Christian into a deeper commitment to Christ, as well as a fuller understanding of the Gospel and its message.

The effect is spoiled for me by the awkward use of language. Not only do nouns and verbs frequently disagree in number, but so do nouns and pronouns.

We are informed that Caesarea Philippi was in northern Galilee when, in fact, it was north of Galilee. Students criticized for such errors today are accustomed to say, "But you know what I meant." We do, but it is hard to concentrate on the message when the language is muddy.

Fr. Senior follows the New American Bible in telling us that Jesus said, "The bath I am immersed in you shall share" (Mark 10:39). Obviously not every exegetical point can be dealt with, but this translation would seem to call for some comment. Ten other translations I looked at all translated the Greek *baptidzo* to speak of being baptized rather than, as the NAB implies, sharing a hot tub or Jacuzzi.

If tapes could be edited as easily as books are edited, it seems likely that most or all of these problems could be easily corrected. It's a shame that the value of an otherwise well designed and helpful series of lessons should be impaired by such unnecessary blemishes.

These tapes, like the others in the same series, are attractively packaged and include a study guide with bibliography, outlines, and brief but well chosen questions for discussion.

As a Roman Catholic, Fr. Senior is especially interested in the implications of Peter's confession and Jesus' response. He speaks, for instance of the Old Testament passages (e.g. Isaiah 28:16) which may be related to it, and also the Near Eastern tradition that the city of Jerusalem was built on the rock which was the center of the universe and capped the raging waters underneath. "The faith of Peter," he says, "becomes the foundation upon which the community of the church is built."

Then he goes on to speak of Peter's rejection of Jesus' prediction of the Passion, and he remarks that Peter is both "a foundation rock for the community and a stumbling rock for Jesus."

Apart from the question of Petrine authority, these tapes would be useful for any beginning student or study group. A study guide is provided which includes a very brief summary of each lesson with several questions for discussion, an interpretive outline of the Gospel, and suggestions for further reading.

Fr. Senior has a brisk, colloquial style which is easy to listen to, but his informality leads to a number of grammatical errors, most commonly a failure to get noun and verb to agree in number. In one unfortunate slip, we are told that the Matthean community "garnished" the traditions about Jesus when "garnered" is obviously meant.

In one delightful paraphrase, we are told that God "lets his sun fall on the just and the unjust." These are, however, minor criticisms of a generally useful series of lessons.

St. Luke

THE GOSPEL OF ST. LUKE. Produced by NCR Cassettes. Eugene LaVerdiere, speaker. Study guide and 12 cassettes. \$79.95.

Like a favorite German uncle, the Rev. Eugene LaVerdiere takes hold of us and draws us through the Gospel according to Luke, so excited with what he is showing us that he is in constant danger of losing us, and yet, happily, he never does. This is cassette teaching at its best. I can't wait to organize a study group to work through it with me.

Fr. LaVerdiere has a doctorate from the University of Chicago and teaches biblical theology at the Jesuit School of Theology in Chicago. Unlike the other lecturers in this series, Fr. LaVerdiere feels no obligation to divide the Gospel into

equal segments. He wants us to see what St. Luke is doing, and this may mean devoting a whole lesson to two verses (3:31-22, for example) and omitting whole chapters (12-14, for example). Six lessons, on the other hand, are devoted to the last three chapters and the Resurrection stories.

Doing it this way enables us to see Luke's purpose as Fr. LaVerdiere sees it, and to share his fascination with it. "Now, this is interesting," he will tell us, and so it is. It may also be provocative and controversial, but good teaching should provoke response, and these lessons will.

Luke, we are told, sees the story of Jesus as a journey. The narrative is moved forward and given a feeling of direction and purpose because of this simple device. Such varied subjects as the parable of the Good Samaritan, the story of Mary and Martha, and the Lord's Prayer are illuminated when seen in relation to the journey of Jesus and his disciples.

Meals, too, are a constant theme of the Gospel. Luke knows that the best conversation and the deepest sense of community are developed in the sharing of meals.

The way in which Luke shaped his Gospel to reflect the needs of the Christian community of his day is also a primary interest of Fr. LaVerdiere. Beginners may want a more experienced student of contemporary biblical scholarship to help them discuss this aspect, but the explanation given is very clear and very persuasive. Fr. LaVerdiere has an intriguing accent (more a matter of inflection than pronunciation) and sometimes, in his excitement, loses track of his sentence structure — but not his audience. The musical interludes are nicely done (why not a credit line for the musician?) and the person who does the introductions is properly unobtrusive.

Like the other volumes in this series, the 12 tapes, divided into 24 lessons, are attractively boxed and include a study guide with a summary of each lesson, discussion questions, and bibliography.

Pipestem Road in Spring

As I drive by, I see the old man
Standing by his fresh ploughed garden,
Looking,
For me there is nothing to be seen,
Except red clay.
Because of all the years
That gardener has watched his crops appear
In all the mystery of birth,
He now beholds this summer's verdant garden,
Full of God's rewards.
So it is and always was
With those who see with eyes of faith!

G.C. Callahan

St. John

THE GOSPEL OF ST. JOHN. Produced by NCR Cassettes. Stephen Doyle, speaker. Study guide and 12 cassettes. \$79.

Intended for small group or individual Bible study, these 12 cassettes provide 24 lessons of about 20 minutes each. Each talk deals with approximately one chapter of the Gospel in an introductory fashion. Some exegesis is provided, but most of the material is more in the nature of a devotional retelling of the story with important points emphasized.

The Rev. Stephen Doyle, a graduate of

the Pontifical Biblical Institute in Rome and the Hebrew Union College Rabbinical School in Cincinnati, is familiar with current Johannine scholarship, but it is seldom that any technical points enter into his talks. He advances an interesting theory of the structure of the Prologue, points out that the Gospel is shaped by John's meditation of the events and by the Johannine community, and he relates many of the discourses and events to the feasts of Judaism.

In some of the lessons, Fr. Doyle creates rich relationships between the Gospel and the Old Testament, but more often he is content simply to retell the Gospel story with some emphasis on important points and their significance for Christians.

The necessary brevity of treatment will leave both beginners and scholars unsatisfied at some points. The beginner might benefit from a fuller explanation of occasional remarks about John's way of shaping the events and discourses, while scholars might wish that some of the discourses and dialogues were not treated quite so simply as things "Jesus said."

But no Gospel can be given comprehensive treatment in eight hours of lectures. It is, rather, a remarkable accomplishment to provide a clear and simple guide to the Gospel that neither ignores contemporary scholarship nor the needs of the ordinary person who would like to begin understanding the Gospel more fully.

It is unfortunate that some helpful comments on the potential danger of anti-Semitism in a too literal understanding of John's references to "the Jews" come toward the end of the series of talks, rather than toward the beginning where the phrase is first used. A study group should be given a perspective on this matter at the outset. Passing references to Vatican II and to "the primacy of Peter" are the only evidence of Fr. Doyle's Roman orientation and do not significantly affect the general usefulness of these tapes.

Since aural impact is an important aspect of using cassettes, it might be noted that Fr. Doyle speaks clearly and in a pleasant voice, though sometimes lapsing into a tone of weary piety. Each talk is introduced with a gentle bit of guitar music, but the man who announces each talk and tells the listener when to turn the tape over has the abrasive quality of a conductor on the Long Island Railroad telling commuters to change at Jamaica.

Cassettes in the Car

There once was a priest, Father Starr
Who reviewed cassette tapes in his car;
He wanted, if possible
To hear every Gospel,
But it took him away afar.

"And Mark Left. . ."

By JOHN E. AMBELANG

Barnabas and Paul are in the midst of their first missionary journey. After crossing Cyprus, John Mark left them, returning to Jerusalem (Acts 13: 13-14). From Antioch of Pisidia, Barnabas writes:

From your cousin, faithful in Christ Jesus, to John Mark, my dear friend and fellow worker. I know that we continue in your prayers, and you remain to me a partner in this work. Sleep has been elusive tonight, so I'm using the time to write.

It isn't that I'm tense, rather I'm excited. In a few hours, the direction of our labor here in Antioch will be determined. Tomorrow for the second, successive Sabbath we are teaching in the synagogue. Last week we were welcomed; however opinion has shifted sharply as throughout the city rumors abound. If, God forbid, what appears to be the inevitable confrontation occurs, ours will be the promised words of the Spirit. We will speak them with all boldness.

It is the God-fearers who are eagerly embracing the Gospel, and this presents the conflict. They are bringing their uncircumcised friends. All week long, we've ministered joyfully to gentiles of persuasion. Most of our countrymen have drawn back, seeing the company we're keeping. Our host is bravely trying to hide his nervousness.

It is the God-fearers who are eagerly embracing the Gospel, and this presents the conflict. They are bringing their uncircumcised friends. All week long, we've ministered joyfully to gentiles of persuasion. Most of our countrymen have drawn back, seeing the company we're keeping. Our host is bravely trying to hide his nervousness.

We are breaking new ground here with the gentiles; the outcome is unsure, and no doubt there will be consternation in Jerusalem. Still, I am confident that it is of the Lord. Oh, that the Gospel were not such a stumbling block.

You surely have no doubts about my love for you. Therefore, know that I have forgiven you. Will you in turn forgive me for being so insensitive to your feelings? I should have taken you more seriously when you spoke of your anger. It's true I wasn't consulted about our itinerary. But going into the mountains of Pisidia rather than along the coast didn't seem that consequential. And, we didn't run into any bandits.

I know you would still maintain that Paul's dominance is the issue; however, your departure was disappointing. I don't understand why you didn't tell me personally.

You still have your youthful impulsiveness, but given maturity you will play a significant role in the church. I

want you always to remember that long discussion we had while traversing my homeland. I have not lost my faith in you. I see the same talent in you that your father had, perhaps more; I wish you could have known him better. In a few years, I expect that you'll take my place. Perhaps you'll even make it to Rome.

Don't be afraid to stand up to Paul. Sure, he is aggressive; however, if you insist on being heard, he will listen. He is softening, too. Don't be deceived. Paul has a gentle, caring spirit that I've been encouraging him to express more often. On the other hand, he is helping me to understand the broader implications of the Gospel.

Mark, my brother in Christ, don't let this failing torment you. Knowing you as I do, I'm sure your feelings have caught up with you. Humbled, go to the Lord for forgiveness. Peter denied, and Paul persecuted; we have all fallen short. Yet this is the good news, isn't it? We can be openly honest about ourselves, experiencing the incredible grace of God.

Paul isn't sleeping either. Lately he's awake to the early hours of the morning, pondering, planning, and praying. The more he preaches, the more he seems to throb with energy. I sometimes thank God that it's he, not me. Personally, it matters not that Paul is taking most of the leadership and may receive a few accolades. As I have told you, I applaud his ability. Certainly, despite all, I hope that you no longer entertain any doubts about the depth of his love for Christ Jesus.

Paul has not, however, forgiven you. Frail clay that we are, it is amazing our Lord's patience is so enduring. I believe that without question he will do so, though he has not mentioned your name since your departure. Even so, we remain close. Still, I do hope that at the earliest opportunity, the three of us will be able to talk it out face to face, and embrace as brothers, forgiving one another.

May God's richest blessings be with you. Give your mother my warmest greetings.

Barnabas.

Sunday — Before sending this, I should quickly indicate the situation now. The Jews are not open to the truth. We left, taking those who were called, and we have a good nucleus of believers. We may leave to prevent trouble. Paul feels the Spirit leading us to Iconium & Lystra.

The Rev. John E. Ambelang is the rector of St. Mark's Church, Beaver Dam, Wis.

EDITORIALS

Scientific Truth

We are pleased to present a guest editorial by the Rev. Richmond N. Hutchins, rector of Christ Church, Clayton, N.Y. He also serves St. John's Church, Cape Vincent, N.Y. The editorial was taken from a sermon which he preached recently.

Fundamentalists are doing the cause of Christianity great harm because they are trying to alter or suppress the truth of modern science. They may win thousands of converts who are looking for easy answers in black and white. This is one reason their numbers are growing so fast; it's harder to be an Episcopalian, for instance, and rely on reason as well as revelation.

Some educators have expressed concern that the fundamentalists will succeed in getting textbooks changed to downplay Darwinian evolution or any data that indicate an earlier than 10,000 B.C. date for the creation of the earth. This, I declare, is monstrous! To alter the truth in the name of Christian faith! The God of all truth must not be pleased by this.

Further harm develops when a pupil who has been taught that the earth was created in 6,000 B.C. and that Adam and Eve were actual persons sooner or later is exposed to scientific truth. If one chapter of the Bi-

ble is shown to be wrong, then he or she is likely to throw out the whole book!

But if we Anglicans teach our children that the Bible is a collection of books, written by human beings, inspired by God to reveal his loving purposes, then there need develop no conflict between science and faith. For by faith we accept God's truth through science, and also through stories, parables, symbols, and poetry.

The Body of Christ

We were somewhat startled, as were so many other Christians in America, at the recent launching of a naval submarine named Corpus Christi. In an era when fewer and fewer people have studied Latin, no doubt a large sector of the public regards this primarily as the name of a city in Texas.

Yet one does not need to know Latin to realize that it has something to do with Christ. In fact it means Body of Christ, and is the particular expression used for many centuries to designate his body as we receive it at the altar in Holy Communion. This is not an exclusively Roman Catholic concern, but touches all of us who believe in the real presence of our Lord in this sacrament.

Of course it may be argued that people should ignore what names mean. Who thinks of the pious King Louis of France when speaking of the city of St. Louis? Who thinks of angels when they refer to Los Angeles, St. Francis in connection with San Francisco, or good St. Botolph in connection with Boston? On the other hand, perhaps we would be better people if we did.



Archbishop Runcie

Archiepiscopal Humor

(drawn from the Archbishop of Canterbury's various addresses and comments while in Washington at the Primates' Meeting)

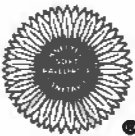
- Of the Primates: "a rather zoological term, equated in some . . . dispatches with the mating of pandas . . ."
- He sits on the only bench with arms, in the House of Lords, put there due to the fondness for spirits of an 18th century predecessor in the office, who frequently fell off onto the floor, "which even in the age of Enlightenment was considered unedifying."
- He once encountered a lady in a parish he was visiting as bishop, who "took literally the scriptural injunction, 'Drink ye all of this,' to mean that when it came her turn, she should drain the cup."
- In trying to choose between a red and a green dress, his wife, her identity unknown to the salesclerk, finally said, "I think I'd better have the green, since my husband wears so much purple." "Mm . . .," said the clerk, "trendy husband!"
- Questioned on whether he had followed in the steps of St. Augustine, as promised at his enthronement, he said, "I don't exactly see myself as a missionary to the United States."
- At the end of his address to the Press Club, he said, "like the old Scottish preacher, I hope if you don't arise instructed, you will at least awake refreshed."

D.M.P.

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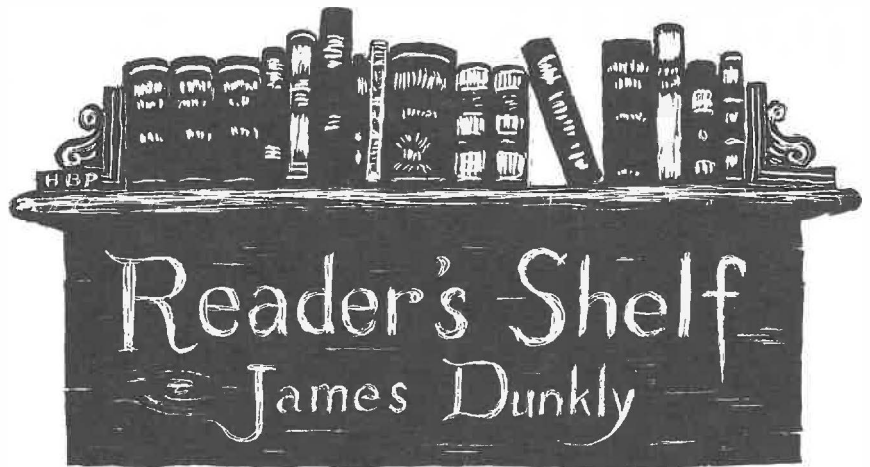
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THEOLOGICAL DICTIONARY OF THE OLD TESTAMENT. Volume IV. Edited by G. Johannes Botterweck and Helmer Ringgren. Translated by David E. Green. Eerdmans. Pp. xix and 493. \$22.50.

A continuation of the useful *TDOT*, this volume covering entries from *ze'ebh* to *hms*. A technical reference work, but not without its usefulness for preachers and teachers who know even a bit of Hebrew, particularly so given the number of concordances and biblical dictionaries that provide Hebrew equivalents for English words. One advantage that *TDOT* has over its New Testament counterpart, Kittel and Friedrich's *Theological Dictionary of the New Testament* (published by Eerdmans in similar format), is that *TDOT* appeared in German only a few years before the English translation, so that the scholarship is reasonably fresh; *TDNT* began in German well before World War II and only started to come out in English in 1964. Articles are by a wide range of scholars, and no single viewpoint is represented by the set as a whole.

STRUGGLE AND FULFILLMENT: The Inner Dynamics of Religion and Morality. By Donald Evans. Fortress. Pp. vii and 238. \$7.95 paper.

In the book the relations of religion and morality are considered as facets of personality by a professor of philosophy at the University of Toronto. It is both philosophical and personal, at once analysis and testament, and well worth the trouble to wrestle with it.

HOW BRAVE A NEW WORLD? Dilemmas in Bioethics. By Richard A. McCormick, S.J. Doubleday. Pp. xiv and 440. \$15.95.

The widely known bioethicist Richard McCormick here presents a readable survey of current problems in the form of revised essays of his own research regarding the incompetent, abortion, contraceptive intervention, technological genetic reproduction, preservation of

life, and quality of life. In addition to being engaged in teaching and research, Fr. McCormick serves frequently as an expert witness in such trials as the Karen Ann Quinlan case.

SOLITUDE IN THE THOUGHT OF THOMAS MERTON. By Richard Anthony Cashen. Cistercian Publications. Pp. vii and 201. \$15.50 cloth, \$7.50 paper.

A study of Merton the solitary and the writer about solitude, with consideration of the place of solitude in the monastic life; this is volume 40 in the Cistercian Studies Series.

MAKING PEACE IN THE GLOBAL VILLAGE. By Robert McAfee Brown. Westminster. Pp. 118. \$5.95 paper.

Well known as theologian and ecumenist, Brown is much in demand as lecturer and workshop leader on a variety of social issues. Here some of his lecturing is presented in a cluster with peace as its center and including such topics as hunger and human rights, as well as war.

PERSPECTIVES ON OUR AGE: Jacques Ellul Speaks on His Life and Work. Edited by William H. Vandenburg. Translated by Joachim Neugroschel. Seabury. Pp. vi and 99. \$10.95 paper.

Four essays by the iconoclastic French social philosopher: "The Questions of My Life," "Understanding Our Age," "The Present and the Future," and "Faith or Religion?" A good way to begin Ellul.

EDUCATING FOR RESPONSIBLE ACTION. By Nicholas P. Wolterstorff. Eerdmans. Pp. x and 150. \$6.95 paper.

An essay on values clarification and "tendency learning" from a Calvinist perspective, but addressed to all who are concerned with Christian education. Wolterstorff, who teaches philosophy at Calvin College, is the author of *Art in Action* and several books and articles on philosophical and theological topics.

PEOPLE and places

Appointments

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The Rev. **Geoffrey Collis** is rector, St. James' Church, Long Branch, N.J. Add: 292 Broadway 07740.

The Rev. **Susan Marie Cox** is curate, St. David's Church, Radnor, Pa.

The Rev. **Ralph E. Evans, Jr.**, is priest-in-charge, the Church of St. Stephen the Martyr, Monte Vista, Colo.

The Rev. **Bert H. Hatch** is rector, St. Timothy's Parish, Cincinnati, Ohio. Add: 8101 Beechmont Ave. 45230.

The Rev. **Nelson W. Koscheski, Jr.**, is assistant for adult education and activities, Church of the Incarnation, Dallas, Texas.

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The Rev. **Roy C. Myers** is priest-in-charge, Trinity Church, West Branch, and St. Andrew's Church, Rose City, Mich. Add: 102 E. Houghton, West Branch, 48661.

The Rev. **Bruce C. Noyes** is rector, St. Mark's Church, Fall River, Mass. Add: Box 305, Flint Station, Fall River 02723.

The Rev. **Derek Roy** is vicar, St. Francis Church, Grayling, Mich. Add: P.O. Box 501, 49738.

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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, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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