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Bishop Allin (on step), Fr. Chang (left), Bishop Browning and the Rev. Charles Cesaretti at Bishop Browning's installation: An eloquent plea for compassion [p. 8]. Photo by Broffman.



A Gentle Voice

By JOHN SCHUESSLER

The Apostle Paul, writing to the Ephesians, instructs us to make the most of our time, for we live in evil days. I think of this often, and it causes me to examine my life, my productivity and my priorities: what should I be committing my time to which will best please him and further his kingdom?

Naturally, I attempt to follow St. Paul's instruction during the routine events of my week. The effort can result in frustration, however, when fatigue settles in and my perspective becomes clouded.

For example, the weeks of this past Christmas season, I experienced many "technical difficulties." Below zero weather and my temperamental automobile kept me switching plans by the moment. From people native to this area, I expected little sympathy; such complications accompany life in this part of the country.

Still, when living in a metropolitan area, where a trip to the doctor's office or to a particular store often includes 30 to 45 minutes of driving, car troubles can be especially disconcerting. In addition, I felt guilty for having to waste so much time amidst changed plans, despite the fact that there was nothing I could have done to forego my woes.

I believe St. Paul would agree that good use of time includes being as efficient as possible in the mundane tasks of daily life. Yet, an orderly Christian life includes more than making proper legis-

tical decisions, as I rediscovered one recent weekend.

It was at a retreat in northeastern Wisconsin with some junior and senior high school students where I had chance to examine Paul's words. This was a weekend for recreation, so much of the daylight hours I spent sliding down hills on an innertube, playing broomball on an ice rink, and taking a ride on a sleigh pulled by two massive workhorses. Their names were Duke and Nick, which I will always remember, for the junior high boys I was accompanying continued to imitate the commands of our sleigh driver throughout the entire ride.

Though the daylight frolicking was loud, rambunctious and plenty fun, the evening proved a chance for some quiet reflection. I was able to take a caplight skiing trip.

Except for two sets of tracks within the trail, the forest was virtually undisturbed. I and three others traveled far into the woods, enough so that it was impossible to hear sound from those assembled at the campground from which we had started; and with it being dark and dense, and the trail twisting numerous times, I seemed to lose any sense of location.

We each had caplights fastened to our foreheads by elastic bands; cords wrapped around our shoulders connected the lights to six-volt batteries stuffed in our coat pockets. As we moved, the beams would bounce from side to side on the trail.

I was the last person, so I lagged behind periodically, in order to hear more clearly the distinct, isolated sounds: the

sporadic cadence of my skis (I am a novice); the burbling from a silvery stream we crossed, which when I aimed my light down upon it, appeared to have sparkling red water; and the swirling wind through the tops of the pine trees, which were 30 feet high or more, and had thick boughs bent down by snow. Three inches had fallen the night before, adding to the at least two feet already on the ground.

We eventually arrived at a clearing, a crossing point for several trails. Our guide had us turn off our lights and stand still for a while. Here the wind above was more forceful, similar to the sound I remember when standing on a bluff above the shores of Lake Superior.

It was good to rest, though I was far too enamored with the sounds, smells and surroundings to be fatigued. A light sweat covered my face and hands; I breathed deeply, and with surprising ease. No rancid smells, no car exhaust.

Still, rested, and quiet, I thought of my priorities, my obligations, my relationships, the things that normally cause me to become anxious. But I wasn't feeling anxious. Instead, those thoughts seemed an intrusion and I allowed them to slip away. This was not the time for such matters. My Father had brought me to this place to stand and listen. Sometimes, the best use of time is stopping to listen for God's gentle voice.

The Show Off

Lord,

I'm a show off
A clown of extremes
I cannot hide

But I can throw off
These dual themes
Being worst or best is pride.

B.J. Bramhall

Our guest columnist is John Schuessler, assistant editor for THE LIVING CHURCH.

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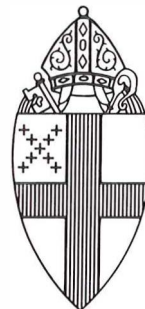
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LETTERS

Letters from readers are welcomed by THE LIVING CHURCH, but selections for publication are solely at our editorial discretion and may be abridged as we see fit; 100 to 250 words are preferred. We request that all letters for publication be signed and each indicated as a "Letter to the Editor"; also, please include an address and phone number.

Sharing in Sacrifice

As a beneficiary of the Church Pension Fund I strongly disagree with the views expressed in the letter of the Rev. Francis Bayard Rhein [TLC, Jan. 12] concerning the fund's investments in companies doing business in the Republic of South Africa. This agency of the church must indeed make every effort to comply with the directives of the General Convention. The issue is not one of politics but of ethics.

The Pension Fund does have fiduciary responsibility, but this entails no obligation to make investments inconsistent with the nature and stated policy of the church. If, for example, the trustees of a church committed to total abstinence from alcohol were to learn that a corporation in which they held stock had merged with a distillery, they would be remiss if they did not divest themselves of their shares. The principle of the Pension Fund must be protected, but not at the expense of the church's principles.

It may be true that the withdrawal of American investment could result in loss of jobs and other hardships for black people. We are not asking them to make this sacrifice; they are asking us to join them in making it. Yes, there are other points of view even among black South Africans, but for myself I am content to be guided by Desmond Tutu, Nelson and Willie Mandela, and my own conscience.

Mr. Robinson, president of the Church

Pension Fund, has asked the fund's beneficiaries to give their views. I have written him that my wife and I are willing to accept whatever loss of income may result, rather than to benefit from the mistreatment of fellow children of God. I too congratulate the fund on the way they fulfill their responsibilities, and I pray for God's guidance in their efforts to come to the right decisions in this crucial matter.

(The Rev. Canon)

LEOPOLD DAMROSCH (ret.)

Hulls Cove, Maine

• • •

I can only surmise that Fr. Rhein would also subscribe to a theology that would suggest the church not involve itself in matters political, social, economic, scientific, legal, etc. Instead, the church would leave these matters to those who claim special expertise.

Of course, if this be the case, it follows for Fr. Rhein that the Church Pension Fund should be offered no peculiar advice from the church based upon the unique perspective of Christian teachings. To be sure, such a position discounts any notion of the incarnational presence of Christ throughout the body of the church. Perhaps he considers this a small price to pay for financial security and regular bonuses.

As for me, I choose Jesus Christ and him crucified!

As a spouse, parent and priest, I am intensely interested in the good stewardship of the CPF. *But*, I am also aware that good Christian stewardship is not independent of the call to justice and fairness that is basic to the good news of Christ.

(The Rev.) R. STAN RUNNELS

St. Stephen's Church

Indianola, Miss.

Primacy of John Allin

At this time of transition from the 23rd Presiding Bishop of the Episcopal Church to his duly elected successor, I seek to express thanksgiving for the primacy of John Maury Allin.

Bishop Allin assumed office as "PB" following a contentious and painful selection process. It was a time of anxiety, factiousness, and even outright anger in the Episcopal Church. He followed hard on the most socially controversial primacy in our church's history. He had to preside over decisions affecting Prayer Book liturgy and the ordination of women that threatened the very continuance of the Episcopal Church as we know it. Doomsayers were predicting massive schism and attrition.

John Allin himself, as a middle-of-the-road kind of person, sought a role as reconciler, a role that inevitably makes one the target and object of scorn from both extremes. In his own modest way,

Spanish Holy Eucharist Rite I and the Lectionary

This supplement to *El Libro de Oracion Comun* contains Spanish translations of the Holy Eucharist Rite I, and all Lectionary Citations as found in *The Book of Common Prayer 1979*. For ease of reference, page numbers are given for corresponding passages in *El Libro de Oracion Comun*.

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with compassion, patience, and a willingness to listen to (and learn from) any and all voices of conviction and counsel, Bishop Allin steered the Episcopal Church through uncharted and treacherous waters.

This ark of God's people sails on, whatever the continuing storm clouds, in large measure because of the loving and caring ministry of reconciliation exercised by its Presiding Bishop since 1973.

In my judgment, Jack Allin is the largely unsung hero of the Episcopal Church's survival and even revival in the 1980s. Thanks to him, humanly speaking, commitment to mission has become the hallmark of our church for the future. Thanks to him, humanly speaking, the will and the means to undertake and fulfill that commitment are in place. Thanks to him, humanly speaking, Episcopalians are standing taller than ever in the ecumenical arena of national and worldwide Christian witness.

Let us rejoice, give thanks, and sing the praises of this unassuming and self-sacrificing servant of the servants of God.

(The Rev.) WILLIAM N. McKEACHIE
St. Paul's Church

Baltimore, Md.

Disfigured Faces

Recalling previous Ash Wednesday Services (BCP, 1979), I would like to put a question to other writers of letters to the editor of TLC. The Gospel for the day states, "And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men . . . But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father who is in secret . . ." (Matthew 6:16-18).

Having duly listened to these words, most of the congregation came forward and disfigured their faces. Why? Possessing what I hope is proper Anglican respect for holy writ, I would like some explanation for this extraordinary contradiction thereof.

(The Rev.)

GEORGE W. WICKERSHAM, II (ret.)
Rockbridge Baths, Va.

Who Is Called?

As a woman priest and a member of a religious community I have remained quiet through the years as I've listened to criticisms of all kinds from the opponents and bitter enemies of the ordination of women to the priesthood. In response to various articles and letters in recent issues of your magazine, I feel moved to make a few comments.

I'm getting a bit weary of hearing all the moaning and groaning about women priests from people who seem to be going around with their heads in the sand.

What is the reality? It is that in the Episcopal Church today there are some 600 women priests who, for the most part, are going about quietly doing the Lord's work as rectors, vicars, chaplains, teachers, etc. It is foolish and totally unrealistic to even consider turning back the tide.

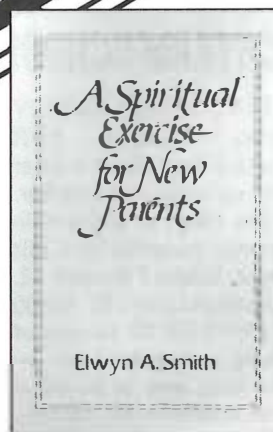
The carping, nagging, negative remarks one often reads in the press are ludicrous and incredible. How any Christian can claim a direct channel to the Holy Spirit in terms of who can or cannot be ordained is beyond me. We say we believe in a God who makes all things new and yet some say that God can't call

and ordain a woman to the priesthood. Of course, this takes the form of theological arguments which have long lost their clout. Let me hasten to add that I have heard *all* the arguments.

A dear friend of mine, a woman in her 90s, used to ask this question: "How does a man know when he is called to the priesthood?" This question was posed to those who claimed to know beyond a shadow of a doubt that God would not, could not call a woman.

Of course, women are called to the priesthood in much the same manner as men are. The only difference is, if we follow the reasoning of opponents to the

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ordination of women, a woman would have to say to her creator, "Sorry, God, you can't call me."

Let's be honest, priesthood is not an easy vocation to follow for either male or female. I must say that I'm surprised that any sensible man would feel that the male side of the human race could carry the burden alone. I have yet to meet a "women's libber" seeking the priesthood. There are more lucrative and less painful ways to make a statement.

I have been in this part of the Lord's vineyard over 30 years and am very proud of and dearly love our Anglican heritage. Long ago I learned my catechism. One thing I remember is that holy baptism admits one to all the other sacraments.

When did we elevate ordination above holy baptism? I doubt that many opponents to the ordination of women would object to a woman baptizing, but just the thought of a woman standing at the altar puts them into a state of shock. To those opponents I would pose a curious question: Is it harder to say "I baptize you in the name of the Father, the Son, and the Holy Spirit," or to say "This is my Body?"

(The Rev. Sister)

LUCY L. SHETTERS, C.S.M.

St. Mary's Convent

Sewanee, Tenn.

Former Roman Catholic Clergy

Why is THE LIVING CHURCH so interested in writing articles about Anglican priests going to Rome? Your December 22 issue is just another example of this preoccupation!

Let me suggest a different twist to this theme: that there are many former Roman priests who are now in the Episcopal Church, and why they made the change could be very encouraging to many. In the Diocese of San Diego we have at least a half dozen or more such priests and we are a far better church because of them.

Please do not let the possibility of offending the Romans stand in your way; they are always prepared to offend us.

(The Rev.) ROBERT D. KIERSEY

St. Andrew's by-the-Sea

San Diego, Calif.

We know there are many who have swum the Tiber in our direction. We have endeavored to get statistics from national church sources, but so far without success. Ed.

Baptism into Ministry

I was pleased to read the article by Mary K. Keath [TLC, Jan. 12] concerning the baptismal policy of her parish in Columbia, Md. The rector and the worship committee are to be praised for considering the implications of baptism as

entry into the life of Christ and for making use of the liturgical resources available to celebrate God's action in birth and baptism. Would that more parishes reviewed their baptismal policies and studied Bishop Eastman's fine work, *The Baptizing Community!*

At the risk of being too critical, however, I do wish to react to the concluding paragraph of Ms. Keath's article, more particularly the sentence which reads, "We want to take our ordination to ministry seriously." It seems to me that using the term "ordination" tends to perpetuate the perception that the ordained ministry is the model for *all* ministry rather than an understanding that ordination is an articulation of the particular baptismal vocation of a given man or woman.

The vows which one makes upon being ordained, it seems to me, are ones which describe the field of activity in which a particular baptized person intends to fulfill the vocation he or she received at baptism. We are *baptized* into the ministry of Christ.

(The Rev.) RICHARD G. LEGGETT
Notre Dame, Ind.

Cambridge of the West

Individual perceptions are deceptive. Yet I see the domestic missionary policy of our church as being adrift. It seems rudderless amidst the flotsam and jetsam of our affluent society. There is no vision for those of us on the bottom to which we can cast our anchors.

What our upcoming domestic missionary policy will be is unknown to me. However I think a slice of it should be in higher education.

The U.S. Episcopal Church has a good Oxford, the University of the South (East) which teaches its graduates to speak well. It is now time for the church to consider founding a good Cambridge, the University of the North (West) in Oregon or Washington which teaches its graduates to think well. It could do this by offering courses in architecture, business administration, computer science, diplomacy, education, electrical and electronic engineering, forestry, geology, horticulture, oriental languages, and veterinary medicine. It would be a specialized university designed to make its graduates competitive in the marketplace.

Domestic missionary policy is important. My perception is the time is right for those of us who are east coast Episcopalians to start building up the western church. We need to do this by pumping more dollars for mission west of the Mississippi.

Concerning the church on the west coast, perhaps our motto should be: *Salus populi suprema lex esto.*

(The Rev.) W. BABCOCK FITCH
Memphis, Tenn.

BOOKS

A Significant Minority

OLD CATHOLICS AND ANGLICANS, 1931-1981. Edited by Gordon Heulin. Oxford University Press. Pp. viii and 117. \$27.50.

It has been over half a century since intercommunion between the Old Catholic Church and the Anglican Communion began, and this volume marks the 50th anniversary. Though few Americans have ever heard of the Old Catholics, [TLC, Jan. 12], a small body active in both the United States and Europe, they play an ecclesiastical role that far outweighs their numerical strength.

Why? Because they represent a non-Roman but catholic tradition that did not have its roots in the Reformation. The Old Catholics reject papal infallibility, the doctrine of the immaculate conception, and compulsory celibacy of the priesthood. At the same time, they keep many of the doctrines, customs, and liturgy of the Roman Catholic Church.

The communion is composed of quite disparate groups. Dutch Old Catholics, who go under the same name of the Church of Utrecht, broke from Rome at the beginning of the 18th century. Their concern: the quest for a more primitive spirituality. Germans, Swiss, and Austrians made their separation in 1870. Led by Prof. Ignaz Döllinger, they balked at the doctrine of papal infallibility promulgated in the First Vatican Council. Still later in the 19th century, certain groups of American Poles established the Polish National Catholic Church, doing so in reaction to domination of Polish ethnic churches by Irish bishops. Since a "summit meeting" at Bonn in 1931, the Old Catholics have been in full communion with the Church of England, and with the rest of the Anglican Communion as well.

This anthology covers Old Catholic life from a number of vantage points. The different experts treat such topics as church institutions, parish life, spirituality, liturgy, ecumenism, the Polish National Church, and developments after World War II. Anglicans will be particularly interested in essays dealing with relations between the two communions. The Most Rev. Robert Runcie's assessment of the Bonn Agreement, the Archbishop of Canterbury expresses why he finds the actual impact of the agreement disappointing.

The history of the Society of St. Willibrord, a group that worked for intercommunion between the two groups since 1908, is discussed by John Burley, its former secretary. In comparing Anglican and Old Catholic theology, J. Robert Wright finds much common ground in

such areas as revelation, Christology, soteriology, the sacraments, the role of Mary, and the veneration of saints. Divergencies emerge over the ordination of women and occasional Anglican mergers with Protestant groups.

The volume might have benefited at some points with more analysis and less narrative, but it is indispensable for those interested in this little known but highly creative movement.

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

The True Happiness

PRAYER, AND THE PURSUIT OF HAPPINESS. By Richard Harries. Foreword by the Archbishop of Canterbury. Eerdmans. Pp. 155. \$6.95 paper.

"God wants us to want . . . The nobility of man's soul is that he is insatiable . . . Our search for happiness needs once more to be affirmed." These and similar statements appear early and often in this different and fascinating treatment of prayer. In point of fact, however, I wonder why the word prayer is in the title, unless one defines prayer very broadly.

It is our Christian responsibility to

seek happiness: that's what he says. The author is dean of King's College, London, and a priest of the Church of England. His lecturing schedules over many years have formed his writing style into an appreciated orderliness. His outlines are discerned easily, to the advantage of the reader.

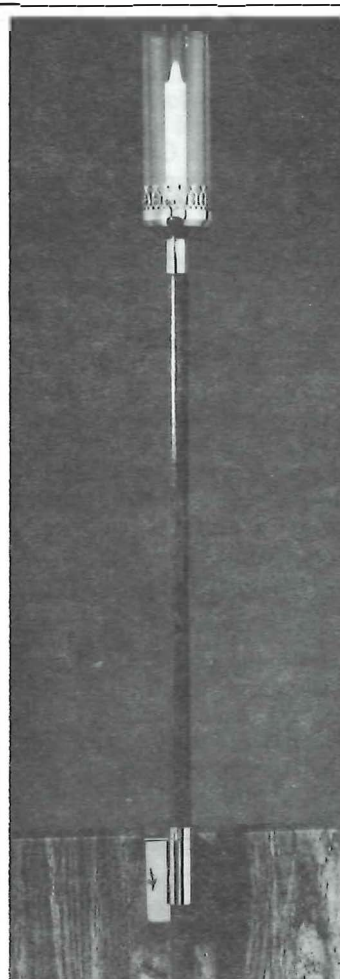
Dean Harries develops his text around six specific needs: happiness, peace, fulfillment, success, security and love. He understands these as educators and psychologists outlined them 40 years ago, and rightly so as I see it.

His framing timbers are taken straight out of the Bible as well as from writers of many kinds — widely known poets, novelists, and playwrights — and from history. Harries seems acquainted with all of them, and he uses them appropriately.

This book offers several surprises of imaginative insight, bright and spontaneous, to the delight of the reader, who will be kept awake and pleased for the creativeness which Harries shows.

Any study group could find this small book an excellent guide in grappling with several of life's major concerns; the text is provocative. Any pastor could find materials excellently set forth for a series of weekly classes (Lent would be an appropriate time, as would almost

Continued on page 17



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THE LIVING CHURCH

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New Presiding Bishop Installed

Traditional Episcopal heraldry and ceremony, flowers flown in from Hawaii, and strong affirmation of the cultural and ethnic diversity of the church, all marked the installation of the Most Rev. Edmond Lee Browning as the 24th Presiding Bishop of the Episcopal Church. In his sermon the new Primate made an eloquent plea for compassion as an earmark of the Christian life, and for the involvement of all baptized people in the ministry and mission of the church.

Saturday, January 11, was a beautiful sunny day in the nation's capital when worshipers from many parts of the world assembled at the national Cathedral Church of St. Peter and St. Paul. Inside the vast nave, transepts, and choir, the bright sunlight made stained glass windows sparkle, and splashes of colored light glowed on the great stone piers lining the interior.

The service was conducted at a large nave altar set in the crossing, just west of the entrance to the choir. At various points were great bouquets containing anthurium flowers from Hawaii, reflecting the influence of the diocese in which Bishop Browning formerly served and with which he and his family strongly identified.

After preliminary music from bells, organ, and other instruments, the service began at 10:30 a.m. with a traditional Hawaiian Christian prayer, chanted by a young man and young woman in native costume. Processions then entered, including the cathedral choir, assisting clergy, ecumenical dignitaries, members of the Executive Council, and bishops.

Among the foreign guests were the Rt. Rev. Desmond Tutu, Bishop of Johannesburg; and the Most Rev. John Watanabe, Primate of the Nippon Seikokai (Holy Catholic Church in Japan) the Japanese Anglican Church. A large percentage of the episcopate of the Episcopal Church was present.

Bishop Browning was attended by Deacons Dorothy Nakasuji of Hawaii and Alfonso Narvaez of New York, and the Rev. Richard S.O. Chang was his chaplain — also from Hawaii. The new Primate was vested in a white chasuble and mitre trimmed with pale blue, created by Diana Lockwood of Hawaii. Both retired Presiding Bishop John M. Allin, and the Rt. Rev. John T. Walker, Bishop of Washington, took leading parts in the service.



The five concelebrants at the installation Eucharist: (left to right) Bishops Allin, Browning, Walker, Watanabe, and Tutu.

The service was based on the Celebration of a New Ministry given in the Prayer Book. The Litany for Ordinations (BCP, p. 548) was chanted with the concluding ninefold *Kyrie* in Greek.

The presentation of symbolic objects with appropriate words followed. Each presentation was made by a selected group of individuals, including many distinguished bishops, priests, deacons, and lay persons. A Lutheran, Roman Catholic, and Orthodox bishop were in the group presenting the Bible. Canon Charles M. Guilbert, custodian of the Standard Book of Common Prayer, was among those giving a Prayer Book. Church musician Raymond Glover and others associated with the new *Hymnal* presented a copy of their work. Dr. Charles Lawrence, retired president of the House of Deputies, was among those presenting water.

The wife and children of the new Primate gave him bread and wine. Charles Crump of Memphis, Tenn.; the Ven. Noah Broken Leg, Archdeacon of South Dakota; Deacon Ormonde Plater of New Orleans, a frequent contributor to this magazine; Mary Miller of Murrysville, Pa., a frequent reviewer; Sr. Jean Campbell, OSH; and many others took appropriate parts. Bishop Allin finally gave the silver primatial cross to his successor, and applause followed.

Bishop Walker and the provost of the cathedral, Canon Charles A. Perry, then

led Bishop Browning to the Presiding Bishop's official seat, an elevated stall in the choir near the high altar. Further applause and the exchange of the Peace occurred when the new Primate and those accompanying him returned to the crossing.

The Bible readings were those "For All Baptized," and the deacon who read the Gospel was the Rev. Gladys Hall of Baytown, Texas, one of the senior ministers actively exercising the diaconate in the Episcopal Church today. Born in the last century, she was admitted to the order of deaconesses in 1945.

Music during the sermon included a setting of Psalm 23 for the Gradual by Richard W. Dirksen, canon precentor of the National Cathedral who conducted the music; "Christ, When For Us You were Baptized" by the late F. Bland Tucker, and other items from the new *Hymnal* and elsewhere, among them another Hawaiian prayer sung during the distribution of Holy Communion.

Bishop Browning preached from the great stone pulpit in the crossing of the cathedral and urged his hearers to assume the responsibilities of their baptism, and described compassion as a fundamental element in Christian spirituality [see p. 9].

Bishops Allin, Walker, Watanabe, and Tutu stood at the altar as concelebrants with Bishop Browning who recited Eu-

Photo: Werth

charistic Prayer D in its full form, concluding with the commemoration of "the Blessed Virgin Mary; with patriarchs, prophets, apostles and martyrs; with the holy apostles Peter and Paul; blessed Kamehameha and Emma; and all the saints." The apostles Peter and Paul are the patrons of the National Cathedral, and King Kamehameha and Queen Emma were saintly Hawaiian monarchs added to the calendar of the church (November 28) at the recent General Convention.

Holy Communion was administered to the vast congregation at several points in the cathedral. At the end, the processions went out in reverse order, and many worshipers adjourned to the reception arranged at the Sheraton Washington Hotel several blocks away, as the Washington Ringing Society rang a quarter peal on the bells.

H.B.P.

Joyful Noise

On the eve of Bishop Browning's installation, a congregation of over 2,000 gathered at Washington Cathedral to celebrate the inauguration of *The Hymnal 1982*, and to make a joyful noise unto the Lord with its resources in a Festival of Hymns. The singing was led by the Cathedral Choir of Boys and Men, directed by Richard Dirksen, canon precentor, and augmented by members of the Cathedral Choral Society, with Douglas Major at the organ.

The service opened and closed with two jewels of the new book, long-known to English congregations but just now becoming familiar to us: Parry's *Laudate Dominum* (432, "O praise ye the Lord"), and Purcell's glorious setting (578, "Westminster Abbey") of "Christ is made the sure foundation," both repeated at the installation the next day.

An adopted form of Rite I Evensong preceded the dedication ceremony. Elizabeth M. Downie and Carol M. Foster, of the assembled Standing Committee on Church Music (SCCM) read the lessons, from Ecclesiasticus 47 ("He placed singers before the altar to make sweet melody . . .") and Colossians 3 ("Sing psalms and hymns and spiritual songs with thankfulness in your hearts . . .").

A metrical paraphrase of Psalm 84 was sung antiphonally by choir and congregation to the familiar Brother James' Air (no. 517), followed by the plainsong canticle, *Benedictus es Domine*, with the people doing the antiphon and responses.

The dedication rites began with verses of Erik Routley (413, "New songs of celebration") to the popular Bourgeois hymn tune, *Rendez à Dieu*. During the singing of it the 19 members of the SCCM came forward to the crossing to be greeted by the Rt. Rev. John T. Walker, Bishop of Washington, and retiring Presiding

Excerpts from the Installation Sermon of the New Presiding Bishop

I greet you on the eve of the Baptism of the risen Christ, who invites us into his death and resurrection through our own baptisms, so that we too, in the words of St. Paul, might live a new life. Baptism calls the Christian family into a common ministry and mission. I want this to be our day, not just my day, a time for the whole church, for all the baptised, to again reaffirm its mission for these times.

Compassion is at the root of Christian spirituality and mission and, I would propose, is the hope of our future. If we embrace it, we may yet celebrate the victory of a world healed and made whole. If we fail it, there may be no one left to write our epitaph.

The fragile earth on which we live is threatened by the very being that God created to be its steward . . . Simone Weil put it best, "How can Christianity call itself catholic if the universe itself is left out?"

Compassion is not a matter of sitting apart and from a distance lavishing our blessings on another. It is a matter of entering the pain and suffering of others, and identifying in the brokenness of the world.

Our spiritual lives have often been wanting because we have forgotten Jesus' command that we be compassion-

ate. I want today to call this church back to its compassionate spirituality.

My friends, I have said to this church that there will be no outcasts. The hopes and convictions of all will be honored. Do not ask me to honor one set of views and disregard the other. I may agree with one, but I will respect both. I say this because I believe baptism is the sacrament of inclusion. The unity of this church will be maintained, not because we agree on everything, but because we will leave judgment to God.

And so, dear friends, I reach out to you today to join hands with me in rebuilding the earth, given to us by a loving God, not only to enjoy, but to protect and preserve. In Hawaii, we refer to *aloha aina*, love of the land, and it is a sacred duty to Hawaiians to honor the land.

Let us live out a mission that rescues the world from its present peril, to save those drowning in a raging river of despair, to rescue those caught in a wasteland of hopelessness.

Today, in this Holy Eucharist, let us make visible to a shattered and hungry world a foretaste of the heavenly banquet. In Christ, we have the promise of a new humanity and a new creation. In baptism, we are called to become that new humanity and to build that new creation.

Bishop John Maury Allin. The next day was Bishop Browning's, but this night was all Bishop Allin's. In commending the commission for their decade of careful work, he added that "all of us share the excitement as we sing out the premiere of our new book and dedicate it to God's glory." It was his last official act as Presiding Bishop, which he described as "an office representative of the whole church, that no one can bear alone."

In responding, the Very Rev. William Hale, who has chaired the commission, remarked that "we believe our efforts have resulted in a hymnal that includes the best of both old and new, that is both ecumenical and eclectic, that can infuse our liturgy and enliven our worship, and that can present the Christian faith with timeless clarity. We commend *Hymnal 1982* to you and to the church, for recognition and acceptance."

Raising it high for all to see, Bishop Allin called on the congregation for his affirmation. It was enthusiastically

given, except for mild dissent in one quarter from some who felt the call for acceptance was premature, since most of those present had never set eyes on it before.

The dedicatory prayers cited "those departed, who down through the ages have created words and music for our worship," with special mention of Lee Bristol, Calvin Hampton, Erik Routley and Bland Tucker, who died while the new hymnal was in preparation.

In his brief address Bishop Allin observed that "when we learn to sing together we are able to overcome differences, and in music familiar and words more ancient and wise than we, we can shape our mission." He went on to say that "this hymnal reminds us that our worship is corporate, and we must learn to sing it together. May our choirs continue to sing the great music of the church, but never entirely in place of us. I hope the echoes of tonight will resound again and again, and may the future

note that you and I were here when our great new hymnal was dedicated." "He presented copies to each member of the commission, with a humorous comment or anecdote about each.

They returned to their seats to Stanford's splendid *Engelberg* (420, "When in our music God is glorified"). Gabrielli's *Canzon* for brass and organ followed as the offertory. The rest of the program was a two-part presentation of collects, lections, and hymns for Advent-Christmas-Epiphany, and for Lent-Easter-Trinity, with a curious omission of Pentecost.

It included a new Advent hymn (74, "Blest be the King who comes"), sung to Teschner's tune for "All glory, laud and honor." A Basque Annunciation carol (265, "the Angel Gabriel"), and the familiar *Personent Hodie* (72), are happy additions to our hymnody. Less happy was the choirboys' rendition of 123, "Alleluia, song of gladness," to a plainsong melody, at such a fast clip the confluence was largely lost. David Hurd's setting for "Ye who own the faith of Jesus" (268) is shorn of its familiar refrain. Even less fortuitous is the marriage of a Lenten hymn of Percy Dearmer (145) to the frolicsome rhythms of the French Christmas carol, *Quittez Pasteurs*. But these were exceptions. There were fine selections by John Stainer and Horatio Parker (160 and 222); a cheerful folk hymn (213, "Come away to the skies"), and 192, "This joyful Eastertide," well-known to many. All are welcome additions.

Two highlights of the evening were the Great Litany, sung in procession around the aisles by a cantor, with responses by choir and congregation; and Bach's music, by brasses along, for the sonorous verses of John Donne (141, "Wilt thou forgive"), presented as a meditation.

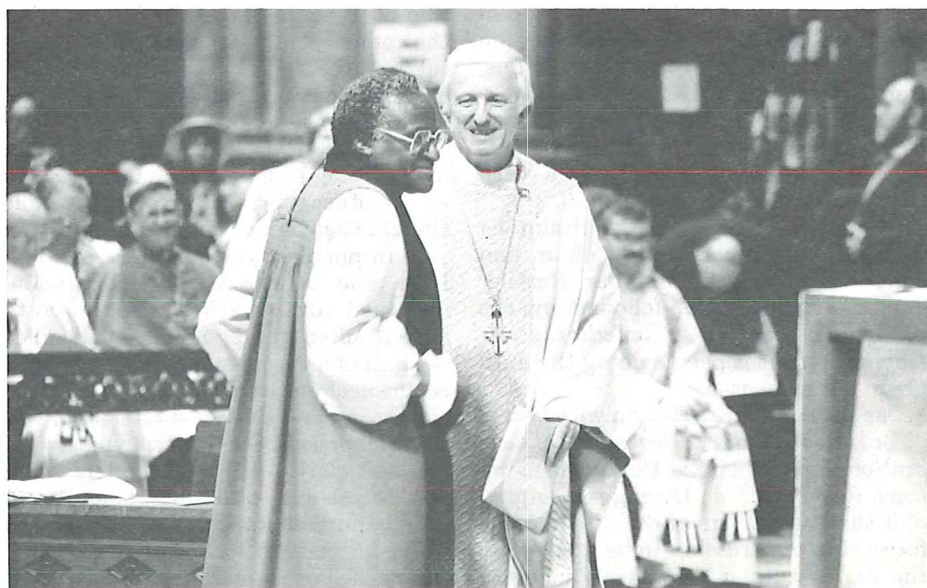
Those apprehensive about the new book and the form of the evening's service can be reassured by the quality of the music and the way it was presented. If a gentle comment is in order, it is a plea for more care for uniformity of language in the prayers and collects, instead of constant fluctuation between the traditional and contemporary, sometimes in the same paragraph (Almighty God, from whom cometh every gift . . . we call to remembrance your loving kindness, etc.). Since Evensong was basically Rite I, it would have been a simple matter to put even the special prayers composed for the occasion into traditional language. But again, this was minor, in an evening that introduced us to some really sumptuous music.

Hymnal 1982, like its predecessor, contains treasures. Unlike the revision of the Prayer Book, it does not mandatorily replace *Hymnal 1940*. Hopefully, parishes will explore its resources and continue to make use of both.

DOROTHY MILLS PARKER



A hymn sing, on the eve of Bishop Browning's installation, celebrated the inauguration of *The Hymnal 1982* (above, Bishop Allin at microphone, Richard Dirksen, right); installation service (below), Bishop Browning seated in his stall in the Great Choir. [Photos by Broffman]



Bishop Tutu and the newly installed Presiding Bishop exchange greetings during the passing of the peace.

Bishop Tutu in Harlem

The Rt. Rev. Desmond Tutu, Bishop of Johannesburg, South Africa, told an ecumenical gathering at a Harlem church January 12 that blacks and whites in South Africa will be free "not because we are good and deserve it, but because God is God."

The bishop drew an awed, admiring crowd of 2,000 to the two-and-one-half hour service at St. Mark's United Methodist Church in New York sponsored by the Council of Churches of the City of New York. The gathering combined an observance of Martin Luther King, Jr.'s birthday (January 15) and an early celebration of the Week of Prayer for Christian Unity, which begins January 19.

He told reporters his current heavily scheduled U.S. visit had three purposes: to thank people for their support of anti-apartheid efforts; to try to intensify the attention being given to the South African issue; and to ask for money to support the campaign.

Bishop Tutu, clad in his red, white, and black Anglican bishop's robes, told the congregation in his sermon that "God scandalizes people by taking sides" with the powerless. Citing scripture, he said the Bible mandates justice for the oppressed.

"It is almost always those who are benefiting from the status quo," he said, "who say you must not mix religion and politics." In calling for an end to apartheid he said, "We are trying to follow the imperatives of our faith. It is not politics or ideology that constrains us." At one point he pounded his hands on the pulpit Bible and declared, "We can't help it, it's here."

In speaking of Christian gospel, a word that means "good news," the bishop declared, "It is not good news to the hungry to say, 'You will get bread not in this life but upstairs.' When you are hungry, good news is bread.

"When you are captive, the good news is for the doors of the jail to be opened. The good news to a corpse is 'you're alive again.' To raise the dead to life again — that's good news."

Priest Appointed to Moscow

A Rhode Island priest with interests in pastoral care, Orthodox Christian spirituality and United States-Soviet dialogue has been appointed to the Moscow Protestant Chaplaincy, an interdenominational ministry which serves English-speaking foreign nationals in the Soviet capital.

The Rev. Aaron Francis Usher, Jr., who for the past 17 years has served as rector of St. Martin's Church, Pawtucket, R.I., will move to Moscow in mid-February with his wife, Elizabeth. His appointment is for a two-year term.

This is not his first experience with

U.S.-Soviet communications. Three years ago, Fr. Usher developed PACEM I, a public dialogue on issues of disarmament and weapons control involving representatives of the Soviet Embassy in Washington, D.C., the U.S. State Department and church people.

Fr. Usher has also worked to build relationships between the Diocese of Rhode Island and the Cathedral of St. Nicholas in New York City, a congregation related to the Moscow Patriarchate of the Russian Orthodox Church.

"I am interested in peace and reconciliation, and these are the kinds of things that I've been doing here," he said.

Established in 1959, the Moscow Protestant Chaplaincy is sponsored by five U.S. denominations including the Episcopal Church. These bodies are responsible on a rotating basis for providing a chaplain for the Moscow post. The last time an Episcopal priest served the chaplaincy was from 1972-1974.

Representatives of those five denominations make up the Moscow Chaplaincy Committee, an autonomous body which appoints the chaplain and represents the Moscow Protestant Chaplaincy Program in communications and negotiations with the U.S. Department of State and the Soviet Embassy.

Supervising the life and work of the Moscow chaplaincy is the Moscow Protestant Church Council, made up of persons who represent the international membership of the Moscow congregation. They participate in the selection of a minister for the chaplaincy, and voted

their unanimous acceptance of Fr. Usher for the post after a meeting with him earlier this month in Helsinki, Finland.

Fr. Usher, 54, had led retreats on the Jesus Prayer since 1974 and has conducted healing missions in 38 states, France, Germany, Canada and the West Indies. He is a director and trustee of the Agnes Sanford School of Pastoral Care and continues as a co-presbyter of the Congregation of Sarah and Abraham in Providence, R.I., a unique community especially for the "unchurched."

He and his wife have four children.

University Receives Grant

The University of the South in Seawane, Tenn., has received a \$25,000 grant from the Episcopal Church Foundation to endow the John M. Allin Scholarship Fund at the university's School of Theology.

Bishop Allin is a graduate of both the university's college of arts and sciences and of the School of Theology. He has served as chancellor of the university and is a Living Church Foundation member.

The Episcopal Church Foundation's grant will be added to a \$100,000 pledge, which enhanced the formation of the scholarship fund, given by William E. Walker and the Walker Foundation of Jackson, Miss., plus other donations from friends of the retired Presiding Bishop wishing to honor his historic episcopate.

BRIEFLY...

Trinity School for Ministry in Ambridge, Pa., has received acceptance as an accredited member of the Association of Theological Schools. The ATS decision came shortly after Trinity celebrated its seventh annual commencement exercises. Trinity was founded in 1975 and opened in 1976; the Rt. Rev. Alfred Stanway, retired Bishop of Central Tanganyika, in Tanzania, East Africa, was founding dean. It presently has 125 students.

St. Paul's Church in Alton, Ill., released 150 helium balloons and watched the performance of a fife and drum corps January 19 to kick off its sesquicentennial year. The activities began a series of monthly events planned to mark the century and one-half of St. Paul's involvement in the greater Alton area. The Rev. David F. Heneghan is church rector.

The National Executive Council of the Anglican Church of Canada has recently passed a series of resolutions urging the Canadian government to end its involvement with companies having investments in South Africa. It also supported the Council of Haida (Indian) Nations in their opposition to logging until Haida land claims are settled. In addition, it asked the Canadian government to restore the category of religious affiliation for the projected 1991 Canadian census.

Ordained to the priesthood 36 and 54 years ago respectively, the Rev. Harry W. Henning, chaplain of the Bishop Gray Inn, Davenport, Fla., and the Rev. G. Ralph Madson, retired honorary canon of the Cathedral Church of St. Luke, Orlando, Fla., concelebrated the Holy Eucharist in the Inn's chapel on January 22. Fr. Henning is the oldest priest in active service in the Diocese of Central Florida and Fr. Madson, a long-time correspondent of THE LIVING CHURCH, is senior to all other priests in the diocese in point of ordination.



Reexamining Karl Barth

Though his theology no longer seems to provide any basis for the theological formations of new Episcopal priests, there seems to be a resurgence of interest in Barth, particularly among evangelicals.

By ROBERT GIANNINI

When I was a student at the General Theological Seminary the big names in theology were Karl Barth, Emil Brunner, Rudolf Bultmann, Dietrich Bonhoeffer and Paul Tillich. Tillich seemed to be the most important, but Bonhoeffer was always an intriguing spirit calling us — especially in his *Letters and Papers from Prison* — to daring and exciting theological possibilities. Bultmann was appreciated chiefly as a radical New Testament exegete and not so much as a systematic theologian. Barth and Brunner were less important to us, and with the publication of Bishop Robinson's *Honest to God* in 1963, they almost dropped out of sight. Their brand of neo-orthodox Protestantism which had dominated the 30s, 40s and 50s was now passé.

Over 20 years have passed and now from my viewpoint as an examining

chaplain in the diocese and on the national level (writing and reading the General Ordination Examination), it seems to me that most seminary graduates now know Karl Barth only as a figure in church history. His theology no longer seems to provide any basis for the theological formulation of new Episcopal priests.

Yet he remains persistently in print! Seabury Press published a thick volume of lectures on ethics which date from the 1920s. Eerdmans has published numerous volumes. There are three volumes of letters of Karl Barth and a very important collection of lectures and essays on Schleiermacher. Finally, editors have put together and published notes (rather complete notes actually) which were to be the next part volume of Barth's monumental *Church Dogmatics*, a work which comprised 13 books at the time of his death in 1968.

The Rev. Geoffrey W. Bromiley, a priest of the Church of England who now lives in California, deserves much of the credit for keeping Barth's memory and

his theology before the church. A reputable church historian in his own right, Bromiley was one of the editors and translators of the *Church Dogmatics*. Now in semi-retirement, he keeps producing works about Barth and previously unpublished works of Barth.

But who is buying these books? Who is reading Barth today? (For example, *Introduction to the Theology of Karl Barth*).

I asked these questions of Professor A. T. Hanson, the British New Testament scholar, and was told that Barth has an increasing audience among British conservative evangelicals. I suppose it is the same here. Even though a leading evangelical theologian, Carl F. H. Henry, has roundly criticized Barth on a number of levels, a new and more sophisticated Christian evangelical wing seems to be the place where the old neo-orthodoxy is still taken with immediate seriousness. Dr. Bromiley, after all, teaches at Fuller Theological Seminary in Pasadena, a center for evangelical Christians. Certainly Barth's approach to holy

The Very Rev. Robert Giannini is dean of the Cathedral Church of St. Peter, St. Petersburg, Fla.

scripture would not at all sit well with evangelicals of an earlier generation (as Henry pointed out), but now things are different. Modern evangelicals seem to be reading Barth; at least they are *buying* his books. I think they are on to something.

First of all, Barth's theology was formed out of the devastation of World War I. The optimistic doctrine of man which was part of Western thought prior to that war no longer was able to describe the lived-experience of millions of people much less satisfy their spiritual thirsts. The theology which began with humanity and worked up to God, was radically criticized in Barth's commentary on Romans in 1919. Theology, he insisted, must begin with God's self-revelation, not with man's analysis of his own situation.

His foil was Schleiermacher. Today Schleiermacher's theology is in the ascendant. Theology, many claim, tells us first about what is going on within the human consciousness and only after making anthropological statements can posit an Other who plays upon that human consciousness. It is difficult to avoid the attractive appeal of Schleiermacher's modern disciples, especially Paul Tillich.

But Barth's voice warns that in an age in which we are certainly capable of blowing ourselves to oblivion, such an optimistic view of humanity may be ill-founded. A more rugged theology might well be forged and Barth's radically theocentric and christocentric theology might at least provide the presuppositions upon which an adequate theology for our day may be built.

In the second place, Barth and his colleagues were some of the few people in Germany in the 20s and 30s to recognize and explicitly stand against the horrors of Adolf Hitler and National Socialism. While most of the churches triumphantly flew the flags of the Third Reich, Barth, along with Bonhoeffer, Tillich and a few others, maintained a rigorous and courageous stand against such outrage. Today, in a world that tends increasingly toward political extremism

“Barth’s theology was formed out of the devastation of World War I.”



RNS

and polarization, their theologies might well be re-studied. When dictatorships of both the left and the right are in evidence throughout the world, a reexamination of the insistence of these theologians on the sole kingship of Christ is in order.

This is not to ask for an uncritical acceptance of the *Church Dogmatics*. Archbishop Michael Ramsey helpfully suggests that before we buy the neo-orthodox position wholesale, we would do well to read Bishop Charles Gore's Gifford Lectures and find a solid Anglican standing place. I would add to that advice just about anything else by Gore, or another great Anglican theologian, William Temple.

But at the same time, it would be terribly shortsighted not to take advantage of some of these new volumes of Barth while they are readily available. It is good to be in the presence of one who can develop his theological ideas with such rigorous integrity and with such an enormous grasp of the whole breadth of

the Christian tradition. Agree with him or not, one cannot come away from a reading of Barth without being a clearer thinker and a better theologian. It is always good to be in the presence of genius, especially a profoundly Christian genius.

The three books of letters provide valuable glimpses into the personal life as well as the theological thoughts and opinions of Karl Barth.

I am deeply impressed especially by the fairness with which he approaches the work of other theologians and the appreciation he can have for their abilities even when he takes serious issue with their content.

This is also profoundly true of his studies of Schleiermacher. As late as the summer of 1968 — a few months before his death — he was still prepared to learn something more from this giant with whom he had wrestled his entire life. His love and appreciation for this theologian with whom he so consistently disagreed is exemplary.

Of all these posthumous volumes, perhaps *The Christian Life* will prove to be the most important. These sketches, fragments, essays and notes are the basis of what was to be the continuation of volume four of the *Church Dogmatics* and represented Barth in his final and most mature phase. It is essential for anyone who wishes to understand the full breadth of Barth's theology.

In all, it is good that these works are available and it is to be hoped that they are read and studied and digested by a wide segment of the Christian community. Karl Barth does not belong to any party within the church, least of all to the “Barthians.” His theology is too important and too vital to be so limited.

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George Herbert

and the Language of Scripture

By ISABEL ANDERS

The Temple, George Herbert's collection of religious poetry, is a celebration of the poet's love of biblical language. It was originally published in 1633, a few months after Herbert's death. The volume was overseen by Deacon Nicholas Ferrar (of the Anglican religious community at Little Gidding). In his preface to that edition, Ferrar said of Herbert that "next to God, he loved that which God himself hath magnified above all things, that is, his Word; so as he hath been heard to make solemn protestation, that he would not part with one leaf thereof for the whole world, if it were offered him in exchange."

Of special concern to Herbert was the language of scripture, the employment of words and phrases as a vehicle for God's truth. He points out in his prose work, *The Country Parson*, that the language of scripture is not meant for obscurity or esoteric knowledge, but rather to serve within reach of all, "when it condescends to the naming of a plow, a hatchet, a bushel, leaven, boys piping and dancing; showing that the things of ordinary use are not only to serve in the way of drudgery, but to be washed, cleansed, and serve for lights even of Heavenly Truths" (p. 84, see box).

Thus in Herbert's poetry we find not a far-flung mystical language predominating, but a tidy, close-to-home attention to the language of scripture; metaphors which retain their significance in any world of work — especially in his rural parish — but which are not foreign to city dwellers either.

In Herbert's view, the poet himself continually draws from scriptural images and thus operates within the tradition and broader function of scripture itself — its work in minds and hearts. He serves to mediate, to bring others to the word in a lively and understandable manner through language that is both broadly discernible and rich in levels of meaning.

To do this he employs the technique of juxtaposition of earthly with heavenly, setting biblically derived phrases in new and sometimes dramatic poetic contexts. The effect of such side-by-side placement is to create a dynamic that moves both

directions — earthward and heavenward — to do its work, as illustrated in the following example:

The heavn's are not too high,
His praise may thither fly:
The earth is not too low,
His praises there may grow.

This deceptively simple scheme appears in part of his poem "Antiphon," which many know as our hymn, "Let all the world in every corner sing" (no. 290, *Hymnal 1940*, nos. 402, 403, *Hymnal 1982*). It encompasses a great deal: our relationship to earth and heaven, and God's to us. The verse itself illustrates what it is saying; its parallels and contrasts open up in us an expectation of movement, of meaning flowing in both directions. Herbert's insight is an affirmation of the significance of our lively human response to God, its effect in heaven, and the resultant growth here — a basic principle of the spiritual life, without which belief and praise make no sense.

What is at work here is metaphor, the "heavens" or skies themselves being a symbolic representation of God's dwelling place (so common an assumption we forget it is a metaphor). A metaphor actually is a word or phrase stretched beyond its normal capacity in order to enlarge the vision of the audience. How often we hear with dull ears such biblical metaphors as "born again" or "the Lord is my shepherd." Even with the best intentions, we falter in both response and application of "used" metaphors without some creative ability to recover the impact originally produced by these "stretchings" of language.

This is where the poet comes in — by "playing" with biblical phrases in a new way, casting them in an unexpected context, he enables us to experience them freshly again — yet in a way consistent with biblical truth.

Only through some re-cognition and re-imagining can such metaphors act upon us in our situation in the present. And by a recasting, by juxtaposition, and a new use of old concepts, the creative poet, speaker, preacher participates in the dynamic of biblical language itself. Such attention to the language of scripture, and cooperation with its intent, can serve to send us back to the Bible itself for new

levels of understanding.

For example, in Herbert's poem, "The Bunch of Grapes" he recovers and recasts the related scriptural images of the vine and the branches, the old and new wine, the vineyard — all metaphors which are allusions to growth and fruitfulness — and makes them accessible to modern man as they were to ancient. In his verse he evokes not only these metaphors but several Old Testament pictures of God's presence, the Exodus, the wilderness and the Red Sea experiences — all mirroring the Christian's pilgrimage toward his "Canaan." He sees himself too as a pilgrim, seeking the promised inheritance of faith, searching the same symbols for assurance.

Then have we too our guardian fires
and clouds;
Our Scripture-dew drops fast:
We have our sands and serpents,
tents and shrouds;
Alas! our murmurings come not
last.
But where's the cluster? Where's
the taste
Of mine inheritance? Lord, if I
must borrow,
Let me as well take up their joy,
as sorrow.

In this poem he goes on to add more scriptural allusions to the vine, and ends up stretching the metaphor even further to include the fruition of the cross:

But can he want the grape, who
hath the wine?
I have their fruit and more.
Blessed by God, who prosper'd
Noah's vine,
And made it bring forth grapes'
good store.
But much more him I must
adore,
Who of the Law's sour juice sweet
wine did make,
Ev'n God himself, being pressed
for my sake.

The power and applicability of such metaphors to us today is a reflection of Herbert's view which expects the garnering of earthly things — the wine, the dew, the cloud — for heavenly use. The poet encourages a natural, comfortable acquaintance with levels of spiritual truth observing God's working in the world. This reflects a belief that some of God's purposes *can* be understood by us through language — that biblical metaphor is a tool, a gift — meant to be gathered up in the service of the Kingdom.

Available in the Paulist Press series, *The Classics of Western Spirituality*. *George Herbert: The Country Parson, The Temple*, edited, with an introduction by John N. Wall, Jr., 1981.

Isabel Anders is a writer and editor in Shaker Heights, Ohio.

A Bridge in the Church Year

By KENNETH J. SEMON

When I was a young boy I remember seeing news films of the Russian tanks driving through Budapest and I remember images of tear gas and of the futile struggle of the Hungarian people against the omnipotence of those tanks. The people were not fighting other men, but struggling against machines that were destroying their country and their lives. I was moved by the struggles of this small and indefensible country against the impersonal Soviet power.

I also remember the Hungarian refugees that arrived in Milwaukee, the strange sounding language they spoke, and the field where they gathered to play soccer and drink beer. The joy of their faces at the soccer games contrasted with the sorrow, the anger, the grief that I had seen on the screen of the local movie theater.

Because I was 11 years old, or maybe 12, I had a pretty good sense of things, I thought. I knew about the Russian oppression and I knew about how the Russians sought to spread their "evil influence" throughout the "satellite" countries. (This was before sputnik, and the word satellite was one that a teacher had written on the board for us to remember.)

I remember thinking that the reason the Hungarians were happy was because they had escaped from the Russian oppression and now lived in a free country. In my innocence I imagined there was a bridge that divided what we called the free world from the iron curtain, and that the agony, grief, and pain I had seen on the people in the newsreels simply dissolved as they crossed the bridge on their way to America and to freedom.

When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. It never occurred to me that one could experience simultaneous sorrow and joy. In their joy now I understand their sorrow in leaving the land of their birth, in leaving their families, in leaving everything that seemed certain, everything that was familiar.

Over the last 28 years I have seen similar situations, though my understanding has deepened: I have watched friends leave America because they did not feel they could serve in the military during

In the wake of the somber, penitential season of Lent, we speak of the joy of Jesus' transfiguration.

the Vietnam War; I have seen Russians who have left Russia and come to America; I have seen people from Afghanistan cross the bridge between their country and Pakistan, and Salvadorans cross their borders to other places. In these people who sought freedom from oppression and who have, in some sense, found freedom from oppression, I see a mixture of profound sorrow for what they have lost and profound joy for what they have found. Crossing the bridge was not just a passage, clear and concise, from bondage to freedom, from sorrow to joy.

When we are children we think with simple minds, we see things clearly and everything seems to make good sense. When we are adults, we begin to see that we cannot see things clearly at all, but only through a glass, dimly; only as a pale reflection in a clouded mirror.

During the ministry of our Lord on earth, during those brief three years, people saw him work miracles, they saw him heal the sick, give sight to the blind; they heard him speak with authority and proclaim that the Kingdom of God (the time they had all been waiting for) was now upon them. The readings from the Gospel for the last eight weeks have been concerned with these things, with how God has shown himself through Jesus.

As we celebrate the last Sunday in Epiphany and look forward to Ash Wednesday and the beginning of Lent, we stand on a bridge of time, a moment in the cycle of the church's year still close to the joy of Christmas and the showing forth of Jesus to all mankind, while si-

multaneously we stand on the verge of the somber, penitential season of Lent. The Gospel lesson speaks of the joy of Jesus' transfiguration, but includes in this vision of glory, a vision of Christ's pain and passion: "... behold, two men talked with him, Moses and Elijah, who appeared in glory and spoke of his departure (his exodus), which was to be accomplished at Jerusalem" (Luke 9:30).

Those who were present during Jesus' ministry on earth saw him work miracles, heard him speak the truth as they had never heard it spoken before, either in their lives or in their tradition; but they never understood what they saw, they never understood what they heard. When he went to Jerusalem, they sought to destroy him, to crucify him, because they could not see who he was: Jesus Christ, God in flesh; Jesus Christ, God incarnate. They could not see his glory, they could not see that his actions, even as he hung in pain upon the cross, were God's actions, God showing himself to man: "Forgive them for they know not what they do." They could not see.

Our God is a God who shows himself to us in his Son: he forgives us even when we refuse to see him as he is. When Peter and John and James go up to the mountain with Jesus, they do see him as he is: radiant with the light of the Father, shining with the truth of God's holy light, his clothes and his face aglow with the radiance of God. For a moment, Peter, James, and John see him, and through their eyes, through the gospel, through our faith, we see him too, as he is: the Lord, the Word, the Light, the Vine, Jesus the Christ who stretched out his arms upon the hard wood of the cross and made a perfect offering for our sins.

We stand on a bridge in time, a moment in which we can be joyful that God has shown us his Son; a moment in which we also see the sorrow, the agony of the crucifixion of our Lord. We stand on the brink of Lent, a time that we can make holy, if we choose, by our prayers, by our seeking the true meaning of the transfiguration, the glory of God in our lives. We must seek to move forward from our present joys, to the solemn preparation for a holy Lent. We come to a recognition that there is a promise of sorrow in the midst of the joy of the transfiguration, just as there is the promise of joy in the midst of the agony of the crucifixion.

The Rev. Kenneth J. Semon is rector of St. John's Church, Sturgis, Mich.

EDITORIALS

Gala Celebration in Washington

The installation of the Most Rev. Edmond L. Browning as Presiding Bishop, Primate, and Chief Pastor of the Episcopal Church, the dedication of *Hymnal 1982* the preceding evening [p. 8], and the observance of the Feast of the Baptism of our Lord the next day all provided a very festive weekend in Washington, D.C.

Those who have never visited the National Cathedral, or who did so some years ago before the entire length of the nave was opened, must use their imaginations to picture this huge gothic interior, nearly 500 feet from the west entrance to the high altar, and nearly 100 feet high at the crossing.

The dedication of the new hymnal was an interesting and well arranged occasion. One did not need to be a musician in order to enjoy the music and to be edified by the survey of the Church Year which was provided. The installation on Saturday was impressive without being overbearing and had pomp without pomposity.

We were pleased that Bishop Browning stated very explicitly his concern for all elements within the church, including those whose views might differ from his own. He is a man of strong convictions, but also a fair and honest man, and we thank God for that, as we extend our sincere good wishes to him as he begins his primacy. He is a leader who has much to give, and we pray that his many gifts will bear abundant fruit.

We were pleased that in these celebrations some important principles of the liturgical movement, broadly defined, were taken seriously. First was the emphasis on Holy Baptism, both Christ's and ours. For some years, *THE LIVING CHURCH* has promoted the fuller observance of the Feast of our Lord's Baptism [see Jan. 12]. It is gratifying that recognition of its importance has spread.

Secondly there was attention to the communion of saints, and especially of our Lord's holy Mother. On Friday evening, "Ye who claim the faith of Jesus" (former "Ye who own . . .") was sung as a paraphrase of the *Magnificat*. A wonderful old English hymn, for many years it was known only as the rallying song for Anglo-Catholics. On Saturday Morning, the Litany for Ordinations ended, "Rejoicing in the fellowship of the ever-blessed Virgin Mary . . ." and Eucharistic Prayer D had its full conclusion. All of this was without anything controversial, but simply as part of the normal liturgy of the church — as it should be.

Thirdly, there was attention to the diaconate. This has been developing over the years in national church functions. We were delighted to see some deacons among the distinguished church people who presented symbolic gifts to the new Primate.

Fourthly, we were told that this was the first time that the Presiding Bishop's installation had occurred within a celebration of the Holy Eucharist. In 1986, the latter is so taken for granted on such an occasion that it is hard to believe that it used to be otherwise.

Having expressed our appreciation of these services, we reserve the right to make a criticism. If the church press does not make evaluative comments in public

who will? It is impressive to receive Holy Communion with thousands of other people, but it really need not take so long. While several teams of ministers struggled along with patens and chalices at designated points, dozens of bishops sat waiting in chairs at the transepts. At least 40 of them would have gladly helped.

John Maury Allin

When the retired Presiding Bishop, John M. Allin, handed the slender silver primatial staff to his successor, the Most Rev. Edmond L. Browning, on January 11 [p. 8] it marked the end of a significant era in the history of the Episcopal Church. He was elected Presiding Bishop at the 1973 General Convention in Louisville, Ky. At that time, he had been bishop for a dozen years in the Diocese of Mississippi. Born in Helena, Ark. in 1921, he had been to college and seminary at Sewanee, was the husband of the former Ann Kelley and father of four, and had served parishes and Episcopal institutions in Arkansas and Louisiana.

As Presiding Bishop, he was soon confronted with crises of the greatest proportion. Much of the church was still reeling under the social activism of the previous Presiding Bishop, John E. Hines. The illegal ordination of women as priests in 1975, followed by the decision of the General Convention in Minneapolis in 1976 to permit such ordinations, precipitated massive conflict. The determination of some not to accept the newly revised Prayer Book added fuel to the flames. As a time of conflict in the history of the American Church, the late 1970s can only be compared to the years of the Revolutionary War and of the War between the States.

In spite of wounds and scars, the Episcopal Church survived. In the 1980s, interest in missionary work and the support of many church-related institutions and programs have been on the increase. This has been largely due to the patience, courtesy, and moderation of Bishop Allin. Although he has often disagreed with others over a variety of matters, his respect and politeness towards others has shown through again and again. As he has said, he has often been shot at both from the right and the left. His restraint and perseverance should be a lesson to us all.

In 1973, Bishop Allin was also elected chancellor of the University of the South. His leadership has been reflected in the increasingly influential part this institution has had in the life of the church.

We extend grateful greetings to Bishop and Mrs. Allin as they retire, and wish them every happiness. We know they will find ways to keep busy. We rejoice that serving on The Living Church Foundation will be one of the bishop's activities in the days ahead.

Lent Book Number

As the holy season of Lent approaches, we offer this book number. Lent is always a prime time to learn more about the Bible, the doctrines and history of the church, and the implications and ramifications of our faith. We hope that readers will find many suitable suggestions in the books reviewed or advertised in this issue.

BOOKS

Continued from page 7

any time of the year). Readers will find themselves stretching into bigger thinking. The book is worth every effort one may put into it.

(The Rev.) PAUL Z. HOORNSTRA
All Saints Church
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Liturgies of the Season

LENT, HOLY WEEK, EASTER: Services and Prayers. Church House Publishing, Cambridge University, SPCK. Pp. 302. Pew edition, \$2.95 paper; altar edition \$12.50.

This book, prepared by the liturgical commission of the Church of England, and commended by the English House of Bishops, provides alternative and additional material, for the period from Ash Wednesday through the Day of Pentecost, supplementing the provisions of "ASB," the Alternative Services Book of 1980. There is material for the ash ceremony, the Palm Sunday procession, the Easter Vigil, and other items paralleling pp. 264-295 in our American Prayer Book. There are also explanatory paragraphs and a number of informal suggestions ("There is much to be said for . . ."). Rubrics are attractively printed in red.

A number of prayers and other items are plainly derived from the American book (indebtedness to which is clearly expressed, p. 302), yet it is remarkable how different it all is! Every service is presented differently, or is actually different in substance from the equivalent American rites. There are some beautiful prayers here and litanies which may well be useful in this country for private and public recitation. H.B.P.

Exploring the Way

IN SEARCH OF THE SPIRIT: A Primer. By Mary McDermott Shideler. Ballantine/Epiphany. Pp. 255. \$11.95.

Having experienced her spiritual development mostly in solitude and without access to spiritual direction (except for that available through reading), Mary Shideler has made a virtue of necessity by systematizing her discoveries. This book, deliberately eclectic and addressed to fellow beginners in prayer, is the fruit.

She claims to have written it over a period of 20 years, and it does reflect the varied stages of her career as lay theologian, and as author of such books as *A Creed of a Christian Skeptic*, *Consciousness of Battle*, and *The Theology of Romantic Love*, as well as her recent articles reconciling psychologist and mystic.

Shideler is not writing for searchers who are content to accept the authority of a particular tradition, but rather for

those like herself who find that "The goal of spirituality is neither conformity nor non-conformity, but obedience" — obedience "to such intimations as we receive."

In Search of the Spirit can be especially recommended to those who are drawn to spirituality but uncomfortable with organized religion. Following Shideler's suggestions in learning to pray could very well lead them to church.

Though this "primer" deals with basics, and though Shideler writes with clarity and without jargon, using memorable but simple imagery, attentive reading is required.

HELEN D. HOBBS
South Bend, Ind.

For Advanced Students

THE OLD TESTAMENT: An Introduction. By Rolf Rendtorff. Translated from the German by John Bowden. Fortress Press. Pp. xi and 308. \$22.95.

Books entitled "Introduction to the Old (or New) Testament" are generally written for scholars or advanced students rather than for the general inquirer, and the present volume is no exception. As a matter of fact it is more technical and narrow in scope than most, since its main concern is with editorial process by which the Old Testament books attained their present form.

The author's focus is on the final editor, or "redactor" (to use the current jargon) and the philosophy that guided him in his work, though it must be said Prof. Rendtorff has greater success in outlining the process than in exposing its rationale.

A unique feature of the book is the prefixing of a very long section on the history of Israel which places the individual books in their proper historical context. There is also a lengthy middle section in which all the types, forms or categories of Old Testament literature are discussed in detail.

The general reader will be interested to know that the author rejects the traditional views that there are four sources (JEDP) from which the Pentateuch was composed. The inconsistencies and variety of styles usually adduced to prove the thesis he would attribute instead to the work of successive editors, the most important being the Deuteronomistic and the Priestly (during the Exile), dealing with small and large blocks of older material. For the advanced student who wishes to become acquainted with the latest in Old Testament "redaction-criticism," this book would be an invaluable resource.

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

Professor of Old Testament Emeritus
General Theological Seminary

Elegance and Power

GOD'S FOOL: The Life and Times of St. Francis of Assisi. By Julien Green. Harper & Row. Pp. 273. \$16.95.

As "Lesser Feasts and Fasts" succinctly puts it: "Of all the Saints, Francis is the most popular and admired, but probably the least imitated." One is tempted to add "and the subject of the most biographies."

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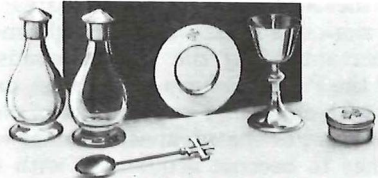
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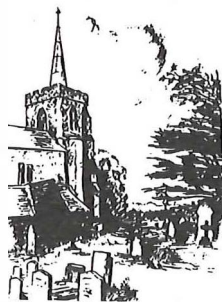
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translation, joins a multitude of other books about St. Francis of Assisi to compete for our attention.

But this book is a winner. The publisher's blurb invites us to compare it with two other books and a movie. I propose to do just that: 40 years ago, G.K. Chesterton's "St. Francis" was the first biography of Francis I read. It enchanted me and kindled my vision. Since then I have read dozens more, many of them more reliable as to historical facts, but none so catching the essence of Francis. Now Julien Green does bear comparison, conveying with elegance the captivating power of Francis which has gripped him for most of his life. In addition, he has the advantage of 50 more years of Franciscan scholarship to draw upon.

Franco Zeffirelli's 1973 movie "Brother Sun and Sister Moon" revealed a breathtakingly beautiful Franciscan vision and ideal, but ultimately lacked that steel in the backbone which distinguishes true romanticism from sentimentality. Julien Green captures the beauty, but also portrays a Francis who believably can still inspire millions today.

His very brief chapters, 120 in all, give us a collage of overlapping pictures shot from many angles. Deceptively simple, and satisfying complete for the reader new to St. Francis, they are at the same time packed as full of throw-away lines and satisfyingly complete for the reader new to St. Francis, they are at the same time packed as full of throw-away lines and allusions as was Umberto Eco's "The Name of the Rose." Julien Green has rekindled my eagerness to get back to the primary sources from which he so effortlessly draws.

San Francisco, Calif.

An Intelligent Book

RECONCILIATION: Preparing for Confession in the Episcopal Church. By Martin L. Smith, SSJE. Cowley. Pp. 121. \$8.95 paper.

Cowley Publications justly claims to publish intelligent books for the Episcopal Church, and this is their latest. In it, one of the Cambridge Cowley Fathers skillfully presents disciplined self-examination as contact with the living God, and the Prayer Book rite of recon-

To Our Readers:

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ciliation as a service of worship of God. As such it is quite different from any kind of therapeutic technique helpful in counseling those with guilt problems. Sacramental confession is seen as something we owe God. Some of the personal and practical problems of confession find place in this book. Be advised of its assumption of the Episcopal Church's male/female priesthood. The book is well written, and Fr. Smith makes words count.

(The Rev.) DONALD R. GARFIELD
Grace and St. Peter's Church
Baltimore, Md.

Informative and Inspiring

PAUL: Portrait of a Revolutionary. By Donald Coggan. Crossroad. Pp. 256. \$9.95.

"What manner of man was this Paul? Cathedrals have been named after him; his effigy has been carved on countless buildings and depicted in thousands of stained glass windows; his writings have changed the course of history, and enchanted, enriched and enraged thinkers over the centuries" (p. 61).

The former Archbishop of Canterbury seeks to help readers "catch a glimpse of the face behind the letters" — "a man of like passions as ourselves, the very opposite of a plaster saint" (p. 221). In the course of 12 chapters (with titles like "Thinker and Writer," "Man of Prayer," "Freedom-fighter," and "Churchman") Dr. Coggan does point out some of Paul's pendants and passions and ways in which he changed his mind, but this is for the most part a reverential book and a hero's story. Difficult issues are dealt with (e.g., the relationship between Jesus' teachings and Paul's teaching and Christology; and the contention between Paul and Peter), but they are also resolved without great stress and other matters are given surprisingly short shrift (e.g., Paul's attitude toward the law, his views on the place of Israel in the salvation drama, his differences with those he archly refers to as "these superlative apostles" who are so upsetting the Corinthians. There is no reference to Graham Shaw's critique of what he sees as Paul's manipulative tactics.) As a result there are ways in which the tone of the book, while holding Paul and his accomplishments up in awe, comes out a little too evenly and without some of the excitement it otherwise might have had. While Dr. Coggan has read widely and is in discussion with several modern interpreters of Paul (e.g., Bornkamm and J.C. Beker), one misses reference to the important insights of the likes of Krister Stendahl and E.P. Sanders.

The book is rich with quotations and illustrations drawn from a lifetime of Dr. Coggan's preaching and reflection. It contains many moving passages and

was written to relate Paul's thought to contemporary issues and to inspire. This it often does.

(The Rev.) **FREDERICK H. BORSCH**
Dean of the Chapel
Princeton University
Princeton, N.J.

A Stimulating Delight

HABITS OF THE HEART: Individualism and Commitment in American Life. By Paul N. Bella, Richard Madsen, William M. Sullivan, Ann Swindler and Steven M. Tripton. University of California Press. Pp. 336. \$16.95.

The problem concerning a sense of relationship of the individual to total American society is the concern of this book. Anyone who works with people and concepts of social order will find this a stimulating delight.

Written by sociologists of the University of California, it is pleasantly free of professional jargon. A historical and contemporary analysis is made of the goals, drives and motives, "habits of the heart," found in middle class America.

The root drives of biblical republicanism which motivated our nation are reexamined as to where we are today. The authors face us with the growing danger that contemporary self-centered therapeutic approaches to life submerge any clear concern for the welfare and good of the social order.

The main theme is illumined by many attitudes gathered as the result of long conversations with people. There is a splendid chapter on the role of religion in the contemporary scene. All of this is enlivened by some subtle, humorous insight into human thoughts and motives. The basic hope of the authors for the emergence of a reemphasis on social philosophy rather than a narrow academic social science may make this a landmark book.

SHRADY HILL
San Diego, Calif.

Art and the Gospel

THE CHRISTIAN, THE ARTS, AND TRUTH: Regaining the Vision of Greatness. By Frank E. Gaebelain. Edited by D. Bruce Lockerbie. Multnomah. Pp. 261. \$12.95.

The fruits of pop culture have a mesmerizing effect, especially upon today's younger generations; the flash of passive entertainment, and its great abundance, captivates the eyes, ears and minds of many people. As for the finer arts, they often require patience and close attention in order to be appreciated, and this can be frustrating to the person unfamiliar with them.

This book is useful in cuing minds on to the critical importance of the fine arts in culture. Gaebelain's purpose not only

included guiding readers to a greater appreciation of art. Even more, he stressed that the arts convey truth, and Christian responsibility in them play a role in the proclamation of the gospel.

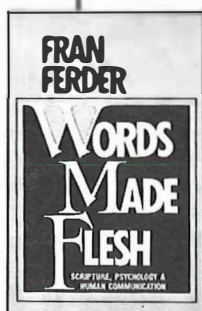
The former headmaster of Stony Brook School (a school for boys on Long Island, N.Y.) who was a clergyman in the Reformed Episcopal Church, Gaebelain died in 1983; thus, he was unable to write the book on aesthetics he desired to. This is a collection of his essays, some of them first appearing in *Christianity Today*, for which he was a contributing editor. Readers will realize he was quite capable of saying much more;

nonetheless, the book offers many good thoughts on how knowledge and appreciation of music, literature, and other art forms, and a biblical understanding of them, will heighten the quality of a Christian's witness, and his understanding of truth.

The introduction is a biography of Gaebelain by the book's editor, one of Gaebelain's former assistants as dean of faculty at Stony Brook School.

His emphasis on scripture cannot be understated as Gaebelain was an editor of the *New Scofield Reference Bible*, style committee chairman for the New International Version Bible translation,

BEGINNING 1986 . . .



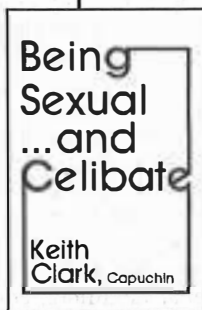
Words Made Flesh

Scripture, Psychology and Human Communication
Fran Ferder, fspa

This insightful and useful book on human communication demonstrates that scripture is a valuable tool for self-discovery and communication. "The ability to listen, to name one's feelings, to face conflict, to accept oneself . . . are as closely related to witnessing the gospel as they are to expressing good mental health." A book for those in ministry and all who are interested in communication skills and better relationships.

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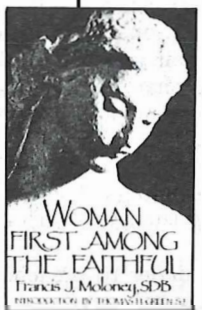
Being Sexual . . . And Celibate

Keith Clark, O.F.M.Cap.

Personal, experiential and reflective, a book that is all about the connection between sexuality and celibacy, and the role of intimacy in religious communities, the fraternity of priests, and its role beyond community. Father Clark urges readers to examine their own experience of being sexual and not to fear its mystery. His approach to self-awareness and the value of friendship is refreshing; his insights often startling.

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Woman: First Among the Faithful

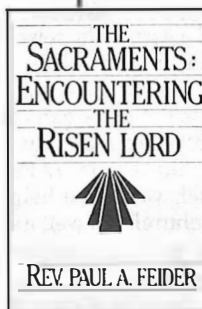
Introduction by Thomas H. Green, S.J.

Francis J. Moloney, S.D.B.

Jesus established a new reign of God where all accepted fears, taboos and divisions between male and female were wiped away. This important book presents a clear search of New Testament texts pointing to the scriptural tradition that women lead the way in faith and discipleship. It is important also because as a man, Father Moloney joins the women scholars studying the role of women and the discipleship of equals.

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Rev. Paul A. Feider

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and at his death was general editor of the *Expositor's Bible Commentary*, a multi-volume work.

Standards are essential, he said and the highest is the standard of excellence, "the reaching for the best toward which responsible artists of all kinds strive according to their ability" (p. 102). Furthermore, this responsibility extends to everyone. He said "... each of us has in one way or another an aesthetic faculty... we each have in some measure the capability of responding to artistic expression" (p. 100).

A fine book for anyone who is culturally confused.

J.E.S.

Design in Preaching

SPEAKING HIS PEACE. By Laura I. Crowell. Morehouse-Barlow. Pp. 187. \$8.95 paper.

Speaking His Peace is not a book about what to preach but about how to preach in a more effective manner. Laura Crowell, professor emeritus of the University of Washington and a teacher of public speaking, presents a valuable layperson's guide to better sermons for professional preachers.

Her book, which is meant to be read aloud throughout by the reader, emphasizes that the chief weakness of much preaching is a "lack of discernable structure or sequence of ideas in the sermon."

She urges clergy to use a design in preaching, suggesting that each minister write out his or her sermon and then read it aloud to oneself, perhaps in the pulpit of an empty church or before the actual preaching event in one's office or at home.

Most interesting was her chapter on the use of appositions, modifiers, comparisons, negatives, parallel constructions, and interruptive elements in the crafting of the sermon. She urges preachers to frame their words carefully and thoughtfully so that listeners pay attention as well as remember the essence of the sermon.

Dr. Crowell also has extremely helpful comments about the endings of sermons which leave lingering thoughts with impact.

This book is a reminder to preaching clergy that most general rules for all public speaking apply to them. However, Dr. Crowell admits that she does not try to touch the heart of a sermon's power in her suggestions; that is, she does not attempt to be a theologian. She simply shows how the serious preacher can communicate more vividly and logically.

There is also a chapter on reading scripture aloud, which would be helpful to lay readers in the church, as well as an appendix of several sermons reprinted from well-known preachers.

Any book on preaching is always wel-

come, and especially this work which shares with the reader some honest, straight-forward observations from a committed layperson.

(The Rev.) ERNEST E. HUNT III
Church of the Epiphany
New York, N.Y.

Hope without Total Confusion

THE CHRISTIAN HOPE. By Brian Hebblethwaite. Eerdmans. Pp. 244. \$9.95 paper.

Factuality and lyricism and conversational commonsense make this book a complete and invaluable survey of a subject rarely treated systematically in our day. Everyone has questions on how will the world end, or what about life after death, or what is it now scripturally permissible to think about purgatory? Here's the handbook, and it's a pleasure to read.

The factuality comes in the reports of the thinkers and schools of thought reported on. Judicious reviews and assessments are given of the hope of Israel, the first Christians, the apocalypse, of Gnosticism and Adventism, of the Spiritual Franciscans, Dante, what happened in Munster, the role of Kant, an appreciation of Jonathan Edwards, Harnack, Barth, Dodd, Pannenberg, and (highly regarded) Hendrickus Berkhof. Moltman and the theology of liberation are well summarized.

"Inaugurated eschatology" would be a better term than "realized eschatology" he thinks, and the distinctions between timeless eternity and life *after* death are made clear. It's really a wonderful book on a great problem, a perennial concern that is by its nature unclear. Our hope doesn't have to be in total confusion, though, and no one will think so after reading *"The Christian Hope."* Hebblethwaite, dean of chapel at Queen's College, Cambridge, is a clear thinker, a logical and moral one, and pithy.

Immortality, affirming and incorporating the highest good we know in God and in life, is the author's happy subject, critically examined.

(The Rev.) WILLIAM D. EDDY
Christ Church
Tarrytown, N.Y.

Books Received

THE STORY OF THE OTHER WISE MAN. By Henry Van Dyke. Ballantine Books. Pp. 72. \$2.95 paper.

GOD'S STORY & MODERN LITERATURE: Reading Fiction in Community. By Carl Ficken. Fortress Press. Pp. xi and 173. No price given, paper.

THE MISSING LINK: Building Quality Time with Teens. By Stephen Allen Shechtman and Mark J. Singer. Abingdon. Pp. 155. \$7.95 paper.

TREVOR'S PLACE: The Boy Who Brings Hope to the Homeless. By Frank and Janet Ferrell. Harper & Row. Pp. ix and 138. \$12.95.

THE WORLD WAS FLOODED WITH LIGHT. By Genevieve W. Foster. University of Pittsburgh Press. Pp. xiii and 202. \$14.95.



Short & Sharp

By TRAVIS DU PRIEST

CHRISTIANITY IN TODAY'S WORLD: An Eerdmans Handbook. Edited by Robin Keeley. Eerdmans. Pp. 384. \$29.95.

Written by 63 specialists from six continents, this new addition to the Eerdmans reference book collection focuses specifically on Christianity in different cultural settings. A ballast in the Christian ship which now includes growing numbers in Africa, Asia, and Latin America. The index is supplemented by 25 diagrams and maps.

FOOD FOR THE JOURNEY: Study on Eucharistic Sharing. Episcopal Diocesan Ecumenical Officers and National Association of Diocesan Ecumenical Officers. (EDEO — NADEO Standing Committee, 1818 Coal Place Southeast, Albuquerque, N.M. 87106.) Pp. 89. \$3.00 paper.

The two sponsoring agencies surveyed 157 ecumenical officers and reported their opinions and recommendations at a conference in San Antonio in May, 1985. The written document emphasizes eucharistic hospitality; pastoral situations, especially weddings and funerals; and ecumenical events. One specific difference between communions: Episcopalians tend to see the Eucharist as a means to unity; Roman Catholics, as a sign of unity already achieved.

PROSPERITY AND THE HEALING POWER OF PRAYER. By F. Bernadette Turner. Reward Books (Parker Publishing Co., West Nyack, N.Y.). Pp. 176. \$6.95 paper.

A practicing metaphysician and Episcopalian, the author prefers the language of cosmic force and numerology to the traditional Christian prayer vocabulary. Her exploration of prayer power — especially in the areas of wealth and physical healing — will be troublesome to some, exciting to others.

THE MISSISSIPPI METHODISTS, 1799-1983: A Moral People "Born of Conviction." By Ray Holder. Maverick Prints (5890 E. Sedgwick Ct., Jackson, Miss. 39211). Pp. 216. \$11.95.

An overview of Mississippi Methodists from the last year of the 18th century when the first missionary arrived

through the eve of the bicentennial of American Methodism. The author — a native of Mississippi and a frequent contributor to TLC — documents the often-enlightened ways Methodists responded to slavery and the post-Civil-War efforts toward racial equality.

THE ARK. By Betsy Jane Bramhall. Wyndam Hall Press (Box 877, Bristol, Ind. 46507). Pp. 56. No price given, paper.

Readers of TLC will immediately recognize the name of Betsy Jane Bramhall whose poems are often in our magazine. These poems, many of which first appeared in TLC, display her lively images and skillful forms in dealing with religious themes. My favorite is "Divine Right of Things," a playfully contemplative poem.

TRILLIUM. By Maxwell Corydon Wheat, Jr. Published by Virginia Wheat (333 Bedell St., Freeport, N.Y. 11520). Pp. vi and 24. \$5.00 (includes postage).

A beautifully printed booklet of poems about nature, with simple but pleasing black and white line drawings, by a writer whose work is well known to TLC readers. Those who especially enjoy "The First Article" will welcome Mr. Wheat's appreciation of nature. Adept, lively, and meditative in tone.

DICTIONARY OF THEOLOGY. By Karl Rahner and Herbert Vorgrimler. Crossroads. Pp. 541. \$17.50 paper.

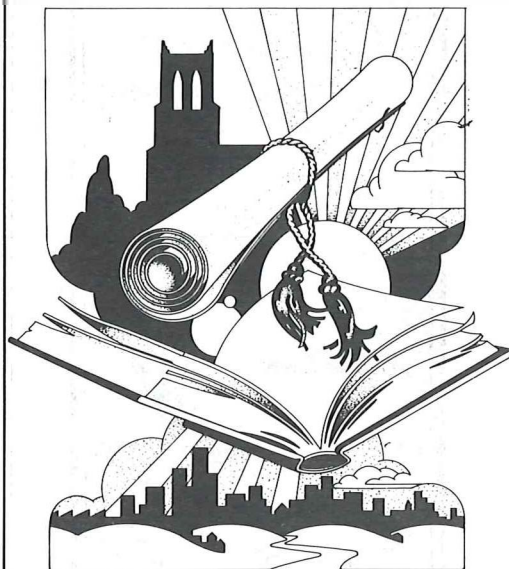
A compact paperback printing of the translation of the revised edition of the famous German theological dictionary. Unmistakably Roman Catholic, but intended to serve an ecumenical readership. The Olympian contribution of the late Karl Rahner is sufficient to commend it.

DAVID PENDLETON OAKERHATER: God's Warrior. By Lois Clark. Episcopal Diocese of Oklahoma (Box 1098, Oklahoma City, Okla. 73101.) Pp. 17. \$2.95, plus \$.75 postage and handling (prepaid), paper.

Exceptionally attractive and colorful booklet, this offers a welcome introduction to the Cheyenne warrior who became an Episcopal deacon, now added to the calendar of the church for September 1. The author, the late Lois Clark, was a distinguished member of the Episcopal Indian community. Interesting early photos are included, and reproductions (in color) of drawings of Indian life Oakerhater did as a young man, which are now in the Smithsonian. Highly recommended.

H.B.P.

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THE LIVING CHURCH

PEOPLE and places

Appointments

The Rev. Joseph S. T. Alford, former TLC cor-
respondent for the Diocese of East Tennessee, became
the assistant of Calvary Church, 102 N. Second St.,
Memphis, Tenn. 38103 on February 1.

The Rev. Robert W. Bain, M.D. is now interim
priest of St. Paul's, Hopkinton, Mass. Add: 10 High
St., Westboro, Mass. 01581.

The Rev. Ashmun N. Brown is president and dean
of the Institute for Christian Studies, the Cathedral
Church of St. Luke, Box 2328, Orlando, Fla. 32802.

The Rev. Thomas C. Bruns is now rector of Holy
Cross Church, Box 862, Poplar Bluff, Mo. 63901.

The Rev. George E. Councell is canon to the ordi-
nary of the Diocese of Western Massachusetts; add:
37 Chestnut St., Springfield, Mass. 01103.

The Rev. Daryl Diamond is now assistant of Holy
Innocents, Atlanta, and chaplain of the church's day
school; add: 805 Mt. Vernon, Hwy., N.W., Atlanta,
Ga. 30327.

The Rev. Christopher G. Duffy is now rector of the
Church of Our Merciful Saviour, Penns Grove, N.J.

The Rev. Richard Duprey is interim rector of the
Church of the Good Shepherd, 10 Wauchusett St.,
Fitchburg, Mass. 01420.

The Rev. Richard G. Elliott, III is chaplain at the
University of Kentucky's St. Augustine of Canter-
bury Chapel, 472 Rose St., Lexington, Ky. 40508.

The Rev. H. Camp Gordinier is rector of St.
Mark's, Santa Clara, Calif.

The Rev. Thomas Hansen is rector of St. John's,
Broken Bow and vicar of Holy Trinity, Callaway and
Good Shepherd, Dunning, Neb. Add: 602 N. 10th,
Broken Bow, Neb. 68822.

The Rev. Thomas William Hasseries is rector of
St. David's, Pikeville and St. James, Prestonsburg,
Ky. Add: Box 503, Pikeville, Ky. 41501.

The Rev. Gary S. Herbst is now rector of St.
John's, Box 3003, Ketchikan, Alaska 99901.

The Rev. Andrew G. Kadel is now assisting at St.
Luke's, 244 Ellis Ave., Trenton, N.J.: 08638.

The Rev. Richard Kearney is rector of the Church
of the Annunciation of Our Lady, 900 N. Green Bay
Rd., Waukegan, Ill. 60085.

The Rev. Brian Lathrop is now curate is St.
George's, Rumson, N.J.

The Rev. John McKee is priest-in-charge of the
new diocesan mission on Hilton Head Island, S.C.

The Rev. Canon Hugh Magers is now bishop's
missioner in east Texas, the Diocese of Dallas, and
vicar of St. Philip's, Box 366, Sulphur Springs,
Texas 75482.

The Rev. Glenis Gralton Mollegen is rector of St.
Paul's, 220 Valley St., Williamantic, Conn. 06226.

The Rev. Michael G. Munro and the Rev. Mach-
rina L. Blasdel, husband and wife, are assistants at
the Church of the Good Shepherd, Burke, Va.

The Rev. Peter Darrell Quinn is rector of Our Sav-
iour Church, 115 Main St., Plainville, Conn. 06062.

The Rev. Gary Ramsey is now curate at Trinity
Church, 720 Ford Ave., Owensboro, Ky. 42301.

Religious Orders

On Nov. 7 the Rt. Rev. Willis Henton, Bishop of
Western Louisiana, received Sister Molly Hargadine
as a solitary attached to the Diocese of Western
Louisiana. Sister Molly, who took final vows on
March 23, is receiving her training through the Com-
munity of St. Mary in Sewanee, Tenn.; upon comple-
tion of her training she will become an oblate of that
order. As a diocesan religious, Sister Molly will con-
tinue her secular employment, as well as her minis-
try as part-time chaplain at two hospitals.

Receptions

On October 26, the Rev. Robert J. Critelli was
received as a priest in the Episcopal Church; he is
rector of the Church of the Atonement, Laurel

Springs, N.J. Add: 215 Fairmount Ave., Laurel
Springs, N.J. 08021.

Other Changes

The Rev. Claudia Beth Cluff is non-parochial in
the Diocese of New Jersey.

Correction

The Rev. Robert G. Smith is priest-in-charge of St.
Edward's, Duluth and assistant of St. Paul's, Du-
luth, Minn.; add: 1710 E. Superior St., Duluth,
Minn. 55812, and not rector of St. Andrew's, Duluth,
as was reported to us.

Retirements

The Rev. Paul E. Bourne, as rector of St. Joseph's,
Queens Village, N.Y. Add: 410 Coconut Ave., Port
St. Lucie, Fla. 33452.

Deaths

The Rev. Canon Donald Glenn Lawrence
Henning, a senior priest of the Diocese of
Dallas, died at the age of 78 in Dallas on
December 29 after a lengthy battle with heart
disease.

A graduate of Kenyon College and Bexley Hall,
Canon Henning spent his early ministry in South
Dakota with American Indians; he served as head-
master of Shattuck School in Faribault, Minn. for
nine years before becoming a U.S. Army chaplain
from 1942 to 1945. From 1949 to 1964 he was rector
of Calvary Church in Memphis, Tenn. Canon Hen-
ning was active on numerous boards and committees
of his diocese and community, including the Dallas
Symphony. From 1966 to 1975 he was rector of the
Church of St. Michael and All Angels, Dallas, where
he was well known as a spiritual director, counselor,
and preacher. In 1969 he was named an honorary
canon of St. Matthew's Cathedral, Dallas. Although
retired in 1975 Canon Henning established in 1983
the Episcopal Downtown Ministry which provided a
regular liturgical schedule in urban business dis-
tricts. He is survived by his wife, Mary Cathryn, a
brother, six children and 13 grandchildren.

The Rev. Lex S. Mathews, director of Chris-
tian social ministries for the Diocese of North
Carolina for the past 11 years, died at the age
of 57 on December 21 from asphyxiation from
a heater on his sailboat in Morehead City,
N.C.

Fr. Mathews was a graduate of the University of
Alabama and the Virginia Theological Seminary and
worked throughout his ministry in a wide array of
outreach ministries. From 1975 to 1985 he helped
organize Hospice of North Carolina, the state's first
food bank, and the Land Stewardship Council of
North Carolina. At the time of his death he was
working on a newly created diocesan committee as a
peace effort in Central America, as well as organiz-
ing an education campaign on AIDS. Before going
to North Carolina, Fr. Mathews had held posts in
Alabama, and had been chaplain at both Florida
State University at Tallahassee and the University
of North Carolina at Chapel Hill. He once described
himself as a "broker of ideas" for Christian social
ministries, and the *Raleigh News and Observer*
called him one of those "ordinary people with ex-
traordinary hearts." He is survived by his wife Judy,
a son, and a daughter.

Janice D. Brumbaum, a former teacher and
wife of the Rev. Harold R. Brumbaum, rector
of Christ Church, Los Altos, Calif., died on
November 19 at the age of 60 at Stanford
University Hospital.

A native of Wisconsin and a graduate of the Uni-
versity of Wisconsin in Madison, Mrs. Brumbaum
had suffered a long illness before her death. Until
1957, when she married, she taught school in Ar-
izona and Honolulu. Her degree was in English and
she had special interest in poetry and book clubs; she
was also active in Home Ministry, a group of laity
who assist the ill and needy. In addition to her hus-
band, Mrs. Brumbaum is survived by a daughter
and son, her mother and brother.

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CONFERENCE

OXFORD CONFERENCE ON CHRISTIAN-ISLAMIC RELATIONS: August 18 to 25, 1986, at University College, Oxford, England. Bishop Kenneth Cragg keynote speaker: theme "The Well is Deep." Bishop Hassan Dehqani-Tafti, bishop of Iran in exile and President Bishop of the Episcopal Church in Jerusalem and the Middle East, Harry Moore, Bishop of Cyprus and the Gulf, Canon Richard Nevius, conference dean, and others will address the conference. Participant papers also invited. Residential fees: £315. Applications or information: Conference Secretary, E. Badger, Brock Holme, Meadow Green, Whitbourne, Worcester, U.K.

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The GFS Society for Girls, Diocese of Chicago, has part-time position available to person with experience in working with girls. Must have car, be able to type, organize branches, plan programs, crafts and summer camp. Send resumé to: Mrs. James Jay, 583 Selborne Rd., Riverside, Ill. 60546.

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407 E. Michigan Street

Milwaukee, Wis. 53202

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Sun Eu 7:30 & 10; Wed Eu 10 & 6:45

SAN JOSE, CALIF.

TRINITY St. John Street at Second on St. James Sq.
Founded 1861 — Erected 1863 (408) 293-7953
The Rev. David A. Cooling, r
Sun H Eu 8, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

WASHINGTON, D.C.

CATHEDRAL OF ST. PETER AND ST. PAUL
Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10 (Folk Eu), 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10:3-15, Sun 12:30 & 2

ST. PAUL'S 2430 K St., N.W.
The Rev. Canon James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
The Very Rev. Harry B. Sherman, dean; Robert J. Vanderau, Jr., Everett P. Walk, canons; Ashmun N. Brown, Ronald F. Manning, Gloria E. Wheeler, deacons
H Eu Sun 7:30, 9, 11:15, 6. Mon 7, Sat 8. Mon-Fri H Eu 12:05, MP 7:30, EP 5:15

ATLANTA, GA.

CHURCH OF OUR SAVIOUR (ECM) 1068 N. Highland Ave.
Fr. T.B. Rudd, r; Fr. R. Pettway, r-em; Fr. J. Griffith, c; Fr. B. Hatchett, Fr. W. Garrison III
Sun Masses 8:30, 10:30, 6:30. Daily call 872-4169

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun Eu 8, 9 (Cho), 11 (Cho Men & Boys). Daily Eu 7 (ex Wed 12:05, Sat 8). HD 12:05

CHURCHVILLE, MD.

CHURCH OF THE HOLY TRINITY 2929 Level Rd.
The Rev. James A. Hammond, r, the Rev. Nancy B. Foote, c
Sun Worship: 8, 9:15 & 11

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

ST. PAUL, MINN.

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Sun 8 Low Mass, 10 High Mass. Wkdays as anno

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The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

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Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Emmett Jerrett, v, the Rev. Margaret Rose, c
Sun Sol Eu 10:30. Daily as announced

LONG BEACH, MISS.

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The Rev. Meredith Spencer
Sun Mass 11, Ch S 10:30, C by appt. Ultreya Wed 7

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ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. Marlon W. Stodghill, c, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9 H Eu, 10 Ed Hr, 11 H Eu (1S, 3S, 5S), MP H Eu (2S, 4S), Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Armstrong III; the Rev. William A. Baker, Jr.; the Rev. C. Frederick Barbee; the Rt. Rev. Michael Marshall, Director, Anglican Institute
Sun 8, 9:15, 11:15, 5:30. MP, HC, EP daily

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The Rev. T. R. Morton, SSC, r; the Rev. M. V. Minister
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, SSC, r
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

NEWARK, N.J.

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Sun Sol High Mass 11. Tues EP 7, Mass 7:15; Sat Angelus, Noon Off noon. 1st Sat Requiem Mass noon

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP Tues-Thurs (Choristers: In school year). Sat MP 7:15, HC 12:15; EP 4

EPIPHANY 1393 York Ave. at 74th St.
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Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital, 1st Wed of mo. 12:45-1:15

ST. THOMAS 5th Avenue & 53rd Street
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Sun Eu 8, 9, 11 (1S), 12:05, MP Sung 11, Choral Ev 4. Tues HS 12:10, Choral Ev 5:30, Eu. Wed Choral Eu 12:10. Daily MP & Eu 8, 12:10, EP & Eu 5:30

PARISH OF TRINITY CHURCH
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The Rev. Richard L. Mey, Vicar

TRINITY Broadway at Wall
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ST. PAUL'S Broadway at Fulton
Sun H Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

WATERTOWN, N.Y.

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DALLAS, TEXAS

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Sun Masses: 8:30 (Low), 10 (Sol High). C 1st Sat 12 noon. All Masses Rite I Daily as anno

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The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W. Koscheski, Jr.
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sun 12:40)

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. William A. Cray, Jr., r
Sun Eu 7:45, 9, 11:15 & 5. Ch S 10:15. MP & Eu daily 6:45 (Thurs 6:15), EP daily 6. Wed Eu 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
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Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

MADISON, WIS.

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