

THE LIVING CHURCH



Representatives from 16 dioceses met for St. Michael's Conference in Massachusetts: 25 years of community [p. 7].

Some Thoughts on Worship • page 9



The Parable of Two Judges

By CHARLES H. STACY

There was once a boy who took his hog to fair. He had done so for the three years. It meant that he had to prepare for four months and ride his up to where the hog was kept and it.

Not only that, but this year his sister wanted to have one too, which meant there was not only one hog to feed two. Then, since he always raised a hog for the people who let him keep his hog on their ranch, it meant there would be one.

It was three did not sound very sociable and the fourth was added, which made the fifth. It was happy but made for that much work.

It was in all fairness, his sister did get her hog many mornings and did help with the afternoon feedings and the cleaning of the pens; but we all know about little brothers, who are really nice people but always find out the best ways to get attention. Nevertheless, all went well enough, and the time came to go to

Quickly this year, his parents had bought a big truck so all that was needed was a trailer. Here again he was not; for his father's secretary's husband had a trailer that would work out right. So it was borrowed and a plan for loading the pigs was made since his father had to work on Sundays, which is different from most people.

While his father worked and wondered how his wife was managing to back up the trailer to load the hogs, the boy, his sister and sister, managed to load his hog. Now naturally his sister's hog did not want to get into the trailer, and they had to call on the help of the man who is a guest columnist, the Rev. Charles Stacy, is rector of St. Mark's-in-the-city, Los Olivos, Calif.

owned the ranch. A long half hour later, they finally managed to get their hogs on the road.

Time at fair was spent trying to get the hogs into the best of shape with respect to their weight and how they looked. Pen duties were assigned and meetings were held. Then came the day for the first judging.

The first day is when the animal is judged for its weight and general appearance with respect to how much meat it will produce. The judge came out into the arena and made a very long speech as to the standards that he would use. It seemed very complicated to everyone, even anxious parents in the stands.

As the animals were being judged by class, the judge's preference soon became clear in that he preferred black hogs. And naturally the boy had a brown hog and, therefore, did not stand much of a chance for an award. One saving grace was that his sister's hog was brown also.

The next day came a different form of judging-showmanship. This was when the young exhibitors would bring their hogs into the arena to be judged on how the hog looked and how it was presented. There was another judge this time, and when he first came out, he made a very much shorter but clearer talk on what he was looking for. Furthermore, he took time to demonstrate how to guide a hog with the cane.

The boy made his appearance. He moved his hog back and forth in front of the judge just as he should. His eyes were fixed, like a laser beam from him to the judge. His father and the other members of his group were cheering his efforts. Wonders of wonders, he made the cut and was able to move into the finals.

This began almost immediately, and the hog tired and the boy got a bit tired

himself. Nonetheless he moved his hog as best he could and still managed to get it in front of the judge. Then the pig saw the gate and decided that he wanted to leave. This was most irritating but he kept trying to get the animal in front of the judge.

Finally he got the hog away from the gate, but then the hog decided to run from one side to the other. The frustration grew but he kept at it. He finally was motioned to take his hog out which meant that he would not be a winner.

The awards were made. There were eight places. Then the judge said that even though they don't give out a ninth place, "this young man should be recognized for his efforts." The judge then went on to say how well he had done until his pig had decided to be a fence rider, head for the gate and run. Until then, he said that the boy had been right up there, keeping the hog in very good position and moving him in a very good manner. The boy felt very good about his efforts, even though he did not win a ribbon, and had every reason to try that much harder the next time.

The Kingdom of God is like the second judge. More than anything else, God wants us to try. Furthermore, God promises to be with us in those situations that are not black and brown, but gray areas where things are riding the fence or where things run and seem to be out of our control.

It is in these times that God, as judge, promises to be with us so that we not only get through but feel good about what we have both attempted and accomplished. He promises and does more than that, helps us in such good ways that we want to participate again and again. For after all, it is his creation and we are all his creatures.

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LETTERS

THE LIVING CHURCH welcomes letters
from readers, and selection for publica-
tion is solely at our editorial discretion.
We urge writers to limit length and con-
fine themselves to one topic.

Support for Unemployed

Thanks to George S. Schonewald and
to you for publishing his articles on Em-
ployment: Parts I & II, [TLC, Aug. 11
and 18].

My experience of currently being un-
employed is humbling and has been
turned from defeatism into spiritual
growth. For example, I have discovered
that my work does not give me my iden-
tity but rather my identity lends me to
certain types of work.

Churches and people, I plead for you
to listen to Mr. Schonewald, reach out to
those unemployed and give them the
benefit of spiritual growth while assist-
ing them in surviving day to day as they
seek a new life, which is what going from
unemployment to employment means.

Support, encouragement, love from
my friends, both within and outside the
church, have been sustaining to me and
my wife. I pray that others may be so
fortunate.

(The Rev.) BEN SOMERVILLE, II
Laramie, Wyo.

Hardware and Vestments

As an ex-Roman who has embraced
Anglicanism for doctrinal reasons, with
no bitterness towards the church that
nurtured me, I am offended by a com-
ment in T. John Jamieson's article "Tra-
dition in the Hands of a Traditionalist
Lobby" [TLC, Aug. 18]. I quote; "Maybe
time has come for the same sort of cross-
fertilization with the best that Rome has
to offer — a borrowing and adaptation,
that is, of form rather than substance."

To be quite blunt, I am sick to death of
Anglicans who attempt to look to Rome
for liturgical and hierarchical trappings
that appeal to their romantic sensibili-
ties, while maintaining an ill-concealed
anti-Roman snobbery. The attitude
seems to be, "We'd like the hardware and
the vestments, please, without any of
your tacky people." I maintain that such
an attitude is profoundly un-catholic.
Form is, to use Aquinas's terminology,
"accidental": we as Christians, as catho-
lics, should be concerned with the sub-
stance of the message of salvation.

VALERE SCOTT
Church of the Holy Apostles
Memphis, Tenn.

Fellowship at Coffee Hour

In reference to the letter [TLC, Aug.
25] entitled "Hugging and Kissing," let
me say that the coffee hour after the
service should be time for greetings. So

often, it is a meeting with small cliques with no welcoming committee to greet strangers and members alike. It is designed for fellowship, but how much fellowship do people get? Why not a welcoming committee and a warm invitation to join the rest of the parish? Is there warmth in our coffee hours? There should be.

ELIZABETH R. WATERS

Washington, D.C.

• • •

Jeanette Wolf's letter about "hugging and kissing one another while passing the peace" fails to take account of the truly offensive aspects of this practice: its frequent selectivity and its occasional artificiality.

I have frequently seen people move across the aisle or elsewhere to greet effusively a close friend, while extending a perfunctory handshake to (if not ignoring) the nearby stranger: typical suburban cocktail party behavior, where one often shakes the hand of someone's guest but embraces or kisses a close friend. This practice may be acceptable at cocktail parties, but as a part of Christian worship it dramatically denies the unity of the church, which the Peace is supposed to convey, and, indeed, imports into the church all the barriers which exist between people outside it.

Moreover, it is bad ascetical and liturgical practice to counterfeit emotions, for to do so impedes conscientious participation in private or corporate acts of worship. For a variety of reasons, one may not always feel disposed to embrace or kiss even the closest friend on every occasion. Therefore, if there must be physical contact, a simple handshake is preferable, since this is a conventional and stylized gesture, which can be performed without one's having to feel phony or hypocritical and which at the same time conveys the ideal unity of the body of Christ (just as did the highly stylized Kiss of Peace, which used to be a part of High Mass).

(The Rev.) HERBERT S. WENTZ

Department of Religion

The University of the South

Sewanee, Tenn.

• • •

I am increasingly disturbed by the many letters, pro and con, concerning the passing of the Peace, the latest by Jeanette Wolfe.

Most letters, if not all, seem to assume an Episcopal Church membership that is a minority. Like all human organizations, the Episcopal Church includes persons we may rate on a scale of at least "one to ten." This means they range all the way from the severely handicapped to robustly healthy individuals in all the mental, psychological, physical and spiritual spheres.

With such diversity, I, as a psychiatric social worker, a priest who joyously passes the Peace and has hugged and kissed as well, need to speak for the "ones" and the even "minus-ones" who psychologically are incapable of partaking of this gesture.

There are great numbers of people (including Episcopalians and not confined in institutions) who show even the "deploring" of the act (referred to by Ms. Wolfe) only at great psychological cost. To them, every act of touching, or even speaking to, or being spoken to, by another person, even at great physical distances, brings a fear and emotional disturbance or terror.

Those who can "deplore" or show their dislike with a grimace or a withheld hand are the lucky ones, for they are able to stand on the border of human contact, even if they are, like Moses, unable to enter the Promised Land.

The fact to remember, it seems to me, for those of us who are able to be "pro" or "con" in the "five to ten" categories, is that God loves us ALL and does not withhold his healing touch (albeit non-frightening in its inner peace) from any of us. Many times, Jesus healed by look, or thought, and at a distance, as he prayed for their healing. We do well to heed his insight as to when to touch.

For those who find help in touching, be glad and rejoice!! But let God judge every person's ability to accept a gesture we may find reassuring or joyful; it may not be so, for very good reasons, to many fellow worshipers. "Peace" that is forced may be pure terror for some, and its cost to them may be more than they are able to pay.

(The Rev.) ROBERT L. SEEKINS, JR.
Jeffersonville, N.Y.

{ For the present, the correspondence on this topic is considered closed. Ed.

Another Regional Dialogue

A news item in your August 18 issue reports the recent Lutheran/Episcopal dialogue in the Diocese of Los Angeles as "the first official dialogue in the U.S. between local jurisdictions."

Not everything happens in California first. Since May 1983 representatives of Lutheran synods and the two Episcopal dioceses in Indiana have had four overnight meetings for dialogue. A Lutheran/Episcopal clergy conference, with 60 in attendance, was held last March, and a conference for clergy and laity is planned for 1986.

All three Lutheran bodies involved in the national dialogue have participated in these meetings, with the largest number from the Lutheran Church in America.

(The Rev.) EDWARD M. BERCKMAN
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Letter from Anaheim



The Opening Weekend

Dear Reader:

The 68th General Convention of the Episcopal Church is underway. Through the first four days of September the airports which served the Los Angeles and Anaheim area, have been bustling with Episcopalians arriving for the Convention, the Triennial of the Women of the Church, and a variety of other meetings. The temperature has been warm and the skies somewhat cloudy.

The Convention began Saturday, Sept. 7. After being called to order in brief separate sessions, the House of Bishops, the House of Deputies, and the Triennial met together for a joint session. After preliminary addresses by Dr. Charles Lawrence, President of the House of Deputies, and others, the Presiding Bishop, the Most Rev. John M. Allin, made a substantial address calling on Episcopalians to dedicate themselves more actively to the mission of the church. Among other specific proposals was an appeal for \$5 million to endow the Volunteers for Mission program, and an appeal for great attention to failing marriages. Bishop Allin suggested that divorced clergy seeking remarriage might consider withdrawing from the ordained ministry.

Women from 50 states and many countries gathered in the festive atmosphere of the 38th meeting of the Women's Triennial. The first session opened with welcoming addresses from the Rt. Rev. Robert Rusack, Bishop of Los Angeles and Bishop Allin. A service of worship was sung in Spanish.

Thousands of people lined the sidewalks an hour ahead of time on Sunday morning to attend the opening eucharist and presentation of the United Thank Offering. Bishop Rusack officiated at the first part of the service, the Most Rev. Robert Runcie, Archbishop of Canterbury, preached and Bishop Allin celebrated the eucharist (details of the service will be reported soon).

As the House of Bishops began its deliberations, after brief debate, a resolution called for continued intensive study of the "personal, sociological, and theological implications of abortion" at all levels of the church. The resolution adopted reaffirmed positions taken in the convention of 1976, 1979, and 1982.

The House of Deputies began legislative work on Saturday but accomplished little beyond achieving maximum frustration. The public address system malfunctioned, and the voting system used for a "vote by orders" was not understood despite clear explanation by the secretary. It required 13 minutes to record correctly one standing vote! But begin they did and persevere they did.

THE LIVING CHURCH

September 22, 1985
Pentecost 17 (Proper 20)

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Roland Palmer Dies

The Rev. Roland Palmer, founder of the Canadian branch of the Society of St. John the Evangelist in Bracebridge, Ont., died Aug. 24 in a hospital in Victoria, British Columbia. He was 94.

Fr. Palmer was born in England in 1891 and was professed into the Missionary Society of St. John the Evangelist in 1922. In 1927, he and several other young priests traveled to Elmsdale, Ont., and established a Canadian branch of the society in a small rectory. In 1928 the priests moved to Bracebridge, Ont., and served over 30 congregations of poor farmers in the area. The society's work among the poor made them well known.

Fr. Palmer was superior of the society from 1927 to 1948 and again from 1963 to 1966. He developed the 20 room mission house into a 54-room retreat house, and established printing and woodcraft shops.

Shortly after the Canadian church authorized the ordination of women, Fr. Palmer proceeded to develop his own congregations in Victoria and Washington state, frequently ministering to them in his home. Because of his position the Bishop of Victoria inhibited him. The Ontario branch of the SSJE was dissolved in 1982 due to lack of members.

Fr. Palmer was a delegate to general synod from Algoma in the early 1930s, and until the late 1960s rarely missed attending it. In the 1950s, he was a leading figure in the revision of the Canadian Prayer Book. He and other members of the society contributed to the revision of the Book of Common Praise. He is responsible for writing the hymn "Sing of Mary" found in the 1940 Hymnal. In the U.S., he was known well for his retreats.

He is survived by a sister who lives in England.

Coadjutor Elected in Oregon

A special convention held in Portland, Ore. August 22-23 concluded with two standing ovations, one for the election of the Rev. Robert L. Ladehoff, a North Carolina priest, as bishop coadjutor and one for Bishop Matthew P. Bigliardi who praised the decision of the 118 clergy and 233 lay delegates who attended.

"In all the years I've been your bishop, I've never been more proud of you than today," Bishop Bigliardi told the crowd assembled in Portland's Trinity Church.

"We have achieved an election."

He also cited the spiritual and peaceful attitude with which the convention conducted the election.

Fr. Ladehoff, 53, was chosen from a field of ten finalists. He is a native of Pennsylvania and had been rector of St. John's Church, Fayetteville, N.C., for 11 years. In the Diocese of East Carolina, Fr. Ladehoff served on the diocesan council, the standing committee, the commission on ministry, and is current chairman of the department of camps and conferences. He was a member of the committee which raised more than \$2 million for the development of the diocesan conference center.

"I'm very deeply honored and I'm excited about coming to Oregon," Fr. Ladehoff said in an interview with the *Portland Oregonian*.

Fr. Ladehoff and his wife Jean have a grown son.

Tax Plan Criticized

President Reagan's tax reform plan fails four key tests of economic justice, a coalition of 25 religious denominations and agencies said recently.

According to Interfaith Action for Economic Justice, a group of national religious agencies, including the Episcopal Church, which work together for effective U.S. policies, the Reagan plan would fail to do the following:

- bring about total tax relief for poor families and individuals, and sub-

- substantial tax relief for low and moderate income families and individuals
- recommit the U.S. to a progressive federal income tax system;
- treat all income equally, not favoring any one type of economic enterprise or activity over another;
- raise additional revenue to close budget deficits.

Praising the President's plan for posing to lessen tax burdens on the poor, Interfaith Action said the plan nevertheless "would only partially make up for the tax increases sustained by the government since 1978 and would continue to add to the number of some families to be taxed into poverty."

The Treasury Department's original tax reform proposal last November contradicted the favored treatment of certain business and corporate income provided by the President's plan, Interfaith Action noted.

"We share the President's goals of economic growth, social justice, equality of opportunity, fairness and economic growth," the organization said. "We believe the November 1984 Treasury Department plan was much better at achieving these goals."

Midwest Conference

Kenyon College in Gambier, Ohio, the site for the Kenyon '85 Episcopal Midwest Conference held the last weekend of July. More than 250 Episcopalians from several Midwest dioceses gathered at the college for a week of worship, study, and fun.

It was sponsored by the Diocese of Ohio and Southern Ohio. The Rt. Rev. Phila Chase (1775-1852), was founder of Kenyon College.

The Rev. Martin Bell, a priest and writer whose ministry has also included music, radio broadcasting and Christian education, was the keynote speaker.

A number of workshops were provided for adults; topics included biblical interpretation, prayer, church music, photography, and dance. Workshops on music, spiritual expeditions and clowning were provided for children and young adults.

Carpentaria Synod

According to the Australian *Church Scene*, the Diocese of Carpentaria in the Province of Queensland passed a resolution sure to create the office of assistant bishop at its synod August 9-10.

This is the most important legislation to come before the Carpentaria synod.

On the Cover

St. Michael's Conference for Episcopal youth celebrated its 25th anniversary during the week of August 18 at the Calvary Retreat Center in Shrewsbury, Mass. Originating in 1960 at Thompson Academy on Thompson Island, Boston, the conference has brought together young people and leaders for a week of worship, study, discussion, recreation and relaxation. This year 16 dioceses were represented by 85 young people and 21 staff persons. The conference was visited by the Rt. Rev. Andrew F. Wissemann, Bishop of Western Massachusetts. Alumni and alumnae from previous conferences attended as well.

...counting in 1980, said the late bishop, the Rt. Rev. Tony Hall-Jewes, because it paves the way for election of a Torres Strait Islander to become bishop. The islands are part of the Diocese of Carpentaria and are composed of 75 percent Island Aboriginal peoples. The proposal for a Torres Strait Islander assistant bishop has been initiated in 1982, but was cancelled in 1984 when the Diocese of North Queensland proposed the election of a bishop from its diocese to have authority over the Torres Strait Islander people.

The recent decision ensures the possibility that a native bishop will be elected to serve the Islanders rather than one of European heritage.

alliance in England

A new alliance of Anglo-Catholics and conservative evangelicals in the Church of England has been launched in London as the object of preventing the ordination of women priests.

The alliance calls itself the Association for an Apostolic Ministry and lists as some well-known ecclesiastical academic supporters. Members of the alliance intend to canvass electors in parishes, in September and October, for the church's new General Synod. The decision is expected to be largely dominated by the issue of women priests.

Last year, members of the old synod voted in favor of the ordination of women; the alliance knows it is unlikely to reverse that simple majority decision because it believes it could prevent the two-thirds majority needed on the next vote for the measure to become law. Members' disapproval could divide the Church of England.

The Rev. Roger Beckwith, warden of Peter House, Oxford, one of the evangelical founders of the alliance, said at the movement's launching event, "If legislation on women priests is enacted, we will soon have female rectors and feebishops. The clerical tailors have already got the message."

Catalogues are already being distributed in the capital showing fashionable dresses that will be available to women students.

Members believe one reason for the success of the Association for an Apostolic Ministry is the success of its rivalled the Movement for the Ordination of Women (MOW). "They are to be feared," said Dr. Margaret Hewitt, a leading Anglo-Catholic. "They are very well organized. We want to provide an alternative."

Another reason is the shift of opinion in England in favor of women priests. This was reinforced in July when the General Synod voted to ordain women as priests, [TLC, Aug. 4, 18, and 25]. The women are likely to be ordained deacons in 1986.



A release of colorful, message-laden balloons began the outdoor procession at the Walnut Hill Youth Festival at St. Andrew's Church, Milwaukee, Wis.

BRIEFLY...

An American committee is being formed to assist the work of an Episcopal church in Florence, Italy. The "Friends of Saint James," as they are called, will include both American and European residents who have ties with the church. After most members fled in World War II, St. James was kept alive by a small band of 100 to 200 members who minister to the poor, refugees, and American tourists and students who need instruction or information. Initial members of the committee include many figures sharing international perspectives such as Cyrus Vance, Presiding Bishop John Allin, and Paul G. Pennoyer, Jr., whose ancestor J. Pierpont Morgan was a major donor to St. James in 1907.

St. Thomas Church in Louisville, Ky., recently celebrated a three-way covenant with Mother of Good Counsel Roman Catholic Church and Resurrection Lutheran Church, also of Louisville. The three pastors from each church signed an agreement which pledges work and prayer towards Christian unity and the development of a joint committee to promote unity. It was the culmination of three years of work by the parishes. Representing St. Thomas Church was the Rev. Ken Thompson, a non-stipendiary priest who also works at Citizen's Fidelity Bank of Louisville as an employee assistance manager.

After being out of print since 1966, the Bible in Hawaiian will again be available. The American Bible Society has printed 5,000 copies of the Ka Baibala Hemolele — The Holy Bible — in the original version translated by missionaries and Hawaiians and published in 1829. The Bible Society has been supplying Bibles to the Hawaiian Islands almost since its founding in 1816, but printing stopped in 1966, as demand had reduced sharply. Renewed concern for preserving the Hawaiian language in 1979 sparked interest in reprinting. The new edition will be in larger type, mainly because of the need among aging Hawaiians for an easy-to-read version.

During the past two years, Fr. Bernard Bussey, an elderly Roman Catholic priest of St. Helen's Church in Waterford, England, has handed out hundreds of checks to parishioners to pay such things as court fines, back rent payments and heating bills. According to church sources, the amount he gave away totaled about \$150,000. Police have indicted 17 of Fr. Bussey's clients for duping the priest. "He's a very gentle man, a very holy man, but he tended to be too trusting," said Fr. Bussey's bishop, the Rt. Rev. James O'Brien. A new system of banking made more money available to the priest than he normally would have. The bishop has forbidden Fr. Bussey to sign church checks and has put him on a small allowance, most of which he gives away, according to parishioners.

TASTE AND TACKINESS: Some Thoughts on Worship

“You take no delight in burnt offerings. The sacrifice of God is a troubled spirit; a broken and contrite heart, O God, you will not despise” (Psalm 51, 17-18; B.C.P., p. 657).

By CARTER S. ASKREN

There is a truism running around Episcopal circles that says something like this: “We Episcopalians can put up with a lot of things, just so long as it isn’t tacky.”

Though some of us hate to admit it, and others of us revel in it, the fact of the matter is that for the Episcopalian, aesthetics are almost as godly as ascetics. After all, we have been blessed with a rich heritage of 2,000 years of church tradition, a holy scripture that has proven to be the best selling book in the world, and liturgy that moves us to the heights of spiritual awareness necessary for a life devoted to God in Christ.

Who of us, having been to our Great Vigil of Easter, has ever been able to feel worshipful in a non-liturgical Easter celebration? Who of us is not challenged by the Lenten recitation of the Great Litany, exhorted by the Prayers of the People, and comforted by the Blessed Sacrament?

Our church is so beloved, so much a part of our being, so rooted in a growth from infancy to adulthood, that we cannot dream of anyone not wanting to be a part of her community or not praising her beauty.

Who, after the magnificent strains of Hyfyrdol and Merbecke, is not drained by the more humble tunes associated with “Shall We Gather At The River”?

Carter S. Askren resides in Durham, N.C., and is food service coordinator at Duke University. He is a communicant at the Chapel of the Cross, Chapel Hill.

Who of us is not aghast at how our non-liturgical brethren can canonize what appears to us as tacky, long-winded attempts at prayer? And what self-respecting Episcopalian, after years of 15-minute sermons can endure the torture of *thirty-minute* sermons, much less *forty-five*? Yet we profess a catholic faith, and our insistent avoidance of tackiness in these three areas — music, prayer, and preaching — are a stumbling block to our catholic devotion to the Lord.

Music is a universal in the human endeavor and remains one of the most emotive ways to express ourselves. Whenever one deals with the emotive and the creative, he is dealing with the personal, and it is the personal aspect of music that makes us sensitive to deviations from our own standards of what is right and proper.

As Episcopalians we are greeted today with more and more diversity in forms and styles of church music, and this variety, though outwardly accepted by all, is often inwardly rejected as tacky. For many the folk mass is an act of blasphemy. Those “camp fire tunes” are seen as the epitome of bad taste.

I have always preferred the hymn to the “spiritual song” as it is called, and I could never understand what the appeal was of the less formal guitar melodies. What has always surprised me, though, is that some people actually prefer them to Wesley and all his kin!

It wasn’t until I heard a priest discuss the concept of worshipful music as mu-

sic which demanded the focused attention of the singer upon God, that I discovered that what was “tacky” music was really all the more worshipful because it caused me to concentrate the content rather than the form. “Function before fashion” became “Function before fashion.” I was freed from the annoy of tackiness.

Tackiness in liturgy is also a stumbling block to many. Liturgy is the backbone of the Episcopal experience. Our gift of glory to God, and it is foolishness to the non-Episcopalians often ridiculed as “canned prayer.” I understand as it may be by others, liturgy remains central to our worship of God. And it is tamperings with liturgy especially tamperings in bad taste, can be upsetting to us.

One of the great criticisms made by opponents of the 1979 Book of Common Prayer was that it was just out of tacky — where were the lofty cadences of 1662 English (à la 1928)?

For some the matter was compounded by the fact that the new book made allowances for *extemporaneous* prayer. Have you ever taken notice of the haste with which we pass over the rubric, “people may add their own petitions of thanksgivings”? Lord only knows what horrors of bad taste this opening of Pandora’s box could produce; imagine someone, out of the midst of the smells of incense, loudly proclaiming, “Lord, I wanna . . .”

To the average churchman an awkward, semi-coherent, and somewhat

...ssed, LORD, I just thank you."
 " does not possess the finesse of
 mer's General Thanksgiving, yet
 of us would deny its efficacy. The
 isee was blessed with a fine liturgy
 good habits, yet it was the tax col-
 r's simple prayer blurted out in
 that won him God's mercy.
 ckiness in prayer, like tackiness in
 c, can move us to concentrate more
 on content. Furthermore, our cath-
 faith bids us to risk opening our-
 s to God and one another in extem-
 peous prayer — to risk being in bad
 ckiness in preaching usually mani-
 fests itself in length. The hallmark of
 century Episcopal exegesis lies in
 brevity — a sermon usually lasts no
 more than 15 minutes, and if the priest
 is clever enough, he can distill the mes-
 sage of the text into ten minutes.
 Monday after Sunday, year in and year
 out we hear God's word preached in this
 entrenched form. It goes without say-

ing then that any disintegration of this time
 frame will be considered tacky. We do,
 however, make an exception if one is an
 Archbishop of Canterbury or a visiting
 priest from overseas. But for the most
 part 20, 30, and especially 40-minute ser-
 mons are in bad taste.

But once again the question becomes
 one of content — surely even 40 minutes
 would pass by in an instant if the con-
 tent was engrossing enough. Could it be
 that our estimation of God's truth does
 not allow for discourses longer than 15
 minutes? Undue length may be tacky,
 but then so is 15 minutes of "ecclesiasti-
 cal nospeak" — words and phrases that
 are so vague that their content is deter-
 mined by the listener rather than the
 preacher.

Now I confess that my attention span
 is but 15 minutes at the most, but given
 the amount of time spent on other tasks
 in life, are we giving the same due to the
 Lord? Paul preached for three hours in
 Troas; would we all be as Eutychus and

fall dead asleep from a window: I am not
 suggesting that every sermon be 40 min-
 utes long, but if the priest has some-
 thing worthwhile to say, we ought not to
 despise the word of the Lord (Numbers
 15:31).

Our catholicism allows us to treasure
 our rich tradition, heritage, and cultural
 tastes, yet it also requires us to respect
 the forms and traditions of others and to
 glean from them that which is best.

Are we so angered by "spiritual
 songs" that we still cannot worship God
 in his sanctuary? Are we so embar-
 rassed by the unpolishedness of sponta-
 neous prayer that we dare not open our
 mouths in praise and thanksgiving when
 our Prayer Book bids us? And are we so
 obsessed with time that we cannot be
 still and listen to the word of One who is
 timeless and eternal?

Pray that we would keep God, and not
 the form, as the focus of our worship.
 May we be more concerned with his
 taste than our own.

A Beckon to Solitude

By CYRIL MOLNAR

Every one of us from time to time
 needs to get away — leave behind
 our schedules, appointments, intermi-
 nable conferences, social pressures, the
 seductive luxuries of loquacity and the
 insidious addiction to logorrhea that
 clouds our senses over the radio, tele-
 vision, telephone, and the marketplace.
 We need to pause for station identifi-
 cation and rediscover who we are.
 Meditation and travel may accomplish
 some of this, but often one form of busi-
 ness is replaced by another exhausting
 one. We need to find an oasis of silence in
 the desert of solitude. This is a spiritual
 necessity of every person concerned
 with his peace of soul and mind.
 The retreat movement offers help in
 this area. Unfortunately, the word re-
 treat is a rather infelicitous, negative
 one. It implies defeat, flight and fear.
 The French speak of "exercices." Per-
 haps someone will come up with a better
 English term for what is essentially the

spiritual equivalent of a holiday.

A retreat is a space of time (days or
 weeks) spent in retirement for the deep-
 ening of one's spiritual life. It involves a
 temporary submission to a discipline of
 silence, prayer, Eucharist, meditation,
 quiet walks, directed reading, instruc-
 tion, conferences with the director and/
 or the sacrament of reconciliation, as
 well as fasting which is sometimes com-
 bined with an intensive retreat.

The practice of retreats is older than
 Christianity, but the 40 days spent by
 Jesus in the wilderness have been con-
 sidered to give authority for its Chris-
 tian use.

Mary and the apostles retreated into
 the upper room in Jerusalem after the
 ascension, to prepare themselves for the
 promised coming of the Holy Spirit
 (Acts 1:12-14).

Among American Indians the "Sweat
 Rite" and the Great Fasts spent in a
 kiva are the equivalent of a retreat. As
 early as the fifth century A.D., St.
 Jerome and St. Peter Chrysologus rec-
 ommended such periods of creative sil-
 ence and communion with God to the

*When Noah boarded the
 ark, it was God Himself
 who closed the door after
 him.*

(Genesis 7:16)

*After the wind came the
 earthquake . . . After the
 earthquake came the
 fire . . . And after the fire
 came the still small
 murmur. And Elijah
 heard the voice of God.*

(1 Kings 19:11-12)

*Be still, and know that I
 am God.*

(Psalm 46:10)

*And Jesus said to the sea,
 "Peace, be still!" and the
 wind dropped, and all
 was calm again.*

(Mark 4:39)

athru. Other church and desert rainers schoed their advice.

Perhaps the first biblical retreat was Noah's. He came out of the ark (a place set apart from the turbulent world) and offered, on an altar he himself had built, animals saved during the flood. Not one word. The whole creation expressed itself through man.

Retreats as conducted today reflect an approach developed by St. Ignatius of Loyola (1491-1556), who wrote his *Spiritual Exercises* after his mystical experience at Manresa River in 1523.

A little later, St. Francis de Sales (1567-1622) and St. Vincent de Paul (1580-1660) developed the Salesian method of retreats. In addition, there is the Sulpician method, suggested by Fr. Jean Jacques Olier around 1640 and the Alcántaran method (presented in 1556 in Spain by Fr. Peter of Alcantara in his *Tratado de la Oración y Meditación*).

Each of these methods is different, with its own distinctive emphases.

In Anglicanism one might say that the retreat movement began with Nicholas Ferrar of Little Gidding (1597-1637), England, and a little later, especially under the impetus of the Oxford Movement, the first formal retreat was held at Christ Church, Oxford, in 1856.

Eight-day retreats for the laity were first organized in 18th century Argentina by Maria Antonia de Par. A special form of eremitical solitary retreat was developed by the Russian Orthodox Church, under the name of the Poustinia Movement. A similar approach in Western Christendom was developed by the Swiss recluse, St. Nicholas of Flüe (1417-1487).

Whatever the method, the most important feature of a retreat is the discipline of silence (although some modern houses now have retreat rap sessions); its focus may be the contemplation of the reserved sacrament (a particular devotion related to it is the "holy hour") and the frequent reception of the holy Eucharist which, according to St. Gregory of Nyssa, is the daily bread of the soul. Variant forms of a retreat are quiet days, schools of prayer, ashrams, and islands of silence.

Retreats are held in retreat houses (usually run by one of the monastic orders, sometimes by a diocese), monasteries, convents (prieories, abbeys), hermitages in the desert or mountain, cenacles, etc.

Retreats are normally under the guidance of a director or conductor. He is usually a secular priest a clergyman who has a parish), or a regular priest (a priest who is a member of a religious order), or a regular lay monk or nun, or a dedicated and knowledgeable lay person (such as Evelyn Underhill, the author of *Worship, Mysticism, etc.*, who conducted many retreats in England; clergymen avidly attended her famous retreats).



“ . . . pilgrimage to the absolute.”

More contemporary forms of a retreat are led by a team ministry, one giving meditations, another giving instruction in methods of relaxation (for example, yoga breathing exercises), etc. In this ecumenical age it is not unusual to see members of Buddhist and other religious traditions participate with Christians in shared retreats.

Between retreats, every retreatant — be he a lay or ordained person — needs the sustaining help of a spiritual director, a friend of the soul who must be a loving, listening presence. The spiritual director is a person to whom the directee may turn in trust and love for guidance and help.

In Oriental traditions we find even more firmly rooted than in the West this need for a spiritual director, a sage — or a guru as the Hindus call him — a master who teaches and trains at the same time. Obedience to the director's guidance is essential for any creative relationship.

Usually a spiritual director and a confessor are two different persons; not every priest is qualified to be an effective director, yet every priest by virtue of the sacrament of ordination is authorized to hear confessions and to give absolution. Perhaps every priest should have his own spiritual director and confessor.

Originally, retreats were the almost exclusive domain of the Anglican, Roman Catholic and Orthodox Churches. In recent years, however, under the impact of the ecumenical movement, the retreat movement has gained momentum among some Protestant churches. It is quite common now to see Episcopalians

attending Roman Catholic retreats and vice-versa. Spiritual need is no respecter of denominational boundaries.

The church is a pilgrim people, and retreat movement partakes fully in pilgrimage to the absolute. (One may say, the retreat is, at times, an excursion from the overdeveloped society of Egypt).

A true retreat is no time for long fits and frowning concentration to get a spiritual whopper. It is not just silent stopping along the pilgrim's way or a vacuous emptiness, but a moment, rich in the Lord's presence.

The retreat movement is concerned with spiritual ecology — location in an environment that can encourage an attitude that is attentive and free from distracting influences, and conducive toward interior silence and quiet.

He who constantly speaks invites the risk of never listening. A retreat place must be a place of creative silent meditation. During the final week of a 30-day Ignatian retreat the author of *Spiritual Exercises* urges the retreatants to say this prayer which sums up beautifully the WHY of retreats:

“Lord, I freely yield all my liberty to you.

Take my memory, my intellect, and my entire will.

You have given me anything I ask for or have.

I give it all back to you, to stand under your will alone.

Your love and your grace are enough for me.

I ask for nothing more. Amen.”

Continuing South African Crisis

News from South Africa is increasingly depressing. We feel concerned because of the principles of love and justice which are involved, but also because South Africa, though far away, has many ties with us. It considers itself a Christian nation, and is to a great extent part of the English-speaking world. It has strong economic links with the U.S.

More specifically, our own church is directly involved in the struggle for human freedom, and many suffering people are Anglicans. This is not to say that all church members are on one side of this tragic conflict. They are not. This is one of the many painful aspects of the situation.

While details of the scene change from day to day, metropolitan newspapers show Bishop Tutu speaking first in one place and then in another, the basic situation does not seem to change, as he himself tirelessly points out. Indeed the problem is that very little has changed in decades.

White South Africans understandably fear that any significant change will lead to revolution and to utter chaos. The answer to that fear would have been, many years ago, to have improved educational opportunities, to have encouraged responsible black political leadership, and to have nurtured a tradition of constructive black participation and partnership in government. Unfortunately, the ruling element hoped to avert change permanently, and they did not take what many would have been prudent steps for the future — a warning for us all.

Now it may be too late to take graceful and gradual steps towards change. So the steps will have to be more radical and dangerous. Better that, however, than the most inevitable bloodbath in a few years, an occasion on which both neo-fascist right wing groups and pro-revolution communists will have a field day. Extremists on both sides will be supplied with money, arms, and military expertise from outside sources. Americans must consider the possibility that our own government may find itself involved in very regrettable ways.

Living the Cross

The cross is always with us, and on the 17th Sunday after Pentecost this year our appointed Bible reading speaks of the death of Jesus and so re-echoes the themes of Holy Cross Day. Roughly half a year away from Holy Week and Easter, we recall what are always the great events of our salvation.

The cross has a unique place in Christian spirituality and also a unique place in Christian culture. It is celebrated in hymns, poems, and great passages of elevated prose. It is depicted in paintings and carvings. It is encased in gold, studded with jewels, stamped into leather, printed on paper, and fashioned in every substance known to the human hand. It is found chiseled into ancient moss-covered stones, and it glitters elsewhere in gold or silver set with precious gems.

Sometimes the display has seemed too lavish, or the

artistry may have distracted the eye from the meaning. Yet in our hours of need, that meaning is always there awaiting us. The cross indeed is precious, and human skill and human wealth have appropriately sought to exalt it.

We would respectfully suggest that among Episcopalians today the representation of the cross suffers paradoxically from *too much and too little*.

The average Episcopal church is teeming with crosses — big ones, little ones, in every place and position. We recently attended the liturgy in a magnificent parish church. A huge rood, or depiction of Jesus on the cross, with Blessed Mary and St. John standing on each side, surmounted the entrance to the chancel. A crucifix was over the altar. Another crucifix was carved in the reredos a short distance above it — not to mention innumerable other crosses, crucifixes, and cruciform decorations in the church. Is the unity and reality of the cross truly expressed by unrestrained multiplicity? Life-like crucifixes, set close together, do present a puzzling spectacle to the worshiper.

On the other hand, the average Episcopal home, whether it be a house or an apartment has not a cross to be seen, except on the cover of a Prayer Book or Bible. If visual signs mean anything, and it is obvious that they do, then we should take this more seriously. Surely some sort of cross belongs wherever church members live. It is our badge; let us not hide it. It belongs *both* in God's house *and* in our house.



RNS

Shivering with wind made laughter
I see you and think that you
Inhabit holy ground;
Have a holy calling to defy
The downward pull
With the awefull power of growth
Filling your limbs straining
Upward in the sky;
Not for show, but glory
In fulfilling the vocation of a seed.

T. T. Patterson

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16.

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

GEORGIA (Cont'd.)

GEORGIA TECH, AGNES SCOTT COLLEGE, GEORGIA STATE UNIV.
ALL SAINTS CHURCH 634 W. Peachtree, Atlanta 30308
 The Rev. John Bonell, chap
 TECH Canterbury, Tues 6 (404) 881-0835

ILLINOIS

EASTERN ILLINOIS UNIV. Charleston
EPISCOPAL CAMPUS MINISTRY
 The Rev. Donald J. Schroeder, chap
 HC midweek & holidays as announced. 345-8191

NORTHERN ILLINOIS UNIV. DeKalb
CANTERBURY EPISCOPAL COMMUNITY
 901-G Lucinda Ave.
 The Rev. Charles E. Hoffacker, chap
 Weekdays as anno. Full-time active program

UNIVERSITY OF ILLINOIS Champaign
CHAPEL OF ST. JOHN THE DIVINE 1011 S. Wright St.
 The Rev. Timothy J. Hallett, chap
 Sun H Eu 8, 10, 5; Tues 12:10; Wed 7, Thurs 5:10; Fri 8. EP daily 5:10

CALIFORNIA

SAN JOSE STATE UNIV. San Jose
TRINITY St. John Street at Second on St. James Sq.
 The Rev. David A. Cooling, r (408) 293-7953
 Sun H Eu 8, 10:30; Wkdy H Eu 12:10 Mon-Wed-Fri

UNIV. OF CALIF.-SANTA CRUZ Santa Cruz
SAVARY CHURCH Center and Lincoln
 The Rev. Judith Ain, chap
 Sun HC 8, 10; Thurs HC & HS 10; Wkdys ex Thurs MP 8:30

WHITTIER COLLEGE Whittier
ST. MATTHIAS 7056 S. Washington Ave.
 The Rev. C. H. Howe, r; the Rev. A. Richardson, the Rev. M. Magodoro, the Rev. J. Lilly; the Rev. A. Jenkins, r-em
 H Eu: Sun 8 & 10, Wed 8:30, Thurs 10. MP: Mon, Tues, Thurs, Fri 8. EP Wed 7

DELAWARE

UNIVERSITY OF DELAWARE Newark
SAIN'T THOMAS'S PARISH IN NEWARK
 The Rev. Robert Wm. Duncan, Jr., r; the Rev. Jack W. Stapleton, TSF, Univ. v
 Sun 8, 10, 5:30. EP daily, Mon 7, Wed 12:10. Anglican Student Fellowship Wed 7

FLORIDA

FLORIDA SOUTHERN COLLEGE
POLK COMMUNITY COLLEGE
ST. DAVID'S 145 Edgewood Dr., Lakeland
 The Rev. Robert B. Cook, Jr., r; the Rev. James P. Coleman, ass't; the Rev. Dr. John Santosuosso, d
 Sun 8, 10:30 HC. Tues & Fri 7 HC; Wed 10 & 7:30 HC and Healing

GEORGIA

ATLANTA UNIV. CENTER Atlanta
CANTERBURY CENTER 791 Fair St., S.W. 30314
 The Rev. Vincent P. Harris, chap
 Sun 11. Wed 6

EMORY UNIVERSITY Atlanta
ST. BARTHOLOMEW'S 1790 Lavista Rd., N.E.
 The Rev. J. Chester Grey, r; the Rev. Nancy Baxter Sibley, chap
 Sun 8, 10, 6. Wed 10:30, 7. Fri 7

IOWA

UNIVERSITY OF IOWA Iowa City
EPISCOPAL UNIVERSITY CHAPLAINCY
 26 E. Market 52240 (319) 351-2211
 The Rev. Ronald Osborne, chap
 Ms. Susanne Watson, coordinator
 Services and other activities as announced

KANSAS

KANSAS STATE UNIV. Manhattan
ST. FRANCIS AT KSU 1402 LeGore Lane
 The Rev. Ron Clingenpeel, chap
 Sun H Eu 9:30 at Danforth Chapel; 5 St. Francis House. Wed 12:10 Danforth. HD 7:30 House

UNIV. OF KANSAS Lawrence
CANTERBURY HOUSE 1116 Louisiana
 The Rev. Peter Casparian, chap
 Thurs noon; Sun H Eu 5

MARYLAND

UNIV. OF MARYLAND College Park
MEMORIAL CHAPEL Canon Wofford Smith, chap
 Sun HC & Ser 10; Wed & Fri HC noon. A ministry of the Diocese of Washington

U.S. NAVAL ACADEMY Annapolis
ST. JOHN'S COLLEGE
ST. ANNE'S Church Circle
 The Rev. R. Landis, the Rev. R. Friend, the Rev. J. Gordon
 Sun 7:30, 8:45, 11:15. Wed 7:30

MASSACHUSETTS

BOSTON UNIVERSITY Boston
 The Rev. Jep Streit, chap
 HC Sun 7:30, Marsh Chapel
 HC Wed 7, 40 Prescott St.

WHEATON COLLEGE Norton
ALL SAINTS' 121 N. Main, Attleboro
 The Rev. John D. Crandall
 Sun 8, 10

MICHIGAN

MICHIGAN STATE UNIV. East Lansing
ALUMNI CHAPEL—Campus: Sun 5
 The Rev. John L. Mitman, chap
 800 Abbott Rd., East Lansing 48823

MISSISSIPPI

JACKSON STATE UNIV. Jack
ST. MARK'S 903 W. Pea
 The Rev. Hayden G. Crawford, r; the Rev. Walter A. D. Jr., chap
 Sun HC 11; Wed HC 12:05

NEW YORK

SKIDMORE COLLEGE Saratoga Spr
BETHESDA CHURCH Broadway at Washingto
 The Rev. Thomas T. Parke, r & chap
 Sun 6:30, 8 & 10. Tues 6 Wilson Chapel

OHIO

MIAMI UNIVERSITY Ox
HOLY TRINITY Walnut & P
 The Rev. John N. Gill
 Sun 8, 10:30. Wkdys as announced

OHIO WESLEYAN UNIVERSITY Delaw
ST. PETER'S 45 W. Wint
 The Rev. Clark Hyde, r; the Rev. Donna Ross, c
 Sun H Eu 8, 10:30; Wed 7:15

OKLAHOMA

OKLAHOMA STATE UNIV. Stillw
ST. ANDREW'S 516 N.
 The Rev. William V. Powell, r; the Rev. David Ottsen,
 Sun: HC 8, 10:30, 5. Wed 10

PENNSYLVANIA

LOCK HAVEN UNIV. Lock H
ST. PAUL'S E. Ma
 Sun H Eu 8, 10:45, Christian Ed 9:30

UNIV. OF PENNSYLVANIA Philadel
ST. MARY'S, Hamilton Village 3916 Locust
 The Rev. John M. Scott r & chap
 Sun H Eu 8 & 10:30

TEXAS

SAM HOUSTON STATE UNIV. Hunts
ST. STEPHEN'S—Epis. Student Center 1603
 Fr. J. Jerald Johnston, r; Fr. Mitchell Keppler, chap
 Sun 8:30, 10:30, Canterbury 6. Wed 6:45. Tues Canterb
 Fri 12:05.

SMU D.
CANTERBURY HOUSE 3308 I
 Norman J. Amps, chap
 Sun 9, 11, 5. Wkdys 5. Chapel open 24 hrs

TEXAS SOUTHERN UNIV. Hou
ST. LUKE THE EVANGELIST 3530 WHEEL
 The Rev. Theodore R. Lewis, Jr., r & chap
 Sun 9:30; Weekdays as anno

VIRGINIA

OLD DOMINION UNIV. No
CANTERBURY CENTER FOR CAMPUS MINISTRY
 1526 W. 49th St., Norfolk, Va. 23508-1845
 Thurs 12:30 HC lunch follows; Sun 4 HC dinner follow

Continued on next page

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

VIRGINIA (Cont'd.)

**DOLPH-MACON
IAN'S COLLEGE** Lynchburg
HN'S Boston & Elmwood
ev. Joel T. Keys, r; the Rev. Herman Hollerith, IV,
& chap
9, 11; Thurs 10 & as anno

OF VIRGINIA Charlottesville
UL'S MEMORIAL CHURCH 1700 University Ave.
ev. David Polst, r & chap; the Rev. David Lee, assoc;
v. Paula Kettlewell, assoc
C B & 10; Wkdays HC 12:15 daily; Wed 5:30 HC or EP;
it Fellowship Tues 5:30

HINGTON AND LEE UNIV. Lexington
VIA MILITARY INSTITUTE
EE CHURCH 123 W. Washington St.
30 & 10:30. Wed 4. Sun Even. 6:30

WEST VIRGINIA
SHALL UNIVERSITY Huntington
US CHRISTIAN CTR.—Canterbury Fellowship
ve. & 17th St. 25701
ev. Phillip G. Browne, chap

T VIRGINIA UNIV. Morgantown
US MINISTRY CTR.—Canterbury Fellowship
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BOOKS

For Pastors and Counselors

FINDING HOPE AGAIN: A Guide to Counseling the Depressed. By Roy W. Fairchild. Harper & Row. Pp. 150. \$6.95 paper.

Dr. Fairchild, professor of Spiritual Life and Psychology at San Francisco Seminary, San Anselmo, Calif., states his purpose in this as follows: "to help Pastors and Counselors lift the misery of melancholy, and to activate hope in the sufferer's life." He succeeds quite well.

The author deals fairly with the usually-named dynamics of depression; i.e., loss, learned helplessness, meaninglessness, etc., but gives less emphasis than deserved on the basic wounding of the individual's self-esteem. In addition, he makes one of the usual errors of the medical model by stating that we deal mostly with guilt in depression. In fact, the elementary emotion in depression is shame; that is, one's feeling that one has not lived up to the expectations of self or others. He follows Arieti with approval in affirming that depression is a continuum of emotional problems in living.

Emphasis is placed upon the religious aspects of depression. June Singer (a Jungian) is quoted approvingly: "Depression is essentially a religious problem." An excellent chapter is devoted to the meaning of *hope* in the task of shepherding. Hope is painfully realistic, yet open ended; it is recognized that at Christianity's center is the cross that precedes resurrection. Hope says "Yes to life."

Theological guidelines for dealing with depressed persons seeking hope are provided: Take life's hard realities seriously; believe in saving possibilities; and know that God will not let you go. "See, I will not forget you. I have carved you on the palm of my hand" (Isaiah 49:15-16).

Suggestions for the pastor's dealing with professionals and dealing with potential suicides are quite good.

Notes on each chapter are collected, in chapters, at the back; and a good bibliography is provided. This will be helpful to pastoral ministers, but it is not a self-help book.

(The Rev.) EVERETT I. CAMPBELL
President, Pittsburgh Pastoral Institute
Pittsburgh, Pa.

Only Exegesis

**PREACHING THE NEW COMMON
LECTIONARY: Year B: Lent, Holy
Week, Easter.** By Frank Craddock, John Hayes, Carl Holladay and Gene Tucker. Abingdon Press. Pp. 254. No price given, paper.

Geared to the New Common Lec-
tionary, this book is part of a series

mean to help Protestant preachers working with a lectionary, perhaps for the first time. At present, our church does not follow this lectionary exactly, but by using the scriptural index provided, an Episcopalian could use this book for most of Lent and Easter season. Certainly the exegetical helps provided are accurate readings of contemporary scholarship, and are relatively concise.

However, readers of THE LIVING CHURCH are not likely to share the pre-suppositions stated by the authors: that the psalms are "lessons" at the Sunday service, that the lectionary is primarily a guide for preachers, and that preaching is primarily biblical exposition.

If respected denominational presses really think that this sort of book is an aid to preachers, there needs to be a united protest from both parish preachers and professors of homiletics.

It would be much more helpful if the authors were to continue to move us through the hermeneutical cycle by stimulating exploration of the texts in the present. They might do that by raising questions and suggesting paths to answers. For example: Now that we have an idea of what today's passages meant to various ancient audiences, what issues arise within us? Within me? Where are my presuppositions challenged, my fears raised, or my hopes reinforced? How is my/our situation addressed here? Is the text reinterpreting any other passage of scripture?

What thorny theological or social issues are raised? Have these passages been classic proof texts for ideas which need reexamination, refutation, or reaffirmation?

How can the preacher apply the scriptures and the rest of the tradition to support and enable any changes that our encounter with these lessons calls for in our lives? Are there any good examples of people doing so? How can the sermon help them to theologize before they moralize these words of scripture? Does it matter that we are about to exchange the peace and celebrate the Eucharist after hearing these words? And so on.

Those few samples of homiletical-type questions indicate what our authors do not address in their homiletical helps — the hard part. Such questions need to be addressed in ways that evoke further response and meditation from the preacher/reader, the one who must arrive at a sermon. In the present book, whether it is Easter or Ash Wednesday, we just plod through more selections from the Bible.

Preaching in the liturgy starts from the church's scriptures, to be sure, but it cannot end there, and as long as books for preachers do so, their value will be no more than slight.

(The Rev.) PAUL V. MARSHALL
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PEOPLE and places

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Southwest Florida—Bradley Alan Marcus Barber (for the Bishop of Lexington), asst., St. Paul's, Box 1487, Naples, Fla. 33939.

Utah—Ruth Alice Meyers, 1050 21st Ave., N.W., Hickory, N.C. 28601.

Virginia—Nancy James, assistant, The Falls Church, S. Washington and Fairfax Sts., Falls Church, Va. 22046. Celine A. McGrath, St. Peter's, Miller Rd. and South St., Morristown, N.J. 07960.

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Western Michigan—Teunisje Velthuisen, deacon-in-charge, St. Stephen's Mission, 309 Union St., Plainwell, Mich. 49080. Claire Wolterstorff, chaplain of the ecumenical House of Paryer, in relationship with Grace Church, Grand Rapids, Mich. Add: 58 Sunnybrooke, S.E., Grand Rapids, Mich. 49506.

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Permanent Deacons

Pennsylvania—Rena B. Graves, vocational deacon, Schuylkill deanery, Diocese of Pennsylvania. George F. Margerum, Jr., vocational deacon, All Saints, Philadelphia.

Other Changes

The Rev. William Nobel, now licensed in the Diocese of New Jersey, is chaplain at Fort Monmouth, N.J. Add: U.S. Army Chaplains Board, Watters Hall, Fort Monmouth 07703.

The Rev. James Michael Coram is now doing graduate work at the Univ. of Maryland, 8942-A Town and Country Blvd., Ellicott City, Md. 21043.

Deaths

Geraldine Denny Breed Orvis, wife of the Rev. Robert W. Orvis, retired priest of the Diocese of North Carolina, died at the age of 67 at Hospitality Care Center in Charlotte, N.C. on July 10.

Mrs. Orvis, a native of Meadville, Pa., was a licensed lay reader and an active member of Holy Comforter Church, Charlotte, N.C. She and Fr. Orvis, who survives his wife, first met at the 1938 summer session at Chautauqua, N.Y.

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