

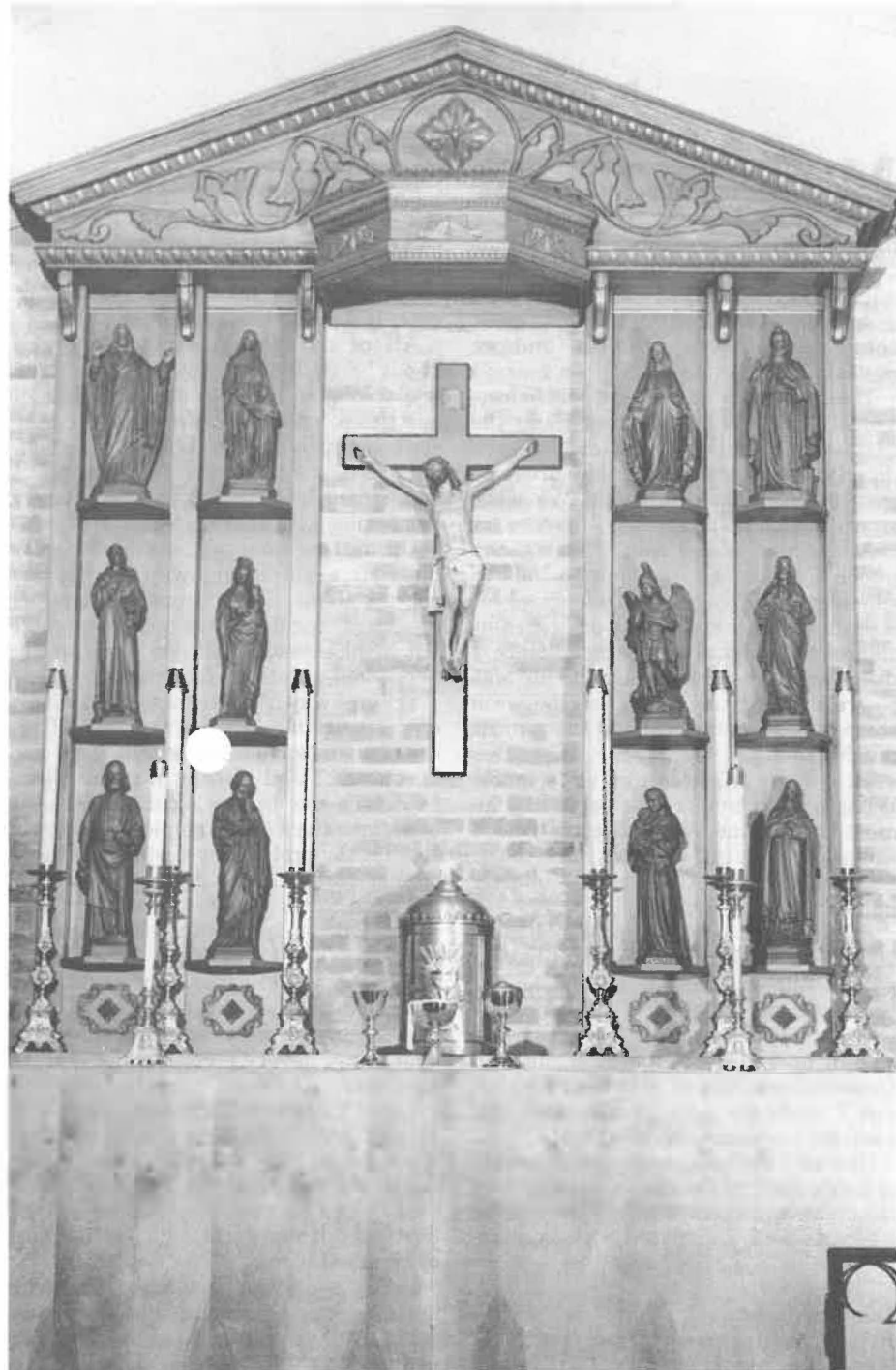
THE LIVING CHURCH

Women of the Oxford Movement

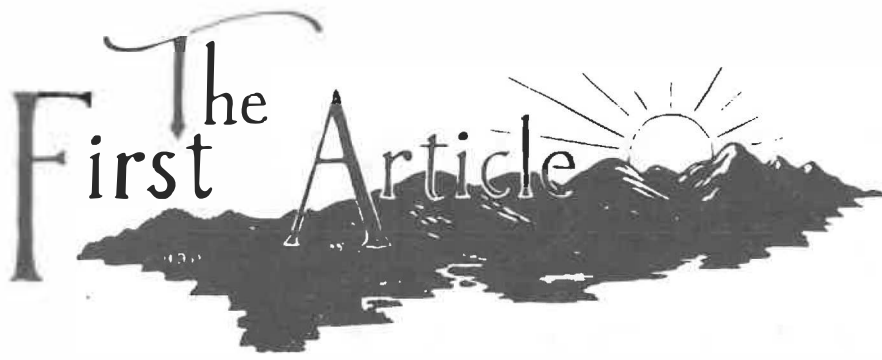
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Tax Resistance

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The new carved oak reredos at the Church of the Good Samaritan, Dallas, Texas, were designed and constructed by Carl Niendorff, a retired architectural designer and parishioner. The 12 niches surrounding the Italian crucifix contain statues representing Our Lady of Grace, the Sacred Heart of Jesus, St. John, St. Anthony, St. Francis of Assisi, St. Jude, St. Joseph, St. Michael the Archangel, St. Anne, St. Joseph, St. Martin, and St. Paul the Apostle. On January 1, the Rt. Rev. Robert E. Terwilliger, Suffragan Bishop of Dallas, celebrated a solemn high Mass and consecrated the new altar and reredos (photo: Glenn McGowen).



THE LIVING CHURCH

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Creatures Great and Small

By ROY W. STRASBURGER

My wife Patricia and I were returning from ten delightful days of vacation. We were driving up the mountain pass on Highway 17 from Santa Cruz, Calif., about four miles from the summit, when the car quit — stopped dead — wouldn't run! Fortunately, a turnout coincided with our problem, and we pulled out of the traffic.

This had never happened to us before. Three o'clock in the afternoon and the cars were whizzing by, two lanes in each direction. I never realized they drove so fast around those curves. We were stranded and helpless.

A sign just ahead said, "Emergency phone 1/4 mile" so I got out to walk to the telephone. There was little space for a path. When the shoulder on the right side of the road died out completely, I discovered my only way up the hill was to walk along the centerline, between the yellow border stripe and the cement divider wall.

That's a frightening experience. Whoosh! The trucks that passed by almost knocked me over with their wind. I walked up that hill with my back to the oncoming traffic. It was a long quarter mile.

As I came to the telephone, I wondered if it would function (I did have a pocket full of change). It turned out there was no charge for the telephone and it worked. I reached a cheerful and helpful operator who patched me into the telephone line of a towing service, and I made the appropriate pleas and gave the necessary information.

Now all I had to do was walk a quarter of a mile back to the car, in the center of the highway, this time facing the traffic. I became well acquainted with vulnera-

bility!

Pat and I were stalled up on the mountain for just over an hour before we got away — a long, lonely time filled with incredible mountain beauty and the overwhelming racket of hundreds of cars. It seemed like ten hours.

All of us seem greatly concerned about being in control of our lives. That is a strong identifying characteristic of our times, and I am aware that I subscribe to such a credo. I like feeling self-sufficient, confident, and in control. I sometimes find myself inappropriately wondering why everyone else isn't.

Up on the mountain, feeling the car die, walking on the highway, talking into the telephone, I felt unsafe, not at all confident, and definitely not in control. I felt helpless and small. We were totally dependent on others for rescue.

I came away from the mountain with a new sensitivity in several spiritual areas. I acknowledge freely that I am not in control of God's world, or of the life he has given me, in any ultimate sense. I came into the world a helpless babe, and there is the probability I will depart in a similar fashion. So this is a parable of my need for dependence upon God and for interdependence with all of humankind.

I also carry a new awareness of what life may be like for those around me who are, to some degree, helpless or dependent or not in very much control of their existence.

I also know that I am both large and small. Large — because a personal God loves me and the dearest people in my life love me and support me. Small — in that I can become almost lost in the hurry of our world, through any number of circumstances.

Being stuck on the mountain was quite an experience, and I treasure it as such. And, yes, we decided to look for a new car.

Our guest columnist this week is the Rev. Roy W. Strasburger, rector of St. Andrew's Church, Saratoga, Calif.

LETTERS

Muslims

The letter from Fr. and Mrs. Leggett [TLC, Jan. 1] appears to call for comment. The quotation there given is from the *Koran*, chapter four, "The Women." In this passage, "far be it from his glory" may equally be translated, "he is far from the imperfection" (that he should have a son).

If we seek an anti-trinitarian passage, a better example is chapter 112, "Cry out: he is one God, God the eternal! He does not beget, nor is he begotten! There is not a single one equal to him!"

The *Koran* should be understood, first of all, within the context of the central Arabian heathenism of the sixth century of our era. The aim of many verses is to combat a very crude concept of polytheism by stressing the divine unity.

That the Christian definitions of the blessed Trinity appear misunderstood need not amaze us; we express these definitions in Greek and Latin terms, not Semitic. Also, the Christological controversies which lie behind our definitions are not viewed as edifying in many quarters.

For us to read aright alien religious statements requires a long study in culture, language, and history.

(The Rev.) ROBERT B. MACDONALD (ret.)
Brant Beach, N.J.

39 Articles

I am grateful to the Rev. John F. Woolverton [TLC, Dec. 25] in supporting the importance of the 39 Articles. There are many members of the clergy and laity who are denigrating the doctrine of the church.

SAMUEL H. WHITE, JR.
Philadelphia, Pa.

Priestly Identification

The topic of clergy uniforms seems to have struck a nerve. For what it is worth in this age of the secularizing of the church, it seems to me that a man who is a priest would want to be so identified. Red blazers, plaid trousers, and orange clergy shirts do not, in my opinion, set forth examples of holiness, simplicity, and self denial.

While a priest (or deacon or bishop) is certainly not inappropriately attired in a sport shirt and tennis shorts when he is relaxing, he should ordinarily be dressed in black or gray, with deference to white in the hot weather, and in a clergy collar when he is on the job. Reverence for the sacred priesthood of Christ which he manifests in time and space would seem to indicate this.

A devout nun said to me once that it was not the sport shirt that offended, but the obvious disguising of the priesthood behind a necktie. After all, we are catholic bishops, priests, or deacons, not Protestant ministers.

(The Rev.) WILLIAM L. LAHEY
St. Paul's Church
Winter Haven, Fla.

Common Chalice

I think comments about bacteria not being transmitted by the chalice apply to gold or silver chalices. I very much doubt if this could apply to ceramic chal-

ices, especially those of the more commonly used stoneware (hence rough surfaced) variety. There is no way to cleanse the minute pits which cover most ceramic surfaces.

Which brings up the whole question of "modern" chalices which look like chalices — of wood, ceramic, or whatever other non-metal material. Not only is there the serious cleansing problem, but chalices of this variety, for the most part, are not designed to function like chalices: the wide circumference of the lip seems designed for pouring the contents around the lips and onto the chin and below, rather than into the mouth;

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and, the knob, so helpful in administering the chalice, is gone.

I would think the question of the safety of the common cup is directly related to the material from which it is crafted. The ceramic variety might be "with it," affordable, and convenient, but unless they are covered with a gloss-glaze, I would suspect they are less sanitary (to say nothing about the number of times I have been offered the chipped lip of a ceramic chalice — about this sort of thing most states have laws, at least affecting restaurants).

(The Rev.) PAUL EVANS
Saratoga Springs, N. Y.

Too Many Shepherds

I appreciated your reluctance to come up with the "final solution" in your editorials regarding what appears to be a clergy surplus [TLC, Jan. 1 and 8]. H.L. Mencken observed that for every complicated problem there was at least one clear, simple, wrong answer.

Answers within this abyss of ambiguity are not emerging too rapidly. Perhaps some questions would be more salient, such as:

(1) What are the precise figures regarding clergy deployment, and "unemployment," and do they truly affirm our long held assumption of an oversupply?

(2) Are bishops part of a needed solution — or are they part and parcel of the problem?

(3) If there is indeed a clergy surplus, do we need ten accredited seminaries in the American church?

(4) Are "rising costs" reducing clergy numbers, or is this instead an issue regarding lackluster stewardship?

Window to Window

(For a cat named Question)

Window to window,
Unquenchable,
Question probes the night.
From sills, fillet-knife eyes
Can part the screen
And wade between the weeds.
Irises gone, all pupil,
The fisher breathes dreams
Of endless catches.

Near dawn, he turns, sated,
To his safe couch or rocker,
And licks away all trace of fell.
In sleep, whiskers twitch
And claws splay,
Rehearsing for the coming day.

Robert E. Jones

Thank you for addressing this difficult dilemma.

(The Rev.) JAMES R. McLEAN, JR.
St. Luke's Church
Hot Springs, Ark.

With so much discussion about clergy deployment and/or surplus, I would like to add my own experience for the benefit of the matter. I write confidentially, requesting that my name not be used to avoid any possible difficulties.

On the same day in which I received a letter from one of the administrators in the diocesan office sent to me in reply to a letter I had personally written to the bishop, I also received a telephone call.

The letter by the diocesan official indicated that he would be happy to look over my CDO profile and try to "match" me "to an opening" (as in a jigsaw puzzle?). The telephone call came from one of the bishops of the continuing church, who, at expense to himself, was interested enough in my own qualifications to reach me personally.

I thought that the contrast was quite significant.

NAME WITHHELD

In regard to the "oversupply" of the clergy, please take into account the following:

(1) The recent prolongation of the search process produces the effect of oversupply if ten percent of the parishes are "open" at any given time.

(2) This also increases parish expenses, despite the apparent savings in salary for it changes the momentum of the parish.

(3) Many of the unemployed priests should be unemployed, for the quality of seminary graduates is very suspect to some of us.

(4) Point three calls for a series on the quality of seminary education, especially now that the one percent idea is taking effect and protecting the seminaries further from accountability.

(The Rev.) WARD McCABE
St. Mark's Church
Santa Clara, Calif.

THE LIVING CHURCH is becoming must reading for Episcopalians of all stripes. Now comes the January first issue with its very important cover picture and editorial on the oversupply of priests.

There has been far too little attention paid to this growing problem in the Episcopal Church. Too many priests who in the past might have enjoyed the stimulation and challenge of more responsibility are stagnating where they are because of a lack of available openings.

I agree with you that "serious strate-

gic changes are in order." It is highly unlikely that this will occur unless there is wider recognition of the problem throughout the church. You are to be commended for raising the issue and calling for action.

(The Rev.) FREDERICK A. FENTON
St. Augustine's by-the-Sea
Santa Monica, Calif.

Women Priests

I should like to offer a respectful but dissenting comment upon Bishop Folwell's present belief that a priest need not be male to "represent Christ at the altar" and that "the important image is Christ's humanity, rather than his sex" [TLC, Jan. 8].

The term "humanity" is an abstraction, a convenience and indeed a necessity for discourse about the genus of mammalian bipeds known as the human race. But "humanity" is not real in the sense that William Folwell or any reader of this letter is real. The maleness or femaleness of a human being is a fact; the humanity of a human being is not a fact, but a necessary fiction. (Note that I do not call it a falsehood.)

However, the point just made is philosophical, and our question is theological. If we are to think as Christian believers about what God reveals to us of his character and his will in the Incarnation, we must recognize that he never does anything in our sight that does not have a specific meaning given to us in terms he knows we can understand — or at least apprehend.

He could have sent forth his Son in the form of a woman, or for that matter in the form of an hermaphrodite — since with him all things are possible. We

must suppose that the reason he did not exercise either of those two options is that by so doing he would have given us the wrong message.

The fact that Christ is a man — albeit the everlasting Man — is a primary datum of the revelation. The proponents of the modern and non-biblical idea are obligated to explain that fact, or to explain it away.

In the Incarnation, God works what has been called "the scandal of particularity." The substitution of "humanity" for "manhood" does not remove the scandal, it only evades it.

(The Rev.) CARROLL E. SIMCOX
Hendersonville, N.C.

• • •

Most arguments against the ordination of women priests seem to imply a denial of one or more of the following doctrines: that Christ is fully human; that his priesthood is an office of his humanity; that women are fully human.

If we affirm all three doctrines, as I think orthodox Christians must, then we have a doctrinal rationale for ordaining women to the priesthood — and at a much more profound level than most so-called doctrinal arguments to the contrary.

(The Rev.) LAWRENCE N. CRUMB
University of Oregon
Eugene, Ore.

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than wily politicians
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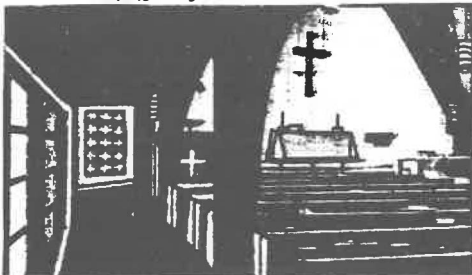
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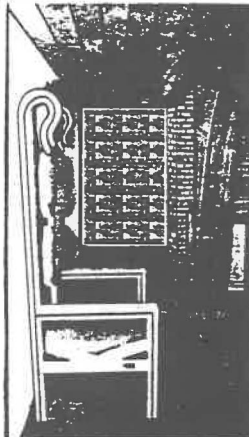
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The installation was done by a master craftsman. He, as well as I, was impressed with the construction and the workmanship of the Columbarium.

The cost has been quite reasonable, the service from you extraordinary, and the Columbarium a work of art. I can only reiterate how pleased we are with it."

THE LIVING CHURCH

February 5, 1984
Epiphany 5

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UTO Grants Up; Need Doubles

Due to an increase of \$18,600 in donations, the United Thank Offering committee was able to approve \$2,503,930.26 in grants at the end of 1983. The list of grants numbered 111, with 43 going to Anglican partner churches and overseas dioceses. The largest single grant was \$65,000 to the Women's Overseas Leadership Development Fund to provide scholarship assistance for women from overseas dioceses, enabling them to receive specialized training to strengthen their local churches' mission and ministry.

Four grants of \$60,000 were earmarked for the provincial development program of the Province of Burundi, Rwanda, and Zaire; to build a new church and renovate the chapel in the parish of Santa Cruz, San Francisco de Macoris, the Dominican Republic; to buy the land and building of San Marcos Church, Quezaltenango, Guatemala; and to St. Bernard the Martyr Parish in Bloemfontein in the Province of Southern Africa, to build a community center in this poor and overcrowded "hometown" resettlement area.

The committee made one grant of \$55,000, to the Montrouis Seminary in Port-au-Prince, Haiti, to build a residence. There were seven \$50,000 grants to be used for building churches, parish halls, community centers or schools in Mexico, Korea, West Malaysia, Madrid, Tanzania, the West Indies, and South India.

Multi-service Jubilee-type ministry centers from West Texas to Kansas to North Carolina will benefit from the 43 grants on the domestic diocese list. For every grant listed, however, there is at least one other project or program which could not be funded this year, according to the UTO committee.

Liturgists Meet in Chicago

The largest annual meeting ever held by the North American Academy for Liturgy took place in Chicago, from January 3-6. Nearly 200 professors, authors, church musicians and artists, and others professionally employed in the field of liturgy converged on the downtown campus of Loyola University for three days of lectures, arguments, and services of worship. The decade old academy provides an ecumenical meet-

ing ground in which results of research, publications, and scholarly projects are shared, and often hotly debated, by specialists in different aspects of liturgical study and practice.

Among the honored guests was Canon Geoffrey J. Cuming of the Liturgical Commission of the Church of England, and widely acknowledged authority on the history of the English Prayer Book. Now retired from teaching duties in England, Dr. Cuming will spend the spring semester of this year at the Church Divinity School of the Pacific, in Berkeley, Calif., lecturing in the Graduate Theological Union.

Choral Morning Prayer was held each morning in the Quigley Chapel at Loyola, with evening services in other nearby locations. On the evening of January 5, the Epiphany was celebrated in St. James's Episcopal Cathedral. An adapted form of the Lima Liturgy [TLC, Jan. 22] was used for this ecumenical Eucharist, together with a full musical program led by the choir of the academy. The officiating priest chanted most of the lengthy eucharistic prayer.

The Rev. Gordon Lathrop of Wartburg Theological Seminary in Dubuque, Iowa, is current president of the academy, and Sister Mary Collins, O.S.B., of the Catholic University of America in Washington, D.C., is vice president. The annual Berakah Award of the academy was bestowed on the Rev. Eugene L. Brand, secretary for liturgy of the Lutheran World Federation. Dr. Brand was described as "a liturgist in the service of ecumenism and as ecumenist in the service of liturgy."

In a special order of business the final morning, Dr. John Pawlikowski, professor of ethics at the Catholic Theological Union in Chicago, called for greater Christian recognition of the gravity of the Nazi Holocaust. The request was echoed by Rabbi Lawrence Hoffman of New York City, a member of the academy, whose words received a standing ovation.

H.B.P.

Become Involved, Church Army Told

If the Church of England's Church Army is to make an adequate Christian witness, it must review its priorities and structures and become politically involved in issues of social justice. This was the finding of a special committee of

the English House of Bishops, which spent ten months studying the organization's role.

The bishops' comprehensive review found a big gap between the Church Army's public image and the reality of its day-to-day work. Founded in 1882, the Army is a band of uniformed, trained evangelists, both men and women, whose aim is to dedicate their lives to helping people, particularly underprivileged people, to discover Christ.

Although the traditional twin objectives — evangelism and compassion for the poor and needy — remain, the bishops found that work among the disadvantaged has become only a small part of the Army's work. Their report described as "depressingly low" the number of officers (about 30) actually working in inner-city or housing estate areas.

"Officers are not being adequately trained for this kind of work, nor being given the impression that there will be an expectation by the Church Army that they will live and work for at least a substantial period within the inner-city environment," the report stated. Although many aspects of the Church Army were criticized by the panel, the wider church did not go unscathed.

"There has developed a gulf between the Church Army's self-perceptions and aspirations and a church which has drifted in many places into the use of officers conventionally and traditionally for maintenance functions," the bishops' report said. The church was asked to "consider seriously the reality of its commitment to the stipendiary lay ministry and the practical systems needed to fund and deploy members of it."

Among the committee's recommendations were these: that the Church Army should pay more attention to "areas of recognized need and priority"; link itself more closely with General Synod boards "to enable wise decision-making and action"; and that candidates for the Army should be sponsored by their bishops, selected and trained in much the same way as other candidates for ministry.

The Church Army welcomed the report and immediately set up three groups to respond to the criticism. A statement issued to coincide with publication of the committee's report said, "As the report makes clear, it asks as many questions of the Church of England as a whole as it does of the Church Army."

Restitution and Reconciliation

The Louisiana State Department of Health and Human Resources has provided Grace Church in New Orleans with \$12,000 to be used for the development of a victim-offender restitution and reconciliation program.

The project's aim is to develop a more viable alternative for rehabilitating juvenile offenders while furnishing some satisfaction, both emotional and material, to the victims.

Under the program, a volunteer mediator, working in close cooperation with juvenile judges and the criminal justice system, will meet with both the victim and the offender. They will negotiate a restitution agreement, and the courts will enforce its provisions. Reconciliation, which the program's organizers believe to be the most profound aspect of restitution and the most effective long-range means of rehabilitation, will be stressed.

The mediator will be a volunteer selected from the community. He or she will be trained professionally in pastoral sensitivity and communication skills. Support volunteers will minister to the victim, the offender, and their families. It is hoped that teams will be developed in other church communities to perform this support ministry.

Grace Church liaison for the project is Deacon JoAnn Garma. The \$12,000 grant is expected to fund the project through June, 1984, and the funding is expected to continue at least through 1985.

Famine Relief Urged

Warning that Africa is facing its worst famine in recent history, a coalition of 21 overseas relief and religious agencies has urged the U.S. to act "without delay" to avert the starvation deaths of hundreds of thousands of people on that continent.

According to those who monitor the situation, the famine is likely to be more severe than one in the early 1970s, when thousands of people died in sub-Saharan Africa. This is the first time, officials reported, that severe food shortages have plagued so many parts of Africa simultaneously.

The affected nations are spread throughout the continent, and include Angola, Benin, Botswana, Cape Verde, the Central African Republic, Chad, Ethiopia, Gambia, Ghana, Guinea, Lesotho, Mali, Mauritania, Mozambique, the islands of Sao Tome and Principe, Senegal, Somalia, Swaziland, Togo, Zambia, and Zimbabwe.

A letter signed thus far by 56 U.S. congressmen has asked the Agency for International Development to approve a \$1.6 million request from several agencies for transportation assistance to

help move food through Ethiopia. A separate letter from as many House of Representatives members declared that a sense of urgency is lacking about the famine in this country.

"The major agencies . . . engaged in helping to relieve the drought in sub-Saharan Africa are agreed that the region's food needs greatly exceed deliveries and commitments thus far made by the international community," the 21 agencies, organized into the Ad Hoc Group on the African Food Emergency, said in Washington.

"Mounting evidence exists of food shortages . . . which have brought sub-Saharan Africa to a situation far more critical than could be anticipated months ago. The effects have already been devastating; thousands of people have died and hundreds of thousands are threatened; thousands of children suffer from malnutrition; invaluable livestock herds have been decimated; and crucially needed water supplies have become increasingly scarce."

Return to Monroe

"Jack" Allin came in the back way with the directness and surety that comes from being on familiar ground, but his entrance into the office of Grace Church, Monroe, La., was not as rector this time. The 23rd Presiding Bishop of the Episcopal Church, the Most Rev. John M. Allin, had returned to the only church he had served as rector to celebrate breaking ground for a new addition.

"This looks familiar," he said as he walked in and dropped a heavy case of vestments to free both hands for greeting the Rev. Robert Hargrove, the church's current rector. He sank into a comfortable leather chair among bookcases which had held his volumes once, before the large desk which had been his from 1952 to 1958.

It was 31 years ago that Fr. Allin, then 31 years old, came to Grace Church as a "brash young parson." He began to recall those days. "At advancing age, you like to reminisce more," he said. "Those were six very important and good years we look back on with a good deal of fondness and happy memories."

"We came here at a right tender age, with one child; the year we got here our twins were born." He spoke of Mrs. Allin's planting two oak trees in the front of the rectory to mark their birth. Today the trees tower over the roof. Seeing them on this trip emphasized the passage of time since their departure 25 years ago, Bishop Allin said. "I know a lot has happened, but it doesn't seem that long ago."

He spoke of his years in the ministry in Monroe as "education." "Ann says we grew up here as far as ministry was concerned. I hope in some ways we came

of age," he added with humility. "In the days of being educated here at Grace Church, the people were in a period . . . where there was a sort of openness to try the new and move along. . . . So much was going on that someone coined the phrase, 'Our candles never get cold.'"

Under Fr. Allin's leadership, three new mission churches were begun, and St. Christopher's Day School was established. The school has grown from a nursery-kindergarten facility to an enrollment of 220 children in grades K-6. Many activities were housed in an old frame building, moved from the church's first location, which will be torn down to make way for a new multi-purpose building.

Although he fondly recalls his "Grace-filled" days, the Primate admits ruefully that perhaps his recollections have made him tedious at times: "I'm sure there have been clergy since I've been bishop who would just as soon not hear the way we did it at Grace Church, Monroe."

In his ten years as Presiding Bishop, he has seen the church move from internal concerns, such as Prayer Book revision and the ordination of women to the priesthood, to more emphasis on mission. That's the real thing I've found myself led to try to enable," Bishop Allin said.

"I believe we are called to do mission in the full sense as we've described it: Service, Worship, Evangelism, Education, and Pastoral Care." It is SWEEP that Bishop Allin plans to focus on in the nearly two years remaining in his tenure as Presiding Bishop, and it was central to the thoughts in the sermon he delivered to 500 people gathered at Grace Church for the ground-breaking.

He warned of the tendency of some church people to build little sanctuaries of retreat, and of building "clubhouses to religion where people of like minds get together and do it like they want to do it." He commended the hearers for building for Christ's sake, "so that those who are in the journey may be strengthened and find themselves in the Way."

Stakes and cord in the form of a cross marked the site where the new building will rise. Bishop Allin placed an experienced foot on the ceremonial shovel and turned the first earth "in the name of the Father and the Son and the Holy Spirit."

Bishop and Mrs. Allin are buying a house at Sewanee where they hope to retire at the end of 1985. "We've been ecclesiastical vagabonds through the years," the Presiding Bishop said. Mrs. Allin is trying to locate a picture of every house they've lived in to hang in their new home to afford visual reminders of their journey.

JANET M. MORGAN

Women of the Oxford Movement

By FRANCES K. SWINFORD

Women are not ordinarily associated with the Oxford Movement, for the catholic revival in the Church of England which began at Oxford in 1833 was sparked by clergymen, university dons, bent on recovering the church's historic apostolic heritage. Writers of the *Tracts for the Times* were all men, only one of whom was a layman.

In the beginning women were not involved in the movement itself, although a few may have been influenced by the tracts. Certainly one woman, Marie Raymond Barker Pusey, threw herself into the pursuits of her husband — collating manuscripts, supporting him through attacks by his enemies, devoting her spare time to religious and charitable endeavors. A brilliant woman and an inspiration to Dr. Pusey and his friends, she died of consumption at 39.

During the Victorian era women gradually became emancipated from restrictions which had previously hampered them. The teachings of the Oxford Movement gave them opportunities for social protest without their being branded as unladylike or socialistic. Women became interested in settlement work in slum areas, in teaching the underprivileged, and in nursing, both in England and in far away places. A friend of Florence Nightingale, Felicia Mary Frances Skene, an Anglo-Catholic writer of poems and books, including *The Divine Master: A Devotional Manual Illustrating the Way of the Cross* (1852), organized a band of nurses and went to

the Crimea during the cholera epidemic of 1854.

Moreover, professions which had been considered strictly for men began to open up. Mary Ann Dacomb Scharlieb, surgeon and gynecologist, is an outstanding Anglo-Catholic representative. Although much of her medical career was spent in England, where she ceaselessly opposed birth prevention, she is best remembered as the foundress of a hospital in Madras, India, in the 1870s, exclusively for caste Hindu and Mohammedan women. To her is largely due the equal status of men and women in the medical profession.

A striking development stemming from the teachings of the Oxford Movement and a natural result of its ideals was the revival of the conventual life in the Church of England. Dr. Pusey, sometimes called the father of monasticism in the post-Reformation church, inspired by his concern for the miserable plight of the poor, began to hope as early as 1839 for the establishment of sisters of charity, living under a religious rule and engaged in works of mercy. In 1841 he professed the first woman to take religious vows in the Church of England since the Reformation — Marian Rebecca Hughes. In 1845 the first religious community, the Sisterhood of the Holy Cross, was organized and came under the spiritual supervision of Pusey.

Public hostility to religious communities remained strong for many more years. The habits worn by the sisters, the idea of declared celibacy, the rules and devotions — all smacked of papistry in the eyes of a still dominant Protestantism in England. Devout women, however, continued to offer themselves to the service of God in the religious life.

One such was Priscilla Lydia Sellon,

known as the introducer of the modern conventual system in the Church of England. In 1848 this young woman of gentle birth answered a public appeal from the Bishop of Exeter for help among the destitute people in the three towns of Plymouth, Devonport, and Stonehouse. Subsequently she founded, with Pusey's aid, the Society of the Sisters of Mercy.

The sisters' task was education, social reform, and spiritual awakening in one of the worst slum areas in England. Miss Sellon established orphans' homes, houses of hope, soup kitchens, industrial schools, hospitals and convalescent homes for the destitute. During the periodic cholera and smallpox epidemics, the sisters nursed the sick and dying and buried the dead. In 1851 she united her community with the Sisters of the Holy Cross and several other sisterhoods to become the Society of the Most Holy Trinity.

Other well-known sisterhoods founded about the same time were the Community of St. Mary the Virgin at Wantage; the All Saints' Sisters of the Poor, Margaret St., London; the Community of St. John Baptist at Clewer; the Society of St. Margaret, East Grinstead, Sussex.

An outgrowth of sisterhoods were orders of deaconesses. The Diocesan Deaconess Institution was founded in London in 1861 by Elizabeth Ferard, who was ordained by the Bishop of London, Bishop Tait. The early deaconesses, much like the sisters, lived a life of great simplicity and service, working officially with the clergy of their parishes.

Besides imbuing women with altruistic fervor to become nurses, nuns, deaconesses, social workers, teachers, the Oxford Movement also influenced them to extend its views through the written word.

Fiction, more than any other genre, lends itself to propagandizing religious tenets. A decade after the Oxford Movement began, Anglo-Catholics began to use the novel form; their subject matter was often considered innovative. In the early phases of the movement the two features most stressed were church building and school teaching. The views of the Oxford Movement were retarded by the condition of the church buildings: pews were a grievance because they were ugly and emphasized class privilege. Pulpits, not altars, dominated the churches. As for school teaching, the poor received little or no education. Tractarian writers drew attention to the need for their schooling.

Matters of a doctrinal nature often dealt with in Tractarian novels were confirmation, weekday as well as Sunday church going, the need for confession, the strength to be received from the Holy Communion, the monastic life.

Among Anglo-Catholic novelists two women stand out. Charlotte Mary Yonge is the greatest of all Anglo-Catholic novelists of the Victorian era, and her *The*

Frances K. Swinford, historiographer for the Diocese of Lexington and a contributor to many church publications, is a member of the Living Church Foundation.

Heir of Redcliffe (1853), the most famous of all the novels written by Tractarians, with the pure and chivalric Sir Guy Morville, the ideal Anglo-Catholic hero, both in his life and in his death.

Miss Yonge was born, lived and died in Keble's parish at Hursley. She became an enthusiastic supporter of the Oxford Movement and applied her remarkable talents as a storyteller to spreading its tenets. She founded in 1851 and edited for 38 years *The Monthly Packet*, a periodical which commended Anglican ideals to young women, and her paper *The Penny Post* did much to popularize Anglo-Catholic principles.

A prolific writer, she wrote 160 books spread over half a century, several of which are histories including histories of England, Greece, France, and Rome. She also wrote a book about Catherine of Aragon, another about Hannah More, and a biography of the martyr Bishop John Coleridge Patteson.

Second only to Charlotte Yonge is Elizabeth Missing Sewell, sister of the Rev. William Sewell, an early supporter of the Oxford Movement. Her novels

were pictures of manners, domestic novels, written primarily for young ladies. They reflect the Oxford's Movement's interest in church building, school teaching, and Bible study. Her best known novels include *Amy Herbert*, *Gertrude* and *Margaret Percival*.

Of the hymnists influenced by the Oxford Movement, one woman is especially worthy of remembrance, for who can forget "There is a green hill far away," "All things bright and beautiful," and "Once in a royal David's city." Mrs. Cecil Frances Humphreys Alexander, wife of the Archbishop of Armagh and Primate of All Ireland, excelled in writing hymns for children. She published in 1846 a volume of devotional poetry, *Verses for Holy Seasons*.

Of the poets of the Victorian era, one woman stands out and may be counted with the best of her contemporaries. Among Anglo-Catholic poets she is second only to Keble. Christina Rossetti's poetry is among the best religious poetry in the English language. She wrote poetry about nature, lost love, death, heaven, the supernatural. *The Face of*

the Deep is her great devotional work. Her "Goblin Market," published in 1862, has been compared with Coleridge's "Ancient Mariner" and with Shakespeare for the insight into unhuman and yet spiritual natures. Her best known poem no doubt is "When I Am Dead, My Dearest."

Born in London into an Italian literary family of Anglican persuasion, Christina Rossetti discovered that the Oxford Movement was more than a religious revival, that it was a necessary rediscovery of the truths of the holy catholic church, and her poetry was inspired by her religious scruples and strong sense of duty to the church she loved.

The women of the Oxford Movement — all those who were influenced by its teachings and who influenced others to its teaching — the school teachers, the social workers, the nurses, the sisters, the deaconesses, the novelists, poets and hymnists — all had a part in reasserting the catholic doctrine of the Church of England and of restoring to it the beauty of holiness.

Tax Resistance

By MOORHEAD KENNEDY

Phase I

The deployment of Pershing and Cruise Missiles in western Europe continues despite protests from peace activists. Rallies, fence-climbing demonstrations at nuclear laboratories, factories, and arsenals, and similar activities — all have proved unavailing. Finally, peace groups within some of the mainline churches adopt a program of tax resistance, under which members are asked to withhold from their next installment of their federal income tax an amount in the same proportion to their total yearly tax obligation as the amount spent on nuclear weaponry is to the total federal budget.

Readers of THE LIVING CHURCH will remember that Moorhead Kennedy is an Episcopalian who was one of the hostages held in Iran. He is now the executive director of the Council for International Understanding, which is a division of the Myrin Institute. He was formerly the director of investment affairs in the Department of State.

This amount, they will tell the IRS, will be donated to an approved charity. Since the proportion is small — only ten percent of the military budget alone, much less of the total federal budget, is spent on nuclear weaponry — the loss to the general receipts of the treasury is relatively slight. It is not deemed by the IRS to warrant extensive punitive action.

The idea catches on. While the effect on national policy, including the deployment of Pershings and Cruises, is not all that peace activists had hoped for, tax resistance at long last becomes respectable among a much wider segment of our population than its original proponents had ever dared to expect. Indeed, the concept begins to be discussed seriously within groups other than those concerned over the nuclear arms race.

Phase II

Ten years later, nuclear confrontation, while still a problem, is better regulated. The principal concern of the mainline churches has shifted to growing discontent in the Third World. With the im-

provement in communications, the poorer countries are more conscious than ever of the disparity between standards of living in the richer industrialized north and the impoverished south. The interpenetration of peace with justice, in the broadest sense of both, has never been more apparent.

Nor is it only a moral issue. Following up on the success of Iranian militants in the hostage crisis of 1979-81, the "weaker" Third World has found a series of means by which to humiliate, alarm, and finally, on the few occasions when nuclear terrorism was threatened, to terrify the "stronger" industrialized world.

The problem has been focused sharply on tariffs and import quotas, the willingness of the U.S., along with other industrialized countries, to reduce barriers to Third World industrial products, thus affording to poorer countries with swelling populations and inadequate domestic demand, the markets, as well as the foreign exchange to pay for food imports that they urgently need. The mainline churches have played a leading, and for once successful role in bringing public opinion, Congress, and the administration to the point of acceptance of the need to share with those less fortunate than ourselves.

But opposition is also building up. Labor (organized and otherwise), minority groups, and business, threatened by such imports, have mounted a joint massive lobbying effort. Finally, they mount a tax resistance campaign so effective that Congress, and the administration, egged on by the treasury, are considering backing away from the reduction of barriers to industrial imports from the Third World.

Divorce and the Parish Family

**When we come to the matter
of marital disharmony, some reactions
in the parish family may be biased.**

By CARL G. CARLOZZI

Life does not always go the way that you and I hope it will go. Life does not always go the way that you and I expect that it will go. This applies right across the board of life. It applies to things that happen in business. It applies to matters relating to our health. It applies to personal relationships. It applies to financial matters. It applies to one's morals. And even more, it applies to one's own emotional stability or instability.

When the bottom falls out of your life or my life, the one place that you and I most often choose to go is to church. And we go there because it is where we hope to find in the Eucharist the strength and the power to wade through the mire of adversity. Indeed, Jesus says to each of us when we are caught in the web of adversity, "Come unto me all ye that travail and are heavy laden, and I will refresh you." Jesus does not say, "I'll think about refreshing you," but rather, "I will refresh you."

There is, however, a problem with all

of this. And the problem relates not so much to God as it does to those of us who are God's representatives in this world. Some of us let our prejudices get in the way, and when we do, we tend to prioritize who it is that "deserves" our support and compassion and forgiveness, and who does not. When we come to the matter of marital disharmony and someone's subsequent divorce, our reactions may be biased.

Now I'll be the first to admit that Jesus looked upon divorce as a sin. And he saw it as a sin because it is the breaking of a promise that two people make in the sight of his Father. But I think it also needs to be mentioned that Jesus also looked upon a whole host of other types of behavior as sins.

His theological position was that all of us fall short of the glory of God, all of us are sinners in one fashion or another; but "when we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from our unrighteousness." But even more, Jesus promised to give us the power to begin again with a clear conscience and with a renewed spirit.

Accordingly, if we are going to be theologically honest, divorce cannot be an

exception in the area of sin. And it cannot be an exception as much as some people might like it to be an exception, believe it to be an exception, and act toward their Christian brethren as if it were an exception.

As a priest I see people who love their Lord and who, for the whole host of reasons, are going through, or have been through, the hell of a marital breakup. And I see them coming into our body of believers and finding, that because of some fellow worshipers, the pain of their hell is then intensified through judgments based on hearsay, innuendo, and facts which are simply not in evidence. This ought not to be so in parish families.

Instead, we should say "thank you," a very special "thank you" to those who take the time to go out of their way and respond to the emotional hell that people in these unfortunate situations are experiencing. To me this is what the Gospel is all about on a practical level. These thoughtful and compassionate Christians are to be commended for exercising their ministry in this manner.

Also, given the way life is, some of you who are reading this may find, after much emotional turmoil, prayer, and counsel in depth, that you are in a divorce situation yourself by the end of this year or at some time in the future. And should this happen, I would like you to remember two very important things, the second of which is far more difficult to handle than the first.

First, should this happen to you, please remember that you are still welcome in your parish on an equal basis as one sinner among all the rest of us sinners. And second, should this happen to you, I trust that you will recognize that your former spouse is also welcome in your parish, on an equal basis, as one sinner among all the rest of us sinners.

And further, that as much as you may feel as though you have been wronged and need pastoral support, that it is the intention and duty of your priest to give pastoral support to your former spouse as well. I say this because, while it is unfortunate, but true, that human beings choose to divorce one another, it is not true that God ever divorces us or ceases to love us. Therefore, it is part of the ministry of your church never to abrogate that responsibility as a representative of Jesus Christ, even if you, in a fit of anger, choose to abrogate that responsibility yourself.

And so, as each of us considers very candidly where we are today, where others are today, and where we, one day, might well be, I would commend to you the concluding verse of the fourth chapter of the Epistle to the Ephesians. It states: "Be ye kind to one another, tenderhearted, forgiving one another, even as God, for Christ's sake, has forgiven you."

The Rev. Carl G. Carlozzi is rector of All Saints' Church, Phoenix, Ariz., and headmaster of All Saints' Day School.

Welcome to the Family

For the newly ordained priests of the Episcopal Church, **THE LIVING CHURCH** provides free subscriptions for one year. We are pleased to provide such copies to assist them in this important early period of their ministry, and to acquaint them with the resources of this magazine.

Those entering the priesthood qualify for this gift when we receive the report of their ordination, position, and address. Those ordained to the diaconate, who plan to continue in this order, similarly qualify if their ordinations are so reported and identified.

We are aware, however, that some ordinations, and some addresses, are never reported to us. We regret that this is the case, and we respectfully urge that in the future, efforts be made to send this information promptly to the People and Places Department of our office.

Meanwhile, what about those ordained in the past who were never reported to us? We hereby announce that it will be our practice for the next year to give a complimentary subscription for one year to any priest or perpetual deacon ordained in 1984 or 1983, who has not before been reported to us, if the individuals will send their names, addresses, title of church position, and date of ordination to our business manager, Peter Dayman, here at our place of publication.

For priests or perpetual deacons ordained but not reported during the years 1981 and 1982, we will during the year ahead be happy to extend an introductory subscription for one year at half price (\$12.25). Individ-

indicated above to Mr. Dayman.

To all such new readers, we would say, "Welcome to the family of **THE LIVING CHURCH**." We will be very pleased to serve you in this way and will welcome contact with you. Through you and with you, we look forward to serving the people of your parish.

Letters to the Editor

We are pleased to receive letters from readers expressing their opinions on various questions. We regret that available space does not allow us to print all of them, and many have to be shortened. Writers who are especially eager to have their letters printed are urged to write early, as soon as a topic comes up, and to write succinctly.

Letters have added force and interest when writers support their words with their signatures. We realize, however, that certain letters touch on problematical areas in which anonymity is necessary. In such cases, we withhold the name if requested to do so, but the initial letter to us must be signed. We cannot act on letters, articles, news releases, or other material which reaches us without a legible name and return address.

Next Week

The month of February will be brightened for us next week by the issue of February 12, which is specially dedicated to the The Living Church Associates and others who make possible the publication of this magazine by their generosity. We look forward to the opportunity to express our gratitude publicly.

BRIEFLY...

The next **Lambeth Conference**, scheduled for July, 1988, in Canterbury, will depart radically from traditional structure, according to the Rev. Samuel Van Culin, secretary general of the Anglican Consultative Council, for it will not be a gathering exclusively of bishops. Canon Van Culin said the Archbishop of Canterbury "has indicated his desire to have the full membership of the Anglican Consultative Council present" at the next conference.

The death of the Very Rev. **Alexander Schmemmann**, on December 13, removed a highly respected theologian and scholar from the American religious scene. He was 62 and had been in poor health for some time. A priest of the Orthodox Church in America (formerly Russian Orthodox Greek Catholic Church of America) and for many years, dean of St. Vladimir's Orthodox Theological Seminary at Crestwood, N.Y., Fr. Schmemmann had been a leading expo-

nent of Eastern Orthodoxy in this country. A popular speaker at ecumenical and scholarly meetings, he often addressed Episcopal audiences and counted many Episcopal clergy among his past students at St. Vladimir's and at General Theological Seminary in New York, where he offered courses on liturgical theology from time to time.

Daphne Wales, a retired employee of the Bank of England, has become the first woman ever to be appointed to any of the boards and councils of the Church of England's General Synod. Miss Wales's appointment as chairman of the church's board for mission and unity was announced recently by the Archbishops of Canterbury and York.

The sesquicentennial of the Oxford Movement was celebrated "at the buckle of the evangelical belt" in Richmond, Va., according to one of the event's organizers. Representatives from six Richmond-area churches gath-

ered at St. Martin-in-the-Fields Church as the anniversary year drew to a close for a service of solemn Evensong. Incense was used for the first time in the parish's 20 year history, and the offering from the large congregation was directed to the endowment fund of the Church of St. Mary the Virgin, New York City. Both the Rev. David Manning of St. Paul's Church, Capitol Square, and the Rev. W. Frisby Hendricks III, of St. Martin's, who organized the observance, had attended the extensive celebration in New York in October.

At a prayer service on the third anniversary of the murder of three nuns and a Roman Catholic laywoman in El Salvador, Cardinal Joseph L. Bernardin of Chicago had harsh words for President Reagan's policy in that Central American nation. The Roman Catholic prelate said that "the long-standing patterns of injustice, gross human rights violations, and the wanton taking of human life by death squads" in El Salvador can be resolved only by "drastic internal changes, not an ever-escalating military

... can only send the wrong message about the purpose and meaning of our policy."

The Protestant Radio and Television Center in Atlanta received a gold medal award for its television program, "Perspectives," at the 1983 International Film and TV Festival of New York in November. "Perspectives," now in its second year of production, is an ecumenical program produced cooperatively by the Protestant Center with the Episcopal Radio-TV Foundation, the Lutheran Church in America, the Presbyterian Church (USA) and the United Methodist Church. The show centers on contemporary issues and discusses what the churches and society are, or could be, doing about them. "Perspectives" is distributed weekly via satellite to PBS and cable stations nationally, and the program has a viewing audience which exceeds 12 million.

The Rt. Rev. John A.T. Robinson, retired dean of Trinity College, Cambridge, and former Bishop of Woolwich, died at his home in Yorkshire on December 5. He was 64. Bishop Robinson's 1963 book, *Honest to God*, in which he posed questions about certain aspects of Christian doctrine, caused some to label him a heretic, although he always maintained that he was a traditional Christian. His later books, though controversial, never made the stir that the first one did. In *The Myth of God Incarnate*, he joined other theologians in questioning whether or not Jesus was aware of his messianic mission.

In an unusual public appeal for funds, the National Council of Churches is seeking \$200,000 in donations to buy 40 tons of medicine for Nicaragua to replace supplies destroyed in October by anti-government guerrillas. Church World Service, the council's overseas aid and development agency, plans to buy the medicines and ship them to a church agency in Managua known as CEPAD, which provides health care in isolated regions. The medicines were lost when rockets fired from a ship struck an oil facility in the port of Corinto and destroyed several warehouses. CEPAD clinics now lack atropine for asthma, cloroquine for malaria, and even aspirins, according to Peggy Heiner, a former CWS staff member who now works as a nurse in Nicaragua.

New Hymn Text of the Month

HYMNAL 1982

This text, taken from *The Temple* (1633) by George Herbert, is set to a tune by the Rev. David Walker, director of music at All Souls Parish in San Diego. He is a graduate of the School of Sacred Music, Union Theological Seminary, and General Theological Seminary, where he served as chapel organist and

instructor in music, 1973-76.

Theme: "Praise to God."

This hymn may be reproduced for church use with the following notice: Tune: *General Seminary*. Copyright, David C. Walker. Used by permission. From the *Hymnal 1982*. Copyright, the Church Pension Fund.

KING OF GLORY

1. King of glo - ry, King of peace, I will love thee; and that love may
 2. Where - fore with my ut - most art, I will sing thee; and the cream of
 3. Seven whole days, not one in seven, I will praise thee; in my heart, though

nev - er cease, I will move thee. Thou hast grant - ed my re - quest,
 all my heart, I will bring thee. Though my sins a - gainst me cried,
 not in heaven, I can raise thee. Small it is in this poor sort

thou hast heard me; thou didst note my work - ing breast, thou hast spared me.
 thou didst clear me; and a - lone, when they re - plied, thou didst hear me.
 to en - roll thee; e'en e - ter - ni - ty's too short to ex - toll thee.

74. 74. D

$\text{♩} = 60$, with breadth

Potential of the Elderly

THE DESERT BLOOMS. By Sarah-Patton Boyle. Abingdon Press. Pp. 208. \$6.95 paper.

Sarah-Patton Boyle's personal experience of aging began when she went to live alone in a strange city at age 60. She spent the next 17 years on a personal quest of the problems and opportunities of older people. She has written a penetrating and exhilarating account of her experience. Her style is so engaging and inspiring that the reader lives with her in vivid empathy, despair, and loneliness but is encouraged as she reveals what she learns and does.

Mrs. Boyle makes much of the need of older people, in this age when so many are living longer and healthier lives than their forebears, to keep active, alert and socially useful. She says we must ignore the widespread negative opinions about aging which are based on research in institutions which house only five percent of the aging population. She has drawn creatively on her own deep empathy with others to develop a creative and harmonious understanding of people, to listen and serve without cant or hypocrisy.

She has learned with effort and self-discipline to understand others and to go along with the social changes and attitudes to which all of us must adapt if we are to be healthy and in step with the society in which we live. Mrs. Boyle says that all through her life she has had friends who listened to her and that now with a lifetime of experience she can give herself in sympathy to others.

This is a book of literary charm, a constructive appreciation of the potential usefulness of the elderly, and an inspiration to accept our own aging creatively. I recommend this book to those of all ages.

ELIZABETH BUSSING
San Francisco, Calif.

Splendid Collection

PILGRIMAGE OF THE HEART: A Treasury of Eastern Christian Spirituality. Edited by George A. Maloney, S.J. Harper and Row. Pp. 254. \$8.95 paper.

Fr. George A. Maloney, S.J., has for many years served on the faculty of the Center for Eastern Christian Studies at Fordham and is author of a history of Orthodox theology. His new work is a splendid collection of excerpts from the spiritual masters of the Eastern tradition, grouped under such headings as: Moving into the Likeness of Christ, Loss of the Divine Image, and Man's Cooperation: Praxis.

cian fathers and the later and less well-known Byzantine saints. Also included are excerpts from the sayings of the desert fathers and selections from the classics of Russian and Syrian Christianity. Notable among the latter are the poems of St. Ephrem, which provide rich material for meditation and which deserve to be better known in Western Christendom.

The catena of excerpts is introduced by a detailed survey of the chief schools of Eastern spirituality, which some may find hard going. The close connection of dogmatic and ascetical theology in Eastern Christendom is evident both in the introduction and in the selections which follow. Here is a valuable resource not only for those interested in Eastern spirituality but also for students of the theology of the Orthodox East.

(The Rev.) R.H. GREENFIELD, S.S.J.E.
St. John's House
Durham, N.C.

Creativity in Life

MAKING A LIFE: Career, Commitment, and the Life Process. By Gene Ruyle. Seabury. Pp. 155. \$7.95 paper.

"Our grandest task: making a life." That statement by the author, a psychologist and Episcopal priest, expresses the theme of this book. We are helped to wonder at and explore the evolving experience of our life and the different modes of human becoming: artistic, believing, philosophical, historical, political, and scientific. Ruyle greatly values the vital responder to life, who is capable of non-conformity, courage, and creativity.

ence, being broadly existential and philosophical in its grounding. Theology, scripture, the social context of living are peripheral or ignored. From a Christian viewpoint, the theme of *making* your life appears at times to come dangerously close to a self-centered and willful process that ignores our central experience of the One who is the Maker through and with us, and ignores the subtle reality of evil and sin that makes true and sustained surrender to God such a difficult process.

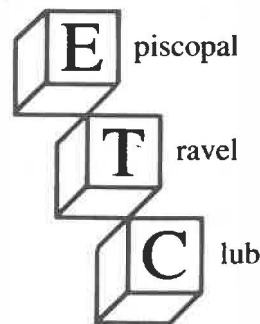
(The Rev.) TILDEN EDWARDS
Shalem Institute for
Spiritual Formation
Washington, D.C.

Charismatic Perspective

CONFIRMATION AND THE CHARISMATA. By Theodore R. Jungkuntz. University Press of America. Pp. x and 115. \$7.75 paper.

Dr. Jungkuntz, professor of theology at Valparaiso University and by his own admission active in charismatic renewal, critiques the developing understandings of Christian initiation in western Christianity, as expressed by such people as Aidan Kavanagh and Theodore Eastman, from a charismatic perspective.

Unfortunately, the book reads more like a tract than a carefully worked treatise. Dr. Jungkuntz's charismatic bias is evident from page one. However, his point that Christian faith needs to be confirmed experientially and not just ritually is well taken. Also, I found his chapter reviewing Martin Luther's concept of confirmation and initiation informative. The author is a minister of



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I came away from the work, though, feeling that it is not a strong defense of the charismatic point of view in reference to Christian initiation. The articulators of neo-Pentecostalism are going to have to sharpen their methodology before I am assured they are not theologically shallow.

(The Rev.) PETER J. VAN HOOK
All Saints Church
Salt Lake City, Utah

For the Highly Personal God

THE BODY OF FAITH: Judaism as Corporeal Election. By Michael Wyschogrod. Seabury. Pp. xviii and 288. \$24.95.

Seabury Press has gone out of the business of publishing, but it has gone with a bang, not a whimper: Professor (of philosophy) Wyschogrod's theology of Judaism, a major contribution for all who care about that covenant which alone makes sense of the Jewish people and therefore also of Jesus Christ and of the church. Three Jews, four opinions: not every Jew will agree with this "left-wing" orthodox attempt to ground the rabbinic tradition in the Bible, arguing for the highly personal God of scripture against the demythologized "Eternal" of Maimonides, not to speak of St. Thomas, Buber and Tillich.

However Jews may respond to this, thinking Christians should be fascinated by this theology that develops the incarnate reality of the people of God in critical dialogue with the teachings of the church. Chapter four can be skipped, but the rest is rich in insights into the love and personality of God, the risks and strengths of Torah-living, and the sacra-

provoking criticism of Buber's understanding of God is only one of many gems in this important book.

(The Rev.) PAUL M. VAN BUREN
Temple University
Philadelphia, Pa.

Definitive Scholarly Resource

THE OLD TESTAMENT PSEUDEPIGRAPHIA: Vol. 1, APOCALYPTIC LITERATURE AND TESTAMENTS. Edited by James H. Charlesworth. Doubleday. Pp. xlix and 995. \$35.

The Old Testament "pseudepigrapha," books written under the names of ancient Hebrew worthies during the period shortly before and after the coming of Christ, are not usually of great intrinsic interest but have considerable importance in illuminating certain dark spots in the intellectual background of the New Testament — particularly in the areas of angelology, eschatology, and apocalyptic. It is for this reason that the present work will be enthusiastically welcomed by all who have a special interest in the New Testament and intertestamental fields.

There has never before been such an exhaustive and meticulously annotated collection of these strange books. Among them are the three apocalypses of Enoch, the two of Baruch and other apocalypses most readers will never even have heard of; the 14 Sibylline Oracles, the testaments of the 12 patriarchs, and of Job, Moses, Solomon, and Adam. Only in the case of Fourth Ezra is there an overlap with our standard biblical Apocrypha, where it is called Second Esdras.

ber of an international battery of scholars and provided with notes and an introduction. There has been no attempt to impose uniformity on this material except with respect to the topics discussed in the introductions. In some instances the notes, though elaborate, are merely textual; others provide a wealth of historical information and interpretive comment. Scholars, at least, will eagerly await the second and final volume, which will be devoted to a greater variety of literary types — legends, philosophy, psalms, and prayers.

(The Rev.) ROBERT DENTAN (ret.)
Buffalo, N.Y.

Calendar of Things to Come

All dates given are subject to change or correction by the organization concerned. Inclusion in this calendar does not imply that a meeting is open to the general public. Places in parenthesis indicate projected location of the events.

February

- 10-12 Convention, Diocese of Southern Virginia (Williamsburg)
- 18 Convention, Diocese of Long Island (Garden City)
- 20 Observance of Washington's Birthday
- 24-25 Convention, Diocese of Arkansas (Little Rock)
- 27-29 Executive Council Meeting (Sarasota, Fla.)

March

- 7 Ash Wednesday
- 24-30 Church Periodical Club Board and National Books Fund (Mendham, N.J.)

April

- 20 Good Friday
- 22 Easter

May

- 3-5 Convention, Diocese of Nebraska (Kearney)
- 7-9 Church and City Conference (St. Luke's Church, Scranton, Pa.)
- 11-12 Convention, Diocese of Vermont (Burlington)
- 18 Convention, Diocese of Maryland (Baltimore)
- 19 Convention, Diocese of New Hampshire (Nashua)
- 24-26 National Conference on the Diaconate (University of Notre Dame)
- 28 Memorial Day Observance

June

- 7-9 Executive Council Meeting (San Francisco)
- 8-9 Convention, Diocese of Central New York
- 8-9 Convention, Diocese of Central Pennsylvania (Lewisburg)
- 11-15 Conference, "Ministering God's Word," led by the Rev. Everett Fullam (Garden City, N.Y.)
- June 24- July 20 Training Program in Management for Executives of Religious Institutions. The (ecumenical) Graduate Theological Union (Berkeley, Calif.)

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CLERGY assistant needed for east coast Florida parish. Principal responsibility for Christian education and youth ministry, but also sharing in full parish ministry. Reply Box M-575*.

ALASKA: Full-time priest for 20-year-old-parish in youthful fishing community. For information send resume to: St. James the Fisherman, Box 1668, Kodiak, Alaska 99615. Tele. (907) 486-4692

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PEOPLE and places

Ordinations

Priests

Colorado—Constance Kay Delzell, curate, St. John's Church, Boulder, Colo.; add: 1419 Pine St., Boulder 80302. Rolland William Hoverstock, assistant, same church, same address. Edward James Morgan, curate, St. Joseph's Church, Lakewood, Colo.; add: Box 26134, Lakewood 80226.

Nebraska—Mitchell Lindemann, curate, All Saints' Church, Omaha, and priest-in-charge, St. Mark's and St. John's, Omaha; add: 9302 Blondo, Omaha 68134.

Virginia—Charles F. Sutton, Jr., assistant rector, Zion Church, 140 W. Liberty St., Rome, N.Y. 13440.

Deacons

Virginia—Brenda G. Husson; add: 245 W. 107th St., Apt. 5-G, New York City 10025.

Receptions

The Rev. Peter J. Whalen, in the Diocese of West Texas, to be assistant at St. Bartholomew's Church, Corpus Christi, Texas; add: 600 Belmeade, Corpus Christi 78412.

Seminaries

After nearly 30 years of association with the School of Theology of the Diocese of Michigan, the Rev. Robert H. Whitaker has retired as director of the school and from the active ministry. He and his wife will continue to reside at 2030 Kenmore Dr., Grosse Pointe Woods, Mich. 48236. Dr. Whitaker's successor is the Rev. Patricia Eichenlaub, who has been the associate director for more than four years.

Deaths

The Rev. Elwin H. Eddy, retired priest of the Diocese of West Texas, died at the age of 77 on December 16 at his home in San Antonio.

Fr. Eddy, a non-parochial priest, was associate professor of mechanical engineering at the General Motors Institute, Flint, Mich., from 1958-70, and from 1970 he was associate professor emeritus. He taught from 1971 to 1976 at San Antonio College. Fr. Eddy was the author of a scholarly work on the application of the digital computer.

The Rev. John M. Hennessy, interim vicar of Trinity Church, Marshall, Mo., died on December 16, at the age of 70.

Besides the Diocese of West Missouri, Fr. Hennessy had served in the Dioceses of Eau Claire, Minnesota, Chicago, New York, and the Virgin Islands. For three years he was assistant director of St. Francis Boys' Home, Salina, Kan. The author of numerous articles and booklets, Fr. Hennessy was also a contributor to *Forward Day-by-Day*. He is survived by his wife and his three children.

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10:30, Fri 6-7

KEY — Light face type denotes AM, black face PM;
add, address; anno, announced; A-C, Ante-
Communism; appt, appointment; B, Benediction; C,
Confessions; Cho, Choral; Ch S, Church School; c,
curate; d, deacon, d.r.e., director of religious educa-
tion; 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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ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76054
The Rev. Douglas L. Allford, r; the Rev. William R. Newby, c
Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

MADISON, WIS.

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

MILWAUKEE, WIS.

ST. PAUL'S 914 E. Knapp St.
Anthony C. Thurston, r
Sun 8 H Eu, 9 Education Hour, 10:15 H Eu (1S & 3S), MP (2S
4S & 5S)