

THE LIVING CHURCH

**Spring
Book
Number**

T.S. Eliot

• page 10

Margaret Duggan

• page 12





THE LIVING CHURCH

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Sights and Sounds of Spring

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ie spring may be very late in the north, but when it finally comes, very welcome it is! The birds of e have returned long before the last . In Wisconsin, everyone watches listens for the wild geese, which overhead, honking as they go, in Vs of dozens of birds. They are not ly headed north. They come and go directions. Where we live, a group bout a dozen have repeatedly led through the area in mid-April. hey nest nearby? We hope so.

nday after Thomas Sunday was the afternoon when it was warm h and light enough to attract me out on the front porch to read Eve-Prayer. A rosy sunset is not unduly ion in Wisconsin — when it hap-one is really glad to recite “O gra-Light” at the beginning of the eve-office.

people who live near wetlands, as o, the inimitable sign of spring is thousands of little voices chirping in the evening. The creatures that these sounds are “tree frogs” — little frogs of several different spe-which make their mating songs in or ponds, puddles, and creeks where breed.

hout diligent search, one will never ese small and well-camouflaged an-. You can fish, or catch tadpoles, or muskrat, or collect wildflowers in swamps for years without seeing inch-long creatures, of which so apparently congregate in every of wet or marshy land. Some people kenly believe that insects, or sala-lers, or some other sort of creature e the sound. Rest assured, dear r, that a “spring peeper” is really ruly a little frog!

erring to the same animals, some e call them tree toads. There are al kinds, all of them different in var-respects, besides size, from the fat toads of the garden or the

croaking bullfrog or common green frog along a creek. Different species of the frog/toad family have a somewhat different song, and some may mate a little earlier or later in the spring. As with most other members of the family, the great volume of sound produced by the tree frog is out of proportion to its small size. The males produce it by inflating an air-sac in the front of their throats.

Most people do not care for swamps, and the idea of cold-blooded, damp, or even sticky animals seems to be repellent. It is, therefore, well for us to reflect that this familiar “song of spring,” which is so characteristic of the Paschal Season, does indeed come from humble sticky little creatures sitting in the mud.

Frogs are virtually unmentioned in Holy Scripture except as a plague on the Egyptians. No doubt there were plenty of them in that country along the borders of the Nile. On the other hand, the story of creation in the first chapter of Genesis seems to follow the pattern of the Mesopotamian spring, as it was known in ancient Babylon. Here, on the fifth day, God says, “Let the waters bring forth swarms of living creatures, and let birds fly above the earth.” The association of birds with aquatic life may seem surprising, until one thinks of spring. The birds return together, fish come upstream to spawn, and frogs and toads sing from the water's edge. The tree frogs must be reckoned among the creatures of the fifth day.

Coming onto the stage of nature apparently from nowhere each spring, they will (with rare exceptions) neither be heard nor seen the rest of the year. Books on natural history describe their habits as “largely unknown.” In a humble and modest way, they exemplify the continuing mysteriousness of the created world. Each spring these unseen singers thus point to that to which spring itself points, the Paschal Mystery.

H. BOONE PORTER, Editor

Additions to Calendar

Your editorial "Proposed Additions to Calendar" [TLC, April 14] is both commendable for its balance, and helpful in its understanding of the importance of black letter days. Especially good is your point that it is "always possible to object to any name for some reason or other."

What remains mystifying is the failure of our Standing Liturgical Commission to revise the calendar to emend an earlier mistake: Why is there still no separate day for Thomas Cranmer? The unfortunate linking of his name with the distinguished names of Bishops Latimer and Ridley looks more like an afterthought than a serious effort to remind the church of their common martyrdoms. Cranmer deserves a day of his own on or near the date of his martyrdom on March 21.

While it is true he sadly remains a figure of controversy to some, one hardly can deny the importance of his contribution to the heritage of Anglicanism. It would be at least an improvement to move his commemoration to coincide with that of the first Book of Common Prayer in the week after Pentecost, whereon we might at least remember his unequalled skill as a liturgical scholar and master of English.

And while we are on the subject, ought we not give due consideration to including Lanfranc and John Jewel? Their contributions and influence were considerable, but they have no dates. Moreover, might we not also consider a broad scope of this calendar to include Martin Luther? While obviously non-Anglican, Luther is surely one who gave the church "a significant witness to Jesus Christ."

(The Rev.) WILLIAM M. SHAND, III
St. Paul's Church
Prince Frederick, Md.

Where Food Comes From

The editorial on the farm crisis [TLC, April 7] and its commentary on the Lutheran bishop's six goals is as good a thing as I have read about the problem. The six goals are a lot clearer than what I've thought up until now.

As good as they are, I am not optimistic about implementation. My perception is that most Americans don't have a clue as to where food comes from, what kind of a pattern of life it takes to produce it, or how much decisions made by government and industry for "non-agricultural" reasons affect each and every farm.

I remember when I was in seminary at Virginia, the price of bread went up two cents a loaf. There were people expressing anger at wheat farmers. As I come

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culture, I was able to explain that if the wheat raiser had received the two cents, it would have doubled the selling price of wheat at that time (1967). That reality made no difference at all. The other seminarians felt that cheap, high quality food was simply part of their birthright. They had no inclination to try and appreciate the human, financial and soil costs.

My hunch is that this is the way most folk feel. Most folk I talk with think that a sort of technological-economic Darwinism should be set in place, and that this will solve the problem. That will certainly change the problem (make it worse). But if there is solution, it must be along the line of the six goals.

Thanks for the editorial. I wish everyone would read it and believe it.

(The Rev. Canon) J. HUGH MAGERS
Diocese of West Texas
San Antonio, Texas

Marian Devotion and Ordination

Two letters [TLC, March 24] in response to an earlier one from Sr. Constance of All Saints intrigued me. I wondered, specifically, if Fr. Moyer and Ms. Shuck, who is hardly atheological, were to sit down together whether something truly creative might not emerge.

I was at the same time dismayed by Ms. Shuck's letter because I agree with her fundamental premise, but not her conclusion. She is right on when she relates the ordination of women in the Episcopal Church not to mention much of liberal Protestantism, with absence of veneration of the Blessed Virgin Mary, and I might add, with the virgin conception of the Lord. But I see the ordination of women as symptom of this error, rather than as cure.

Ms. Shuck seems to have adopted a reversal of throwing the baby out with the bathwater — much as the wag who once asked why if it's tantamount to adultery to look upon another with lust, why not do the deed as well? The ordination of women in the context of inadequate devotion to Our Lady and lack of

ception merely offers two wrongs for a right.

We should, indeed, say the Angelus regularly, and I must admit, women priests in the diocese notwithstanding, I rejoice in Virginia's resolution on celebrating the date of Our Lady's conception. But Mary's sacrificial offering was not identical with Jesus', nor should their respective roles in the drama of our salvation be confused. The Virginia resolution does a good job on this; the ordination of women doesn't. Both scripture and tradition witness for Mary and against the confusion of male and female.

(The Rev.) BILL SWATOS
St. Mark's Church

Silvis, Ill.

. . .

Recent articles and editorials in THE LIVING CHURCH [March 24 and April 14] indicate that the Diocese of Virginia is to petition General Convention that the feast of the Conception of the Blessed Virgin Mary be made a black letter day on our calendar. This is a laudable action, but why have the petitioners failed to recommend a similar action for the feast of Our Lady's Nativity on September 8? This feast is also noted in the English Calendar of 1661; in addition, it is provided with full propers (including a superb collect) in the South African Prayer Book. This feast also deserves a place in our liturgical and devotional life.

One trusts that the Virginia diocese will remedy this error lest we find ourselves in the curious and ironic position of observing Mary's conception while ignoring her actual birth.

(The Rev.) WARREN C. PLATT
New York, N.Y.

. . .

As a proponent of Christian unity and a devotee of St. Mary, Mother of God, I would *not* welcome inclusion of the "Feast of the Conception" in the calendar [TLC, March 24].

From the ecumenical standpoint, such a move would not please the Roman Catholic Church because it "in no way represents an endorsement of the Roman Catholic doctrine of the *Immaculate* Conception." It would certainly confuse Protestant Christians who would view it as another sign of unreconstructed Romanism.

Pity the priests who must explain to their puzzled flocks why we should now celebrate the *conception* of our Lady. How should we do it? Once I spent a winter in Colombia where the Immaculate Conception is indeed celebrated — with fireworks and bullfights!

Why celebrate Mary's conception? We have August 15 "St. Mary the Virgin, Mother of our Lord Jesus Christ," coinciding with the feast of the Assumption. We Anglicans were not encouraged to



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of Mary, but I like C.G. Jung's interpretation that it acknowledges the folk wisdom of uniting Mary with the Godhead. As a child I secretly turned to Mary for comfort and inspiration. Now I know why. Never mind her conception — she was always there. "I was fashioned in times long past, at the beginning, long before earth itself."

(Deacon) BETTY NOICE

Telluride, Colo.

Perfect Example

After reading the letter about older priests by the Rev. Patrick A. Pierce [TLC, March 10], I couldn't agree more. I am the former parish secretary of the Rev. Leo Malania at St. David's, Cambria Heights, N.Y. I also did some work for him from time to time on the new Book of Common Prayer. I think I can say from experience that he is the perfect example of a late vocation priest.

He handled three or four full-time jobs, and no one was shortchanged. He just worked harder. He was always of the opinion that a priest should have some experience in the "outside" or business world. It made him more aware of his parishioners' problems. He happened to have a church where almost everyone worked. He certainly had the skills of administration as Fr. Pierce mentioned. He was also successful at every career he

have the time to pursue his last career, that of writer/publisher.

At any rate, I have worked at St. David's for at least seven or eight priests during the course of 30 years. I have had the experience of both priests from out of seminary, and late vocation. There is certainly something to be said for both, but I believe Fr. Malania was as good as a priest could be.

MARGARET M. FRASER

Floral Park, N.Y.

After a distinguished career with the United Nations, Fr. Malania served at St. David's and was coordinator of the Prayer Book revision. He died September 1, 1983.

Ed.

College of Preachers

A concrete suggestion to accompany the recent discussions on improving our preaching: clergy and laity can benefit greatly from the excellent courses now being offered by the College of Preachers on the National Cathedral grounds in Washington. I commend it to those who are serious about preaching and want to have more fun doing it. I can't think of a more profitable use for one or two weeks' study leave.

(The Rev.) ELIJAH WHITE
Church of Our Saviour

Oatlands, Va.

BOOKS

Shared Ministry to Patients

THE HOSPITAL HANDBOOK. Lawrence D. Reimer and James Wagner. Morehouse-Barlow. Pp. \$5.95 paper.

Ministry seen as shared responsibility is an area of growing awareness in church. The pastor and chaplain who author this practical manual on hospital visitation actually do a great deal to minimize the subject of shared ministry it relates to their subject. The repetitive pattern of seeking the help of hospital professionals and peers as well as the laypeople makes the point. It really takes everyone working together the patient and family to get the best job of healing done.

Set in the context of a succinct, brief account of the hospital as it is today, their treatment gives a very organized view of hospital ministry, an unabashed presentation of the obvious, along with the not so obvious. Actually, I found it helpful to review the principles set forth in a style different from my own.

This book covers most of the essentials and provides a helpful bibliography for those requiring more detailed

(tear here)



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(The Rev.) WILLIAM N. BEACHY, M.D.
St. Luke's Hospital
Kansas City, Mo.

Christian Media Opportunities

MEDIA — WASTELAND OR WONDERLAND: Opportunities and Dangers for Christians in the Electronic Age. By John W. Bachman. Foreword by Martin E. Marty. Augsburg. Pp. 175. \$7.95 paper.

Allen Smith, a British author, writes of three world revolutions in communication: the invention of writing; movable type, and now, electronic delivery of information. Michael Strange, in *New York* magazine, comments: "There's always a media revolution going on, and it's getting to be a nuisance."

Perhaps. But not in the view of John W. Bachman who steps forward with proper credentials to examine the opportunities and dangers for Christians in the electronic age. Bachman, former director of the Office of Communication and Mission Support for the American Lutheran Church, finds both opportunities and dangers aplenty. We are, he suggests, missing the opportunities and crashing head-on into the dangers.

Bachman really has two books. In the first, on the role of Christianity in religious broadcasting (and telecasting, if you are a purist), he concludes that "we cannot expect religious broadcasting, as presently conducted, to wield much influence on American society." In part, this is because Christianity, which once turned the world upside down, is today "better known for defending the old than welcoming the new." How true — and particularly of the mainline churches. As a layman I have worked in the area of communication for some years, and I fear that we are more adept at talking about communication (the old-fashioned kind, or the new technology) than we are at doing something about it.

Of course it is a matter of money. But also of the will to act, and to accept the use of the electronic media (TV, cable, satellites, VCRs and the like) as an adjunct to mission. To use the media effectively, Bachman believes, we need to become more adept at "performing our central task — sharing the most valuable resource entrusted to us; the gospel." In other words, to tell the story.

Bachman's suggestions for the mainline churches in particular (the evangelicals have gone far beyond us in the new media) are worth noting. We should take them to heart — and if we do, we may start doing something about communi-

The second book deals with the role of Christians in influencing the media. How can we — in Martin Marty's words — "help create critical audiences for secular media"? Considering the state of commercial TV today, and its pervasive influence on our lives (American children average 26 hours a week in front of the tube), this is a matter of some urgency. It projects the church into the arena of public and political influence, and there, we do have our in-house problems. Yet in an era of increasing deregulation of the media, the voice of Christianity needs to be heard as a formative influence. And here, we confront Bachman's dangers, in contrast to the opportunities of religious broadcasting.

Bachman's book is particularly commended to the bishops and communication officers of the church. At the national level, a Task Force on Satellite Communication [of which the reviewer is a member] is looking at the challenges of the new technology, and hopes to report to the General Convention in September. But the task cuts across the church, from 815 Second Avenue to the smallest mission. We need to work together to seize the opportunities — and avoid the dangers.

W. W. BAKER
Lake Quivira, Kan.

Defenders of Traditionalism

CHURCH AND CONFESSION: Conservative Theologians in Germany, England, and America, 1815-1866. By Walter H. Conser, Jr. Mercer University Press. Pp. viii and 361. \$28.95 hardcover.

This is a fascinating and impressive attempt to understand a number of German neo-Lutherans, English Tractarians, and an assortment of American Protestants who resisted early 19th century liberalism. The author, a sophisticated scholar who has grounded his research in primary sources, pays meticulous attention to August Wilmar, Wilhelm Löhe, John Henry Newman, John Keble, John Henry Hobart, and John Nevin.

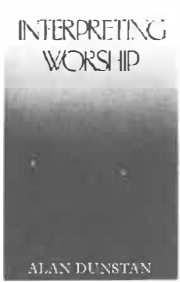
All of the pastors, priests, and theologians featured in this handsome volume were defenders of traditional church and society in an era of industrialization, urbanization, nationalism, rationalism, and laissez-faire individualism. They saw the church, in the words of Troeltsch, "as a universal institution endowed with absolute authoritative truth and the sacramental miraculous power of grace and redemption." Deeply influenced by romanticism, they were also committed to conservative social and political arrangements.

Episcopalians will find the lengthy and perceptive examination of the Oxford Movement of special interest. The

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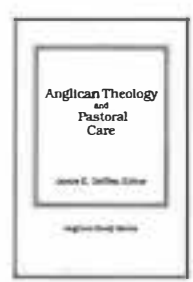
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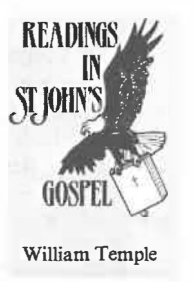
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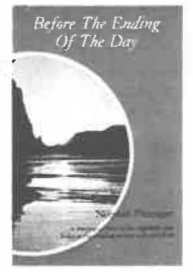
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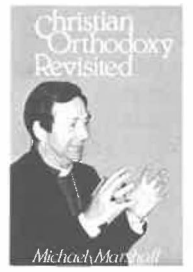
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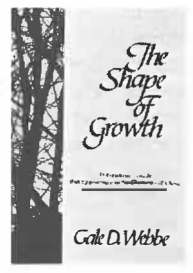
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THE LIVING CHURCH

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Aid

oloring reported torture, arrests, and other human rights violations in the Philippines, a group of 70 U.S. leaders have called on the U.S. to cut all military and economic aid to the Filipino regime of Ferdinand Marcos. A letter to the House Foreign Affairs Committee on Asia and the Pacific, signed by church leaders, which included the Rev. Lyman Ogilby, Bishop of Pennsylvania, asked for rejection of the administration's \$275 million aid package to the Marcos government. The letter cited shootings and "disappearances" of workers who have taken part in "peaceful demonstrations," and expropriation of land from Filipino peasants. "Meanwhile, lawyers, health workers, teachers, media people, youth and students, and many of our brothers and sisters in Philippine churches who have responded to the Gospel challenge to work for peace and justice in solidarity with the oppressed, have themselves become targets of harassment, arbitrary arrest, illegal detention, false charges, torture, disappearance and political killing by the Philippine military and police," the letter said. Asking for an end to aid, the religious leaders cited a "clear connection between the militarization of Philippine society and the gross abuse of human rights. The Marcos regime has set up a rate machinery of repression used to stifle its own people." They also cited Cardinal Jaime Sin, of Manila, as saying, "The United States should stop giving military aid to the Philippines because it only goes to slaughter the innocent."

Unity by Foot

This is another in a series of letters from Sr. Marjorie Raphael, SSM, about the life and work of the sisters who established a mission base in the village of Mathieu in rural Haiti. Earlier letters in the series describe the sisters' moving into the little house they named "Maison St. Paul" and how they began working and working with their neighbors.

It was Sr. Joellen's last day in Haiti of her first period of her mission life, and her last day at Maison St. Paul, Mathieu. We decided to get an early start and walk to the mission church of St. John Baptist at Jean-Jean. I had to go by it twice on horseback on the way to the tournelle and other points, and my

impression was that it was not too far and would be on flat ground following up the river toward the foot of the mountains.

We rose at 4:30 a.m., made our meditations with the stars and a quarter moon, walked to 6 a.m. Eucharist at Darbonne (about two miles) and back for breakfast, and then off to the riverbed carrying the Book of Common Prayer for offices, a little water, two bananas, bread and cheese.

We started up the river and came upon a friendly young man. Yes, he knew where Jean-Jean was, and was going in that direction. He would go with us until he came to his home and would direct us how to go from there.

We then met an older woman returning from market with a large basket on her head, and we exchanged greetings. She indicated that the road we were on, a new one cut by the sugar factory, was the long way to Jean-Jean, and that following right on the edge of the river would be quicker. However, the young man seemed sure and we continued.

He took us through rolling hills, charming villages studded with newborn goats and flourishing bean fields, and canals made to irrigate the cane. A more beautiful walk one could not imagine, but it was not the one I had been on by horse.

Our guide came to his own home and we continued on alone, thinking that Jean-Jean was around the next bend. Finally an elderly distinguished farmer asked where we were going. On hearing, he replied, "Oh, Jean-Jean. My brother used to be lay reader in the church there. I will leave my field and take you to him and he will take you to Jean-Jean."

We exchanged churchly conversation and admired the gardens, some of which were his. We were impressed by the coverings over springs that feed clean water into Darbonne, Mathieu and the sugar factory. He told us that he had three houses and when the river overflows in hurricane or heavy rain, he leaves his lowland home for one on the hill left to him by his father.

We came upon the house of his brother Naphthalie, who was at home, and met his family. Naphthalie had been a lay reader for 50 years, some years at Jean-Jean and more years at Orangers and still more years at Parque, a three and one-half hour journey by foot or horse. At present, he is responsible for the church at Orangers until the new church is finished, and then he will re-

tire. He is a zealous servant of God who loves his church and his Lord. Does he find much trouble with the voodoo worshippers? "They are all around," he said (which we observed by the nicked wooden crosses in the yards of homes), "but many are my friends. I simply state what I believe." After sending a son up a tree for some fresh coconut water for us, which we gratefully drank, we set out again for Jean-Jean. By now, Maison St. Paul was at least two hours behind us.

We stopped a minute at a Roman Catholic church to greet the teacher, a friend of Naphthalie, and in about an hour we reached Jean-Jean and the charming little church snuggled against a rocky hill. This church, too, was used as a school weekdays. We greeted students and teachers, admired the dozen or so beehives full of busy bees, and were invited into the sacristan's home next to the church.

The house was tidy, well-painted, tastefully furnished with kerosene lamp, family photos, and a china closet with glasses and cups. The sacristan was a short, stocky, strong man with fine features, quiet and reserved, sincere and direct.

We realized it was noon and we were a long way from Mathieu. We stopped briefly on the homeward journey for water, bananas, and reciting the noon office at the edge of the river. Naphthalie chose to wait for us passing the time in a little store in front of a home. He seemed to know everyone and was respected by all. He said he would go with us to a place in the river where we were to cross over to return more directly. He did and we thanked him for his gracious hospitality and help. Naphthalie was pleased that we had come. As a delegate to the diocesan convention, he often had breakfast at the convent in Port-au-Prince, and would do so again.

Now we were on the path at the river on which I had twice ridden by horse. It seemed much longer on foot. About 2 p.m. we ate the bread and cheese and had the rest of the water. The children along the way found us interesting to watch.

Finally we came to a familiar palm tree and the path that leads to our section of Mathieu. We reflected on how four of Naphthalie's grandchildren make the round trip journey from his home to Darbonne each day to go to school! We also reflected on how the Gospel is being preached and lived in these hidden villages, and how dedicated people like

hours a week, with no material benefit to themselves, but the greater recompense of knowing that they are participating in the work of the Lord.

Colorado Celebration

A celebration of the church's 125 years of life in Colorado took place in Denver in late January. It was a century and a quarter ago that the Rev. John H. Kehler, of Virginia, arrived in what was then called Denver City with his three daughters, a young son, and a granddaughter. This 62-year-old man hoped to bring the church to the west and to make a new home for his motherless children and granddaughter. He did.

The event was reenacted on January 27, in the midst of a snowstorm, when the years rolled back and a stagecoach pulled up to the steps of St. John's Cathedral at 14th Avenue and Clarkson Street.

A driver pulled the horses to a stop and out stepped an elderly gentleman, obviously a clergyman, who wore a white stock, black frock coat and vest. White hair hung to his shoulders and was topped with the flat black hat western men have long favored.

The gentleman reached through the door and assisted as three pretty young women descended. They smoothed down their hoop skirts, adjusted their capes and looked around. Then came a little girl and young boy. It was the imaginary Kehler family. They were greeted on the cathedral steps by the Very Rev. Donald S. McPhail, dean; senior warden Rowland Hawthorne; and the Rev. Canons David F. Morgan, James Frensley and Kenneth Near of the cathedral staff. Behind them stood many members of the congregation ready to follow the "pioneer family" into the sanctuary.

Fr. Kehler was played by Dr. Allen D. Breck, professor of history at the University of Denver, historiographer of the Diocese of Colorado and author of its history; Roxanne Morgan played the part of Crimora Kehler; Elizabeth Cook was Bettie; Angela Poley was Mollie; Hannah Jorgensen portrayed Nannie Clark; and the son Willie was Aaron Poley.

At the close of the service, the original stained glass "Kehler Window" was rededicated and relocated in the "Kehler Entry."

The entire morning was a glorious celebration of the church's 125 years of life in Colorado, a recalling of the day, January 23, 1860, when the newly arrived Fr. Kehler gathered together 13 men and women, sat down with them and organized the first Episcopal church in the Colorado Territory.

"It is for all of this that we give thanks today," said Dean McPhail.

SALOME BRECK

DKIEFLY...

The World Missions in Church and Society unit of the Episcopal Church Center has asked that an alert be issued. A man who has been representing himself as "Bishop Philip Elder" or "Fr. Philip Elder" has attempted to solicit funds from Episcopal Church parishes on the pretext of helping a West Indian student get back to his home, according to Diocesan Press Service. The man has no connection with the Rt. Rev. Philip Elder, who is a collegial member of the House of Bishops and is currently serving in Grenada.

Queen Elizabeth has appointed the Most Rev. Paul Reeves, Archbishop of New Zealand, as that nation's next governor-general. He is the first clergyman ever to hold this position, as well as the first descendent of the Maoris, New Zealand's original Polynesian inhabitants, to be chosen for the largely ceremonial office. As governor-general, the Archbishop will represent the Crown, holding, in relation to the administration of public affairs in the dominion, the same position as the Queen holds in Britain. The archbishop was chosen on the basis of a recommendation by New Zealand's left-leaning labor government. The 52-year-old prelate, son of a trolley driver, begins his new job in November, succeeding Sir David Beattie, a former judge who is retiring after five years. Archbishop Reeves' tenure as New Zealand's primate has been marked by his outspoken views on social issues, including a recent pronouncement that New Zealand's rugby team should not travel to South Africa due to its apartheid policies. Known to many Americans, he was also a leading figure in the Roland Allen/Pacific Basin conference in Hawaii in 1983. Temporarily at least, he is resigning from his ecclesiastical duties in September.

When he retired last year, the Rt. Rev. Douglas Feaver, 71, Bishop of Peterborough, England, once described as the rudest man in the Church of England, left behind a colorful collection of barbs, aphorisms and repostes. John Kelly, diocesan communications officer, has gathered the prose in a book, published in March, to raise funds for the Church of England's Children's Society. Mr. Kelly was inundated with more than 300 "Feaverisms" when he spread the idea for the book. (An example of Bishop Feaver's sayings: To a rural dean's wife in slacks, "I don't like women in trousers." To which she was quick to reply, observing his purple cassock, "And I don't care for men in skirts.") The publi-

tionship between the two men. "I him the first copy and he thanked n 'this flight of fancy,'" says the com

Honduras has a new Episcopal cl and school — thanks to grants from United Thank Offering and the Di of Central Florida's Venture in Mis and a loan from the Episcopal Cl Center with repayment guarantee ten churches in Florida. La Iglesia Buen Pastor (Church of the Shepherd), stands on the outskirts of commercial center of the country, sited on the edge of the richest se of the city and close to a poorer se where campesinos and refugees livi church is in a position to serve both munities. There is already a waitin for admission, and additional nee clude scholarships for children whc erwise could not attend. It is to b only for the children of the people established Buen Pastor, but for all dren who need it.

Many tributes at Washing Church of the Ascension and St. A have been paid to retiring rector Rev. Fredrick Howard Meisel. D his quarter century rectorship, the gregation moved from being a gro approximately two dozen families t coming one of the leading Anglo-Cat parishes in the nation. Fr. Meisel, tron of THE LIVING CHURCH, has cited by two successive mayors wit city's meritorious service award. U his aegis and in collaboration wit ganist Robert C. Shone, the annua censiontide Bach Festival has long a leading musical event in the city.

A gift of stock dividends w \$100,000 was recently received by Royal School of Church Music from Quick family in honor of Leslie Ch Quick, Sr., to be used to create an ement for the RSCM. The gift is parlarly significant as it provides sub tial support during the critical yea the corporation's existence. The R headquarterd in Litchfield, Conn., ecumenical, educational and no profit organization dedicated to th couragement and improvemen church music throughout the U.S. an independent affiliate of Brit Royal School of Church Music an over 1,700 members representin states and most of the major denot ions. In addition to organizing an erating workshops, festivals, sem and residential courses for singers ages, the RSCM provides assistan organists, directors and clergy, as as publishing and distributing cl music.



T.S. Eliot

Angus McBean

T.S. Eliot

A Poet Seeking Inner Peace

By JOHN E. BOOTY

There are two recent books concerning T.S. Eliot. The first is *T.S. Eliot: A Biography* by Peter Ackroyd (New York: Simon and Schuster, 1984, 400 pp., \$15.95). The biographer was forbidden by the Eliot estate to quote from the published writing "except for purposes of fair comment in a critical context or to quote from Eliot's unpublished or correspondence." That being the case, this cannot be regarded as *the* definitive biography; but it is the most satisfactory to appear thus far.

Ackroyd appears to be scrupulously fair in his treatment of the more controversial episodes in Eliot's life. He effectively puts down James Miller who, in *Eliot's Personal Wasteland* (Pennsylvania State University Press, 1977) attempted to prove that Eliot was a homosexual (pp. 209-210). The biographer exercises great care in treating Eliot's marriage to Vivien. Disastrous as it was in the end, it was not altogether irretrievable. It was not, writes Ackroyd, "centered on events in 1921, 'souring' on estrangement or antipathy." It was rather a marriage in which closeness (and even collaboration) is the dominant note" (p. 114). Ackroyd is not as adept in dealing with Eliot's writings, but generally he is fair, especially to the novice student. Perhaps the greatest weakness concerns the handling of Eliot's religious conversion and the aftermath, especially his "holy" routine — one might call it the

"holy" routine — as a communicant and, eventually, a prominent lay leader of the Church of England.

The second recent work is *T.S. Eliot: A Study in Character and Style* by Ronald Bush (New York and Oxford: Oxford University Press, 1983, xvi and 287 pp., \$25). This is a critical study of Eliot's poetry, approached chronologically and biographically, paying close attention to those events in Eliot's life that most influenced his poetry. Eliot's first marriage is treated with great sensitivity, neither exonerating him from responsibility for its failure nor condemning him for having removed himself from it in order to proceed with his life (p. 104.) Virginia Woolf wrote in her diary at one point that she observed Eliot "become humbler, simpler, more humane" toward his wife (p. 105).

Bush emphasizes the importance of Eliot's turning toward verse drama in 1933, but he does not consider the plays in any detail. Nor does he relate the course of Eliot's life after 1942. His task justifies the omission, but his narrative is incomplete without reference to the second marriage long after Vivien's death and the relative peace at the end. And then, as is true of Ackroyd, Bush does not pay sufficient attention to the impact of Eliot's holy routine of "prayer, observance, discipline, thought and action" as a member and eventually a lay leader of the Church of England. But more of that later.

What impresses me most in these two well-written, readable books, is their portrayal of Eliot, and in particular his inner melancholy and his quest for deliverance from enslavement to the depression that marred his life and was the context

in which his poetry was written. As Bush tells it, Eliot inherited ideals of self-denial and rational prudence from his Puritan forebears.

He was suspicious of emotion and was beset by self-questioning, by a sense of worthlessness. "Conditioned to distrust emotional expression, Eliot came to devalue his strongest experiences and secretly to doubt his self worth" (p. 7). Success left him with a feeling of emptiness, and he was dogged by a fear of failure. *The Waste Land*, coming at a time when all seemed broken and lost, expresses Eliot's feeling of worthlessness, "not only the worthlessness of the present but the probable worthlessness of the past and the future" (p. 67). Whether genetically inherited or functionally caused (or both), the depression never altogether disappeared. It was a condition of his life and it contributed to his poetic writings.

Eliot's experience of an inner wasteland was related to his perception of the breakdown of order and clarity in Western culture, the dissociation of sensibility, of thought and feeling — all of which he felt intensely within himself. In dealing with his internal melancholy, Eliot was also concerned for the disastrous condition of contemporary culture, and was himself both a victim and a contributor to the illness of the modern world.

The beginning of the cure was present in the poet's longing for order and his distress over the painful division of thought and feeling in his psyche and in the culture. This yearning, this distress, prompted him toward that forceful representative of order and the integration of thought and feeling — the Christian church, and more specifically, the catho-

John E. Booty is dean of the School of Theology, University of the South, Seawee, Tenn. He is author of *Prayer in Four Quartets* (Cowley Press, 1983).

enumerated in his essay on Bishop Lancelot Andrewes.

In June of 1927, with the assistance of William Force Stead, Eliot was baptized and confirmed in the Church of England. It is important to emphasize that his inner disposition did not then drastically change. *A Song for Simeon* testifies to his awareness of rebirth and also the persistence of the darkness, the melancholy. Gradually, the poet became more and more aware of a double pattern and affirmed that "the way up and the way down are the same." Speaking of *Doris's Dream Songs* and *Three Poems* as composing "a single spiritual drama," Bush states, "Psychologically, the drama moves downward from resistance to submission, but spiritually it moves upward from proud isolation through humility to a thirst for divine love" (p. 94). Eliot came to see his spiritual journey as similar to that of Shakespeare, and coming upon *Pericles* (c. 1930) he recognized the double nature of the universe "where our inevitable humiliation is also the source of our salvation" (p. 165). Bush refers to the time between *Ash Wednesday* and *Marina* as a critical turning point, wherein Eliot caught a glimpse of Shakespeare's vision of love (and the heavenly music): "It involves energies which exist in God's willingness to forgive, and which lie beyond the reach of sin or error" (p. 168).

By 1933 Eliot was separated from Vivien and could begin a new life. He returned to England from America and became involved in the theater, writing verse drama, and in the church, becoming immersed in the holy routine at St. Stephen's, Gloucester Road, London. He went daily to Mass, regularly to confession, developing a deep friendship with Eric Cheetham, the vicar of St. Stephen's, with whom he lived for years and with whom he served as vicar's warden.

Neither Bush nor Ackroyd explore all of this in any depth. Ackroyd speaks tantalizingly about Eliot's belief ("he believed exactly what he was obliged to believe — the Creed, the Invocation of the Blessed Virgin, and the Saints, the Sacrament of Penance, and so on") and Eliot's practice ("the ritual observance of that faith — in the devotional discipline of confession, Mass and Communion," p.165). And he suggests that it was the ritual, "rite *qua* rite," that meant most to Eliot — the drama, in which the penitent participates and receives the gift of grace. The melancholy persists, it is a condition of the man and the culture, but it no longer enslaves — the sting has been removed.

The failure to pay sufficient attention to Eliot's religious belief and practice causes Bush to emphasize the bleakness, the melancholy of *Four Quartets* and to

neglect the hope and the faith. The glimpse of the vision beyond — the light followed by silence — of the lyric in part IV of *Burnt Norton* is seen as causing no joy. Bush dismisses part IV of *East Coker*, calling it "a somewhat precious lyric" (p. 214), but Eliot spoke of it as "the heart of the matter" for in those lines there is presented the pattern (the essential order, wholeness, salvation) in the objective gift of healing through Christ "the wounded surgeon." And there are suggestive, familiar words, of hope not grief: "to be restored, our sickness must grow worse." Salvation is movement from proud isolation through humility, to salvation, which is divine love. This Eliot learned in part through experience, but also from the Mass and from the discipline of the sacrament of penance.

Bush's treatment of *Little Gidding* is also less than satisfactory. In part, the fault lies in his struggle with the interpretation of William Spanos who finds *Four Quartets* to be a failure, poetically. In part, the fault lies in his presenting us with the basis for his own somewhat different interpretation. His argument is that Eliot wrote the early drafts of *Little Gidding* striving to provide a fitting conclusion, rounding out the structure which, to a certain extent, seemed to develop as the poet progressed from quartet to quartet.

Little Gidding was found to be lacking in personal feeling and personal involvement. Eliot recognized the lack, delayed publication and revised the poem, the revisions being evident in parts IIb, IIIb, and IV, where influenced now by W.B. Yeats, Eliot confesses "his rage and shame" and "speaks with a note of personal honesty," seeing "the tragedy of life with a pity not tainted with the coyness of self-pity," and moving "from 'pity... [to] a kind of purgation'" (p. 236).

The problem is that Bush does not, then, treat the entire poem from the vantage point of his discovery. The commentary is incomplete.



Drawing by Theresa

Granted that personal involvement was lacking in the earlier version of *Little Gidding*; nevertheless, the drama there in the final product. It involves juxtaposition of personal pain (anger) with an objective gift (love). In the meeting, which occurs again and again, there is healing, for in the meeting with the Holy Spirit, the spirit of love, and forgiveness, and renewal.

In the end, the problem of the poet and the problem of the man coincide. Commenting on the choruses from *The Waste Land*, Bush makes this statement concerning the poet's task: "man must never try to capture the divine reality. At the most, art can create an iridescent suggestion of indeterminacy, whose discipline, openness, the analogue of spiritual humility, makes it available to momentary grace" (p. 205).

Ackroyd refers to the man's challenge when reporting Stephen Spender's counting of what Eliot said in the presence of Virginia Woolf concerning the importance of prayer: "the attempt to concentrate, to forget self, to attain a union with God' — the rapt concentration of thought and emotion upon external force or presence, so rapt that they become absorbed in this presence

"But paradoxically, the attachment to something outside oneself can create a sense of the self as whole again, within the act of worship. He [Eliot] was an object for his intense feelings, which was not human, in order to heal a personality which threatened to shatter again. In a later essay, he described dogmatic religion as one means of learning how to train and discipline the emotions — he added, such discipline can only be talked about by those who have peered into 'the abyss'" (p. 106).

This openness to the grace of God, with attention focused on God as objective, was enabled by the Holy Spirit working in and through the holy routine and providing a means of healing and wholeness in the midst of earth's melancholy. The gift is Incarnation.



Margaret Duggan

A Visit With Margaret Duggan

Curious to know how the biographer of the 102nd Archbishop of Canterbury overcame the obstacles involved in writing about a man with an impossible work schedule, and a reluctance to be written about, American churchman H.N. Kelley interviewed the author at her home in England.

By H. N. KELLEY

riting a biography of a living person is like attempting to paint a portrait of a subject who will not sit still. The biographer has additional troubles if the biographee is still in active middle age, and has little time for interviews. I'm not sure that he wants the book done anyhow and has turned down a number of many other potential chroniclers. If your subject happens to be the Archbishop of Canterbury, there is also the danger of an innocently unintended statement that might land your name on the front page of the world's

as thinking of all this as I talked with Margaret Duggan, author of *The Making of an Archbishop*, 200 pages, hardcover. Hodder and Stoughton, London. Distributed in the U.S. by the Episcopal Book Club). Getting a little of the archbishop's impossible work schedule, and his reluctance to be written about, I was curious how Mrs. Duggan had overcome these obstacles. An editor's suggestion to talk with her while I was in London resulted in my finding myself at the front door of Mr. and Mrs. Duggan's Park Mansions in Battersea, facing the river. My wife had come along with me in a taxi, and I had her wait on me in a nearby small shopping center. I walked around to the apartment. How was I to know that this was not where Mrs. Duggan had been living just a short time ago?

is a most attractive woman who knows the proper way to start out an

interview: she provided a cocktail. While we were talking, her 21-year-old son Michael came in, fresh from a holiday in France. I told him the tape recorder was running, so he should say something profound for the record. He answered, "I'm not capable of saying anything profound . . . anyway, not until I've had my cuppa tea."

In admiration and in all sincerity, I told Mrs. Duggan that she looked too young to have a grown son. She thought this was funny. "Michael is my *youngest*," she said. "I have two other children and twin grandsons ten years old. My oldest daughter lives in America, in Colorado Springs. My other daughter works as a journalist in Paris. Michael has just graduated from a Scottish university and is now going to do his doctorate in Bath."

Her husband had been in the Royal Navy, and the young family spent some years in Singapore. Mrs. Duggan had herself been in the Navy as a WREN, but in the Orient she was diverted into the two channels that intertwined to form her career: journalism and the church. Because of her interest in the church, she found herself in Singapore raising funds for building an Anglican church in a new housing estate. She was later press officer for the Winchester Cathedral in England.

To understand the progression of her career from this point, one must know something of the relationship of the church, the independent missionary societies, and the government in England. They are separate and independent of each other, but nevertheless intertwined in a mix very different from that in the U.S., and apt to be confusing to Americans. Suffice it to say, Mrs. Dug-

gan has worked with all three in executive capacities.

After her time at Winchester Cathedral, she was allied with the United Society for the Propagation of the Gospel, then became assistant editor and columnist with the prestigious *Church Times* of London. She served for six years as a member of the Central Religious Advisory Committee for the British Broadcasting Company, which advised both the BBC and Independent Television on religious broadcasts. It was here she first met Dr. Runcie, who was the committee chairman.

At the time of our interview she was public relations manager for the Church Housing Authority which provides low rent housing for families and elderly people. It is basically an independent charitable institution, but is officially recognized and funded by the government. Readers of her extraordinarily warm and personal column in the *Church Times* (which her husband regularly delivers to the publication's office on Monday mornings) know she has since developed what she calls "a new pattern of life" by giving up her seven-year stint with the housing authority and plunging into uncertainty as a free-lance writer.

Along the way, during this busy career, she has found time to do two other books before *Runcie*. First was *Through the Year with Michael Ramsey*, an anthology of the writings of the 100th Archbishop of Canterbury. Next, she edited *Padre in Colditz*, a job which, she says, almost floored her because of the sheer volume of material, when commissioned by an editor to take on the manuscript diary — running to a tremendous number of volumes — of a Methodist

Continued on page 17

rt N. Kelley is a retired business author and a member of The Church Foundation. He resides in Springfield, Ill.

The Urgency of Rogationtide

Rogationtide has to do with food, and today this is no laughing matter. The problem of hunger is highlighted in Africa, but in many other parts of the world there are shortages, and millions of children are not being well-enough fed for the healthy development of mind and body.

The Monday, Tuesday and Wednesday after the Sixth Sunday of the Easter Season (that is to say the three days prior to Ascension Day, May 16 this year) are the traditional Rogation Days, although they may be observed at some other time in areas where the exigencies of certain crops, livestock, or fisheries make some other date more appropriate. In fact, in many of our churches the public observance will be on Sunday. In some communities, churches of other denominations may refer to it as Soil Stewardship Sunday. It should also be pointed out that the liturgical propers for use on Rogation Days (Prayer Book, pp. 207-208, 258-259, and 930) may be used on any open weekdays. Parishes with daily services may well use one of these at least monthly in this era of world food problems — an era which will not soon be ended.

A few days each spring is not enough to learn very much, think very much, or do very much in the face of grave problems involving climatic changes, long term

loss of soil, inadequate irrigation, ill-advised met (both ancient and modern), difficulties in transp tion, agricultural economy, and so forth. We can, ever, all pray. In dealing with questions of such m: tude to which no one of us knows the answers, pray the first and wisest response. Without the grac God, mankind cannot expect to win this battle.

Food for Mind and Spirit

Books, like foodstuffs, come in crops, and the Brent crop contains some good items. As alw we sincerely hope our readers will enjoy this Sp Book Number. Good books stimulate us, sharpen wits, and enhance our lives. We need not share author's point of view, or accept the conclusions to which a book points. If it is a good book, a well-wri thoughtful, or informative book, we can still get s thing out of it.

Within the specific field of religious books, we be from the dialogue with another mind in dealing the things of the spirit. Many of us never hav ordinary daily life, the opportunity to talk with s one about such topics in any great depth. Yet thr books we can enter such discussions with the fi minds, both of the past and of the present. It i opportunity not to be neglected.

MUSIC REVIEWS

Choral Music

A SHORTER BENEDICITE. By Martin Dalby. SATB or Unison and Organ. #29 0543 04 (Novello). \$1.35.

The Benedicite is shortened by dropping the acclamation "Praise him, and magnify him for ever," using it only after basic sections of the canticle. This is the practice followed in our Prayer Book. The text is the 1662 English BCP settings which differs very slightly from our 1928 BCP version. The main differences are some verses being interchanged and the inclusion of the Three Young Men's names near the end of the canticle with a full Gloria Patri.

As provision is made for traditional texts in our Prayer Book, this canticle could be used, as can many others. It is not used often because of its length, but this particular setting moves quite nicely. Some optional harmony occurs in places, and verses are set for particular voices; however, it may be sung in unison. The canticle opens and closes with unison voices unaccompanied. This theme is used throughout the canticle. Rhythmic changes require consideration. The accompaniment does assist the voices, but, in places, functions independently. Not beyond the average choir's ability. A good organist is a must.

Records

GREAT IS THE LORD. The Washington Cathedral Choir of Men and Boys. Richard W. Dirksen, organist and choir-master; Douglas R. Major, associate organist and choirmaster. Available from: The Cathedral Gift Shop, Mt. St. Alban, Washington, D.C. 20016. \$8.50 per copy, plus \$2.00 handling per disc.

A collection of 19th and 20th century church music performed by the fine choir of our national cathedral. Side one offers some classical favorites such as Charles Villiers Stanford's "Ye Choirs of New Jerusalem," Cesar Franck's "O, Lord, Most Holy (Panis Angelicus)," Franz Schubert's "Great Is Jehovah, the Lord," Edward Elgar's "The Spirit of the Lord Is upon Me" and "In Heaven Above" by Edvard Grieg.

Side two is devoted to American composers of the 20th century who write music for today's worshiping church.

David Koehring, a past assistant organist of the cathedral, wrote "Fundamenta Ejus" (a setting of Psalm 87:1,2,6,7) especially for the cathedral choir. Richard Dirksen's compositions include "Yet, Even Now, Saith the Lord" and two Anglican chants with the texts of Psalm 46 and Psalm 100.

A lovely setting of the "Phos Hilaron" by Douglas Major, "Inherit the King-

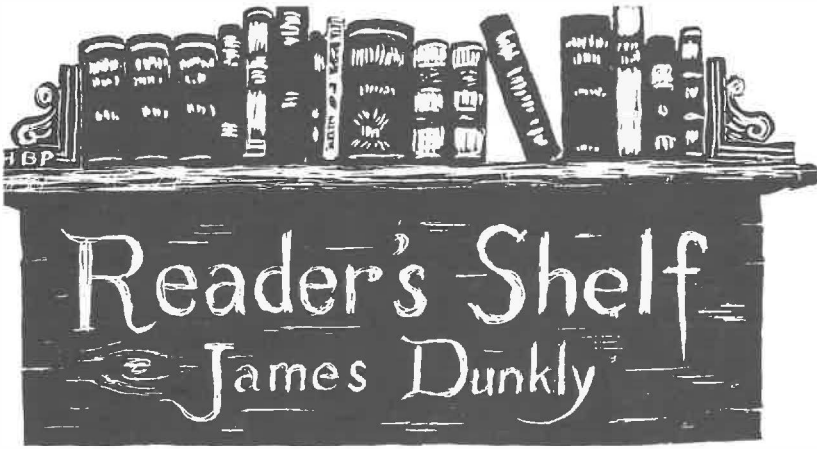
dom" by Lee Hoiby and "Draw Us i Spirit's Tether" by Harold Friedel also included. The organ ac paniments are played beautiful Mr. Major.

Of Interest to Organists and Cler

THE LITURGICAL USE OF THE GAN VOLUNTARY. Ian Sharp. Royal School of Church Music, chfield, Conn. 06759. Paperback pages. \$3.00.

Our Book of Common Prayer made provision for the use of instrul tal music in services of worship. seems to underline the importan music other than choral in the chu worship. Ian Sharp's thought-provc book will be of great assistance in u standing the impact that organ n can make on today's congregations

Topics discussed include: music sermon in sound, music and mea the organist's responsibilities, a history of organ music in the ch opportunities for music other than ude and postlude, the purpose of n at special services including wedd and funerals, improvisation, and p cal items such as repertoire, using (instruments, financial matters working with the clergy. A selected ography of useful publications is al: cluded. A must for clergy, organ worship committees and organ sel committees. J



author's understanding and appreciation of Newman is particularly profound, although I think he exaggerates the effect of Newman's departure for Rome. His brief examination of the Anglo-Catholic movement in America is slightly less impressive and largely omits important developments in the Midwest.

This is a book for more advanced students of history and theology. It should be on the shelves of every seminary and university.

(Prof.) THOMAS C. REEVES
Historiographer
Diocese of Milwaukee
Racine, Wis.

Many Pictures

THE GLORY OF THE NEW TESTAMENT. Concept and design by Shlomo S. Gafni. Villard Books. Pp. 391. \$25 hardcover.

This nicely produced book combines extracts from the New Testament (in the King James version) with a large number of mostly small, but clear pictures of scenery, ruins, pilgrimage sites and artworks. The pictures are pretty, but the book is something of a hash so far as content is concerned.

There is no evident rationale for selection of texts, and the pictures are a jumble of things ranging from ruins of the Minoan palace at Knossos (not quite contemporary with Titus!) to modern holy-land pilgrimage churches. While there are some indications of date, only the observant reader who already knows some history will be able to make sense of the captions and sort out what is historically and culturally relevant to the New Testament from what is purely decorative.

The captions are, in fact, the worst aspect of the book. They range from a bizarre misinterpretation of the parable of the mustard seed in Mark to scraps of pilgrimage piety to outright errors (the picture of "Salome dancing before Herod," for example, is really the daughters of Israel before Saul and David).

What a pity. It is a pretty book.

(The Rev.) L. WM. COUNTRYMAN
Church Divinity School of the Pacific
Berkeley, Calif.

Comprehensive History

A MISSION TO REMEMBER, PROCLAIM AND FULFILL: 200th Anniversary of the Episcopal Diocese of Massachusetts. Edited by Mark J. Duffy. Episcopal Diocese of Massachusetts. Pp. xvi, 737. \$38 hardcover.

For many years there has been a rise of interest in writing histories of dioceses of the Episcopal Church. Several mas-

TER RAUSCHENBUSCH: Sermons and Writings. Edited by Winthrop S. P. Pp. vii and 252. \$14.95.

list Press has begun a new series Sources of American Spirituality, the general editorship of John F. This selection from the works of Rauschenbusch (1861-1918), often called the father of the social gospel movement, concentrates on interior religious piety, including prayers from Rauschenbusch's manual of devotion, *For and the People*. Hudson, the veteran historian of American churches, added an introduction, notes, and bibliography. The series should do much to bring all some forgotten voices; this volume is a good example of how to go about that task.

HOEFFER AND SOUTH AFRICA: Theology in Dialogue. By John Gruchy. Eerdmans. Pp. xii and 6.95 paper.

Gruchy, who teaches at the University of Cape Town, is well known for writing against apartheid. Here he analyzes the present-day situation in South Africa to that in Germany under Nazism, and he indicates how Dutch Reformed Christians in South Africa are recovering their Reformation roots through later developments of it like the 1982 Declaration.

ANTHROPOLOGY: A Commentary on the Book of Isaiah 40-56. By E. A. F. Knight. Eerdmans. Pp. ix and 14. \$5.95 paper.

THE PEOPLE IN CRISIS: A Commentary on the Book of Amos by R. N. Achard and **A Commentary on the Book of Lamentations** by S. Paul. Eerdmans. Pp. viii and 134. \$5.95 paper.

These volumes are both part of the International Theological Commentary edited by Knight and F. C. Holm, published in Edinburgh by Handness and in this country by Eerdmans. These are non-technical studies

from an explicitly Christian stance and in which Old Testament literature is read as *Christian Scripture*. Those who are more concerned with seeing Hebrew Scriptures in their own integrity as a necessary part of any Christian use of the Old Testament will have to look elsewhere. Little attempt is made to distinguish the church's interpretive work from the original intent of the literature, so that there is little sense of development. Use these volumes with care, examining presuppositions as you go, and you will find occasional helpful comments. But there are far better commentaries available.

WALKING ON THORNS: The Call to Christian Obedience. By Allan Boesak. Eerdmans. Pp. x and 65. \$3.95 paper.

Sermons from the South African theologian and leader of the resistance to apartheid who is also president of the World Alliance of Reformed Churches. The book is co-published by the World Council of Churches.

A MOMENT OF TRUTH: The Confession of the Dutch Reformed Mission Church. Edited by G. D. Cloete and D. J. Smit. Eerdmans. Pp. xi and 161. \$9.95 paper.

The anti-apartheid movement among Dutch Reformed South Africans has resulted in the emergence of a new ecclesial body, the Dutch Reformed Mission Church, which has declared the matter of apartheid to have brought about a "state of confession" — a situation in which the truth of the gospel is at stake. The Belhar Declaration of 1982, consciously modeled on the 1934 Barmen Declaration of the Confessing Church in Nazi Germany, is here presented with nine interpretive essays. The World Alliance of Reformed Churches has declared the Dutch Reformed Mission Church to membership while suspending two all-white South African Reformed groups; Allan Boesak of the DRMC has been elected president of the WARC and is the DRMC's most prominent theologian.

from the hands of this reviewer. None has surpassed the awesome scope and meticulous detail of this one.

It comprises a general historical narrative of the church in Massachusetts, appreciations of bishops, and the origins and development of social service institutions, ministries of women, Christian education, black evangelism, special ministries, religious orders, and Episcopal schools, including Episcopal Divinity School at Cambridge.

There are lists of parishes and missions with dates of founding, and carefully drawn maps showing boundaries of 18 districts and locations of churches. Bishops and suffragan bishops are listed with brief biographical facts, together with lists of diocesan officers and dates of service.

If you insist upon finding practically any fact, turn to the masterly index of several thousand entries. There are many portraits of bishops and other leading persons, and photographs of most of the churches and chapels, schools and other institutions. More than 500 pages comprise histories of parishes and missions, which could have been (but are not) tiresomely pedestrian. They leave me admiring the scholarly and literary competence of the authors.

Especially interesting to many readers of THE LIVING CHURCH are those of two pioneer Anglo-Catholic parishes — the Church of the Advent and the Church of St. John the Evangelist, Boston. No diocesan historian should fail to read, mark, learn, and inwardly digest this book, which should be in every diocesan and seminary library.

NELSON R. BURR
West Hartford, Conn.

Brief and Informative

I & II CHRONICLES: The Daily Study Bible Series. By J.G. McConville. Westminster. Pp. 270. \$7.95 paper.

TWELVE PROPHETS, VOL. I: The Daily Study Bible Series. By Peter C. Craigie. Westminster. Pp. 239. \$7.95 paper.

These two volumes are a part of a series edited by John C.L. Gibson, seen as a complement to the much earlier series by William Barclay on the New Testament. It follows its pattern and is intended to be used primarily for laity in their Bible studies. The volumes are quite readable, easy to understand, with good scholarship involved. Both have some suggestions for further reading.

Both volumes present the biblical text, followed immediately by the commentary. The Revised Standard Version is used, and the books are of convenient small size. While brief, the material is thorough, providing informative coverage. *Twelve Prophets* is the first of

Hosea, Joel, Amos, Obadiah, and Jonah.

I would suggest acquiring this series for placement in a church library. It also could serve as a useful item to hand to a parishioner wishing to begin Bible study as an individual. From time to time such folks come in, never having done such a study, or having been overwhelmed by starting to read the Bible beginning at Genesis. This series could be lent out volume by volume in the assurance that the volumes are scholarly, yet understandable works. A pastor preparing a sermon would also find them helpful.

(The Rev.) C. CORYDON RANDALL
Trinity Church
Ft. Wayne, Ind.

Reconciliation

TO DECLARE GOD'S FORGIVENESS. By Clark Hyde. Morehouse-Barlow. Pp. xvii and 165. \$8.95 paper.

For catholic-minded Anglicans in the American church, one of the most welcome additions to the 1979 Book of Common Prayer has been the sacrament of penance, given to us under its renewed title, the sacrament of reconciliation. Now there has appeared an excellent volume, *To Declare God's Forgiveness*, by the Rev. Clark Hyde, rector of St. Peter's Church, Delaware, Ohio, and Episcopal chaplain at Ohio Wesleyan University. Beginning with a foreword by Marion Hatchett, the purpose of this book is aptly described by its subtitle, *Towards a Pastoral Theology of Reconciliation*.

For those of us whose experience has been largely within the world of traditional Anglo-Catholicism, Fr. Hyde's book contains several surprises. Perhaps the first is that such a book could have been written in the first place, and by a priest whose own spiritual development, though solidly within the Anglican tradition, does not appear to have been hard-core Anglo-Catholic. And the second, I think, is the welcome realization that Episcopalians of various backgrounds are being exposed through our new Prayer Book to the deep meaning of this sacramental reality.

The author takes us through the historical development of this sacrament from the earliest times, continuing with some excellent material on contemporary expressions of its usage, chiefly within the Anglican, Roman, and Lutheran traditions, but with some interesting comments on the use of reconciliation within the Reformed tradition, chiefly as it has been expressed in the great monastic community at Taizé.

But most interestingly in this regard, Fr. Hyde effectively brings together the various threads that are building an increasingly ecumenical approach in the use of this sacrament. His acquaintance with the literature on the subject is profound, and his understanding of the po-

glican tradition of this means of forgiving and encouraging indeed. One puts this down realizing that its import far exceeds the older, once well-defined practices within which confession was practiced within our church.

As a pastor who hears confession regularly in his own parish, and who serves as well as chaplain to one of our religious orders, I found myself saying again and again to the various confessions being drawn by the author in this volume. His discussion of the various fields of spiritual direction, developmental psychology, and the growth and maturation of individual faith were particularly interesting in the extreme.

But perhaps most exciting of all was Hyde's expansion of our theological understanding of this sacrament to emphasize that sacramental reconciliation is but a part of the entire experiential reconciliation in our Christian lives.

In the celebration of this sacrament we can be grateful to him for his discernment of the pastoral resources available to the clergy, as well as for his projections into the practical aspects of an extraordinary ministry.

We are left with a vision of reconciliation as a ministry of the whole church, which, in Fr. Hyde's own words, "priest and the community make a synthesis of the mighty work of Christ reconciling individuals and the world" (p. 110).

(The Rev.) EDGAR F. VANCE
The Church of St. Mary the Queen
New York

Since World War II

A HISTORY OF THE CHURCH IN ENGLAND, 1945-1980. By Paul Welsby. Oxford University Press. Pp. 300. \$29.95 hardcover.

As its title indicates, this book is a survey of events in the life of the Church of England since the end of World War II, with particular emphasis on the 1960s and 70s. I found it both comprehensive and fascinating.

Judiciously discussed are all the major events and developments in the church's life in the past three and a half decades: ecumenism, liturgical revision, renewal theology, the charismatic movement, the ordination of women, to name but a few. Especially interesting (because less familiar to American readers) is Clark Welsby's treatment of such issues as clergy training, support and development, the church's involvement in social education, and the sometimes strained relationship of the Church of England with the state. I found particularly striking the author's evaluation of the influence of the personalities of recent bishops of Canterbury: Geoffrey Fisher, Michael Ramsey and Donald Coggan. Anyone who wants to know

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(The Rev. Canon) JONATHAN KING
Cathedral of St. John the Divine
New York City

Comprehensive History

**CHRISTIAN ENGLAND: Volume
Two, From the Reformation to the 18th
Century.** By David L. Edwards. Eerdmans. Pp. 520. \$10.95 paper.

In this book, the second of a trilogy,
the provost of London's Southwark Ca-
thedral traces the faith of the British
nation from the death of Henry VIII to
the advent of the Hanoverian dynasty.
Edwards has long been an accomplished
scholar, and in this work of synthesis he
again reveals his firm grasp of recent
research.

Provost Edwards wears his learning
lightly, and the book is a pleasure to
read. It should be as valuable to laity as
to clergy and seminarians. Historians
and professors of English in particular
should be delighted, for the author con-
tinually cuts through old stereotypes
while placing English — and early
American — Christianity in a wider po-
litical and cultural setting.

Edwards has written a genuine ecum-
enical history, one that gives full atten-
tion to dissenters and Roman Catholics.
He ably presents diverse theological po-
sitions, and his chapter on the Quakers
is particularly good. Not only is there a
deftly drawn sketch of each Archbishop
of Canterbury, but there is hardly a ma-
jor cultural figure whose religious per-
spective is not described. Composers
William Byrd and George Frederick
Handel (who wrote his greatest work in
London), poets Edmund Spencer and
John Dryden, preachers Lancelot An-
drewes and John Donne, satirists Jon-
athan Swift and Daniel Defoe, architect
Christopher Wren, scientist Isaac New-
ton — all are discussed at length.

Edwards' own interpretations have in-
sight and are refreshing. In Edwards'
treatment of the Elizabethan period, he
faults Henry VIII for instituting a re-
gency to govern in the name of young
Edward VI. He finds Queen Mary most
unwise, and he suggests that Elizabeth I
was a shrewd ruler as well as a pious one,
but she made one major mistake: she
branded as treason the Puritan's power-
ful idealism, and her anti-Puritan cam-
paigns resulted in hollow victories.

Under the early Stuarts, so Edwards
notes, the Church of England could not
attract enough idealists to match the he-
roism of Puritans and Roman Catholic
recusants. Edwards writes, "it gave a
dismaying impression of being a ram-

pled with abuses, incoherent in its spiri-
tual life."

Edwards notes that the Church of En-
gland really became a denomination in
the sociological sense during the years of
Stuart Restoration. Abandoning the at-
tempt to remain the church of the entire
English people, it became a church pos-
sessing a fairly systematic teaching, one
centering on strict adherence to the
Prayer Book, ardent obedience to kings,
and acceptance of a bishop's authority
over his diocese. For about a century
after the Restoration, the general theo-
logical tone centered on a benign and
rational deity, and much sense of mis-
sion was lost.

Despite the book's general excellence,
the reader should be alert to some prob-
lems. There is too much focus on intellec-
tual and organizational leadership, not
enough on rank-and-file believers. The
intensity of Shakespeare's Christianity
is undoubtedly exaggerated, and
Edwards probably misreads *The Tem-
pest* in an attempt to support his posi-
tion. He repeats the old nonsense about
"the glory of the Elizabethan age," for
except in the field of literature, the Eliza-
bethans were terribly inept. Even the
famous Armada victory of 1588 involved
more than a bit of luck. Authors and
historical actors are occasionally mis-
named.

In all, however, Edwards has written a
superb work, one that will answer many
questions about the background of An-
glicanism and the wider British religious
tradition as well.

JUSTUS D. DOENECKE
Professor of History
New College of the
University of South Florida
Sarasota, Fla.

Books Received

**PASTORAL CARE & THE JEWISH TRADI-
TION.** By Robert L. Katz. Fortress. Pp. 120. No
price given. Paper.

ALL GOD'S CHILDREN. By Dorothy Gauchat.
Ballantine. Pp. 161. \$2.50 paper.

SENSING THE SPIRIT. (Series: SPIRITUALITY
AND THE CHRISTIAN LIFE). By Richard H.
Bell. Westminster. Pp. 119. \$7.95 paper.

THE VOICE WITHIN. By Helen Luke. Crossroad/
Continuum. Pp. 118. \$8.95 paper.

**FAITH AND FAITHFULNESS: Essays on Con-
temporary Ecumenical Themes.** A Tribute to Philip
A. Potter. Edited by Pauline Webb. Friendship
Press. Pp. 128. \$5.95 paper.

I WANT TO BE LIKE YOU, LORD. By Betty
Steele Everett. Augsburg. Pp. 112. \$3.75 paper.

WHICH WAY ARE YOU LEADING ME, LORD?
By Nate Aaseng. Augsburg. Pp. 112. \$3.75 paper.

PROTESTANTISM IN CENTRAL AMERICA.
By Wilton M. Nelson. Westminster. Pp. 90. \$4.95
paper.

THE GOODNESS OF MARRIAGE. By Perry H.
Biddle, Jr. Abingdon. Pp. 155. \$6.95 paper.

HEALTH AND BEAUTY (Series: CHOICES:
Guides for Today's Woman). By Rochelle Semmel
Albin. Westminster. Pp. 120. \$6.95 paper.

chaplain who had been captured at Dunkirk, was imprisoned by the German military at Colditz until the 1945 liberation. Colditz was the prisoner-of-war camp considered by the Germans to be totally escape-proof, in which were collected the most skilled escapers, plus the VIP prisoners who were being held as potential hostages in case of armistice negotiations. Lord Harewood was among the best known of the prisoners, as he tells in his *The Tongs and the Bones*.

It was really inevitable that Mrs. Duggan should write a biography of the 102nd Archbishop of Canterbury, and indeed, no one else could have written the same kind of book. Not only did she know her man, from the six years they had worked together on the television advisory committee, but her lifelong work career had been devoted to the intricacies of the operation of the Church of England and its relationships with the government. Through her column in the *Church Times*, she knew just about everything there was to know about what goes on "inside."

This knowledge is apparent and basic throughout her *Runcie* book. Of special interest to the "outsider" are the first three chapters, which present a clear and straightforward picture of the peculiarly English relationships among Lambeth, Canterbury and Whitehall.

In the great hall at Lambeth palace, home of the "primates of all England," there is a gallery of portraits of all the past archbishops. Mrs. Duggan uses this gallery, and Archbishop Runcie's reactions to some of the pictures there, as a device on which to hang a lively and personalized history of Canterbury, and this of course means a brief history of the church and a synopsis of the history of England, because the histories of the church and of the state are largely inseparable. Chapter two further defines the church-state relationship, and the third chapter, "Choosing an Archbishop," clarifies the difficulty and confusion resulting from today's loosening the bonds.

"I think Dr. Runcie is doing the job of archbishop exceedingly well," his biographer commented to me. "I think he's the first really modern 20th century archbishop we've had." The two archbishops who have been subjects of her books are very different, she says. Of Ramsey you speak of his deep spiritual strength and his scholarship. Runcie is more complex, and it is easier to write about what he's done and is doing than to describe the manner of man he is.

Considering the archbishop's hopelessly full schedule, I asked Mrs. Duggan what has been her method of operation. "I knew I couldn't get much of his

back to him for verification or, if it was on the personal side, I asked what he could recall."

Was he a cooperative subject? "He was insofar as his diary was concerned," she said, "but he's always been a workaholic and there is never enough time for it all. His secretary would hunt and hunt through his diary and fix a date. Then I would go and find him still tied up, so I waited. He is always a tremendously kind and forthcoming man, but so often he was a very tired man. He really wanted to get down to business, but he needed to relax, and when you're trying to write someone's biography, this is not the best way. I'd have liked long, relaxed sessions . . . but they didn't happen."

How many sessions did she have with him? "I don't know. It was spread over two years and we averaged about once a month," Mrs. Duggan said. "I would show up with a list of fourteen questions."

The earliest photographs included in the book were hard to come by, since the Runcie family is not a keeper of old pictures, letters or diaries. One of the archbishop's sisters found a few photographs, and his niece found a few more and the rest came from other people.

Did he have to have his arm twisted to

wrote and asked him," she said, "I simply was a reluctant 'Seeing as how you, alright!' I think it was because I knew me and trusted me. He's a sensitive man. When I got to the end of it, his wife said it was clear that I understood him. She is a very private woman. Music is really her life. She's a good pianist and is a music critic for a paper."

Our interview was terminated abruptly when Mrs. Duggan asked me to examine some little shops in the shopping cluster a couple of blocks away from her home. Mrs. Duggan, who was the hostess zipped to attention, registered a look of horror, said, "Let's go!" and hustled me out and into her car.

My wife was sitting calmly on an outdoor bench watching the shopkeeper close for the day, erecting some businesslike barricades of iron bars beside their windows and doors. I received a bit of a scolding from Mrs. Duggan for leaving my wife where I did, and insisted on driving us to "civilization" in Sloane Square, home of the fashionable Sloane Rangers.

Later Mrs. Duggan wrote me, "Please give my regards to your wife. I shall always remember with dismay how she spent an hour sitting in that most lubricious bit of Battersea."

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The Rev. John C. Bauerschmidt is now assistant at All Saints, 10 Irving St., Worcester, Mass. 01609.

The Rev. Susan H. Crampton is vicar of St. John's, Ashfield, Mass. Add: Box 156, Ashfield 01330.

The Rev. Norval H. Curry is vicar of St. Matthew's, Glendive, Mont. He is also working to establish a congregation at Shelby, Mont. Add: Box 871, Glendive, Mont. 59330.

The Rev. Robert A. Freeman is rector of St. Philip's, 128 Main St., Easthampton, Mass. 01027.

The Rev. James R. Gurley is priest-in-charge of St. Andrew's, Turner's Falls, Mass., and he continues as assistant of St. James, 8 Church St., Greenfield, Mass. 01301.

The Rev. Sinclair D. Hart (ret.) is part-time assisting priest at St. John's Williamstown, Mass. Add: 260 South St., Williamstown 01267.

The Rev. J. Richard Kilfoyle is part-time rector, St. Mark's, Worcester, Mass. Add: Box 34, Webster Square Station, Worcester 01603.

Ordinations

Priests

Dallas — David McLaren Allen; add: 29 Kepier Court, University of Durham, Durham, England. Frank Bryan Bass, curate, St. David of Wales, 623 Ector St., Denton, Texas 76201. Rene Francis Somodevilla, curate, Ascension, 8787 Greenville, Dallas, Texas 75243.

Lexington — Wolfgang Eugene Krismanits (for the Bishop of Quincy), assistant to the rector, Trinity Church, 16 E. 4th St., Covington, Ky. 41011.

Louisiana — James E. Hamner, IV, curate, St. James, Baton Rouge; add: 8026 Jefferson Hwy., Apt. 157, Baton Rouge 70809.

Missouri — Helen Christine Ludbrook, assistant, St. Timothy's, Creve Coeur, Mo. add: Box 12508, St. Louis, Mo. 63141. Tamsen Whistler, assistant, Grace Church, 217 E. Adams St., Jefferson City, Mo., 65101.

Montana — Jean Collins Fife, pastor, Largo Manor Care Convalescent Home, Upper Marlboro, Md. add: 3334 Lockheed, No. 101, Alexandria, Va. 22306. James Arthur Thistle, rector, St. Mary's, Malta, Mont. add: Box 515, Saco, Mont. 59261.

New Jersey — Theodore L. Anderson, Jr., St. Simeon's, 26 and Central, Wildwood, N.J. 08260. Philip Bohdan Carr-Jones, assistant to the rector, St. Peter's, 222 Rector St., Perth Amboy, N.J. 08861.

Deaths

Amy M. Charles, professor of English literature at the University of North Carolina at Greensboro and one of the leading authorities in the world on 17th-century English poet and priest George Herbert, died at the age of 62 on March 24 at Forsyth Memorial Hospital in Winston-Salem, N.C.

Dr. Charles, the author of the definitive biography of Herbert, *A Life of George Herbert*, had been a faculty member of UNC-G since 1956; she was also the founder of "The Friends of Bemerton," an organization devoted to preserving George Herbert's memory and work. A member of St. Andrew's Church in Greensboro, Dr. Charles held degrees from Westminster College and the University of Pennsylvania. She wrote articles and reviews for *THE LIVING CHURCH* and contributed a major article, "George Herbert: Poet, Musician, Priest" to the Fall Book Number, October 9, 1983.

BOOKS

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ORGANIZATIONS

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Eu Sun 7:30 & 10; Wed 9:30; Thurs 6

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The Rev. William A. Crary, Jr., r
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n 7:30, 9, 11:15, 6. Mon 7, Sat 8. Mon-Fri H Eu 12:05, I, EP 5:15

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r. Donald R. Woodward, priest-in-charge
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r. Emmett Jarrett, v; the Rev. Margaret Rose, c
Eu 10:30. Daily as announced

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— Light face type denotes AM, black face PM; add, ss; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Church-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; Morning Prayer; MW, Morning Worship; P, Penance; r, rector, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; Young People's Fellowship.