

May 25, 1986

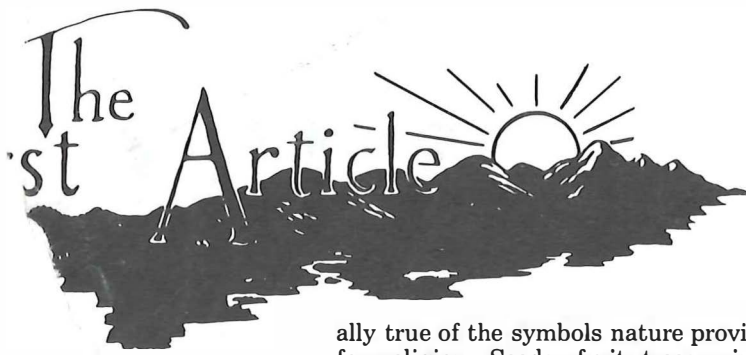
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Building at 407 E. Michigan St., in Milwaukee: long-time home of THE LIVING CHURCH [p.7].

Ministry in Place • page 9



THE LIVING CHURCH

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Shamrocks and Holy Doctrines

Now green leaves are everywhere, and it strikes a responsive chord when we hear the story of St. Patrick using the three-fold shamrock leaf to teach the doctrine of the Holy Trinity. What about such a visual aid for sublime spiritual truths?

On the one hand, it is grossly simplistic, and serves to trivialize the doctrine of the Trinity. On the other hand, perhaps its simplicity and triviality is its safeguard. We are not likely to think that a clover leaf actually looks like the Godhead. So far as we know, no one proposes to venerate such leaves as idols. In short, we recognize that a triple leaf is only a crude suggestion of the doctrine. Perhaps there is indeed a place for that — something small, green, and rather fragile, easy to fix the eye on. The three rounded leaves do quietly but persistently suggest something enigmatic, as the eye moves from one to the other.

All of this, *mutatis mutandis*, is gener-

ally true of the symbols nature provides for religion. Seeds, fruit trees, vines, sheep, fish, seas, sun, clouds, and so forth — all of these provide visual focus for spiritual ideas, but they do not exhibit one-to-one likenesses. Creation reflects its Maker in many ways, but it remains that God is overwhelmingly different from his works. Yet we come back to the awareness that things, even very simple and familiar things, do have a power of penetrating our consciousness in a way that mere words do not. There is a vitality, a persistence, a definiteness to natural objects which may make a certain imprint on our consciousness that is different from rational or logical thought.

So we won't put the shamrock down. Historical purists, however, will wish it to be noted that this is not one of the ancient legends of St. Patrick, but is a modern tale, traceable only back to the 17th century. (The older legends are in many cases far less believable.) And what is a shamrock? The Irish argue about this, as about everything else. It is widely believed to be a clover, but argument may continue as to the exact species. There is nothing wrong with that: arguments continue about aspects of the Holy Trinity, too.

H. BOONE PORTER, Editor

Sanctuary

At the Audubon Chapter, the woman
With a redbreast rises passionate in defense
Of more sanctuary for our migrators, mounting
Spring's small crusade again in the founder's
Name: another prophet who went into the wilderness
For whatever wilderness might prove. The Chapter
Moves to enlarge the blinds that cage us
By the river when viewing cranes, moves
To rehabilitate raptors, save the Platte,
Build nesting-boxes for barn-owls, stage
An eagle-count, spread the word about
Sanctuary, everywhere sanctuary. At the window,
Which is open toward water, we can hear
The evening kyries of robins before rest;
The vacant blinds that gather us at the river
Are looking without eyes to the endless
Crossing overhead of singing birds; and befriended
By its rising moon, the earth suspends
In the same night blue of space, one small
And sea-laced sanctuary for all like us
In chapter here, whose motions pass.

Nancy G. Westerfield

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LETTERS

Letters for publication are welcomed but selections are solely at our discretion, and may be abridged; 100 to 250 words are preferred. Each should be signed and indicated as a "Letter to the Editor." Address and phone number required.

Bishop Stewart on Target

The members of the staff and vestry of All Saints' Church applaud the editorial by the Rt. Rev. Alexander D. Stewart who speaks out against pornography in the April 27 issue.

Bishop Stewart has outlined the problem of pornography in graphic terms, and we pray church leaders will unite on this issue and speak out with clarity in the future.

(The Rev.) H. DAVID WILSON
All Saints' Church

Winter Park, Fla.

Hymnal 1982

The error mentioned by Fr. King [TLC, April 27] has been caught and will be corrected in future printings.

The very fair and balanced inclusion of "Letters to the Editor" that relate to *Hymnal 1982* have been both appreciated and enjoyed by everyone here. I now anticipate the response of your reader's to Fr. King's comments on pointing. It is regrettable that he was not a student of the late Ray Brown. If he had been, he would understand fully the reasons why the pointing was changed.

RAYMOND F. GLOVER
General Editor, *Hymnal 1982*
The Church Hymnal Corporation
New York, N.Y.

Taste of Cookies

I beg leave to make brief reply to three correspondents who have named me in letters [TLC, April 20].

To Fr. James Hall: I could not disagree more that the Episcopal Church is *sui juris* in an issue so fundamental, and I reaffirm the need of a body far less broken to decide it.

New Address

Dear Readers:

Please note our new address on your records. THE LIVING CHURCH's offices are now located at 816 E. Juneau Ave., Milwaukee, Wis. 53202. A story on the move appears on page 7. The telephone number will remain the same — (414) 276-5420. Thank you for your attention.

To Jeanne Lutz: Who has issued apocalyptic warnings? What child, caught with his hand in the cookie jar, does not tell mother how nice the cookies taste? When did exempla from American secular history become basic for theological inquiry?

To Jay Johnson: I agree entirely with your analysis of the nature of tradition, though I would be probably more reluctant than you to tinker with the broly; and you are very bold indeed to label the tradition of male priesthood, established over two millennia in virtually all the catholic church, a "sectarian prejudice."

(The Rev.) B. W. COGGIN
Church of the Holy Comforter
Cleburne, Texas

Issue of Theological Knowledge

Writers of recent letters on the subject of the ordination of women seem not to understand that subjective rationalization is not a legitimate form of argument.

A theological judgment is no different from any other judgment in that it must be based upon something which is held to be fundamental truth. The dispute between those who favor the ordination of women and those who oppose the practice is an epistemological disagreement.

The former argue from contemporary liberal ideology while the latter argue from scripture and tradition.

What ought to be avoided is the intellectual dishonesty which results from refusing to think about and discuss the basic and fundamental issue of theological knowledge.

(The Rev.) ROLAND THORWALDSEN
St. Stephen's Parish
Beaumont, Calif.

Roland Allen

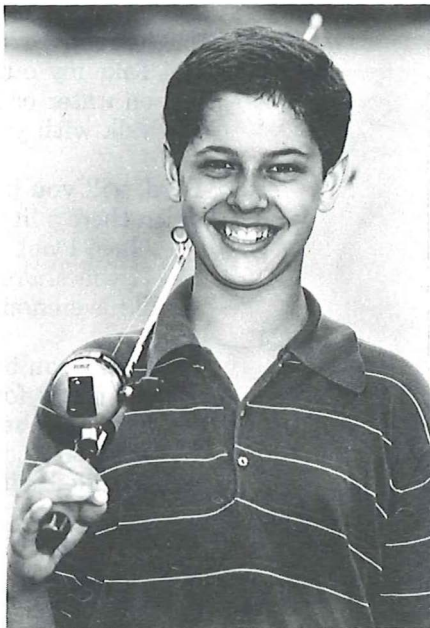
Thank you for the recent article by Roland Allen's daughter [TLC, April 20]. Allen has been a hero of mine for years, and I was very pleased to read the personal reminiscences of his daughter.

(The Rev.) GEORGE C. L. ROSS
Grace Church
Martinez, Calif.

Fully Human

I am rather deeply troubled by the letter of the Rev. Anthony C. Viton [TLC, April 20]. He makes several theological statements that I cannot let pass.

Most deeply, I am troubled by his statement that "The Persons in the Holy Trinity must not be confused in their very being." It is of the essence, the "be-



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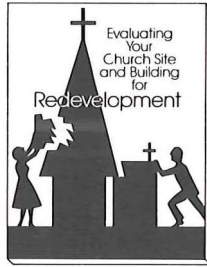
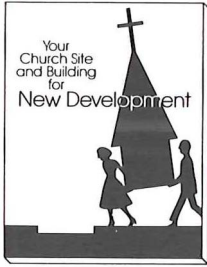
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ing" of the one God that we speak when we say that we believe in a God who is three Persons in One Substance. If the being of the Son and of the Spirit are not the same, then we are not talking of one God but of three.

By the same token, to assert that "man in his spiritual being is ontologically joined to Christ, while the woman is ontologically linked to the Holy Spirit" is to call into question the doctrine that Christ was and is fully human, or the doctrine that women are fully human. Christ's humanity has to be sufficiently generic to assure the salvation of the whole human race, male and female. Just as the Son and the Spirit are different but not different *ontologically*, so men and women are different, but not different *ontologically*. If a man and a woman are ontologically different — that is, differing in their being — then women are not saved, for as the Cappadocian Fathers taught, "That which has not been raised has not been saved."

(The Rev.) MARSHALL S. SCOTT
Barth House Center

Memphis, Tenn.

'Just Payment'

I want to say thank you and a loud "Amen" in response to the editorial, "Just Payment," by the Rev. Gene Gero-

mel, in the April 13 issue. I am among those priests whom he mentions who dearly love their work but feel disheartened and demoralized by low salaries. I would like to suggest that our primary problem is not stewardship education but its prerequisite — evangelism. Fr. Geromel posits tithing as the solution to low clergy salaries, and I agree. But we never will be a tithing church until we are a church of devoted, committed disciples of our Lord Jesus Christ. To the person who has not consciously given his life to the Lord, the call to tithe sounds outrageous. But to one who has come to know and experience the saving love of God as it is made manifest in Jesus, tithing seems a paltry response to God's immeasurable gift to us. Therefore, the work of evangelism — living, proclaiming, and sharing the good news of Jesus Christ — must be our first step.

I am being paid the minimum salary in the lowest paying diocese in the country, and as strongly as I feel about my call to serve in the Lord's name, I still feel that God's people need to come to make a more positive statement about how they value their clergy. What we are paid speaks volumes.

(The Rev.) DARIUS MOJALLALI
St. Paul's Church
Greenwich, N.Y.

Promises

Lord, will you be my soul's companion
on the road I travel today?

Take my outstretched hand,
on water or land
I'll walk with you all the way.

Lord, will you be my soul's provider
when there's little money for food?

Have I not said
If you share your bread
you'll have enough for a multitude?

Lord, will you be my soul's wellspring
when I thirst for a drink divine?

The cup that you raise
in my name and praise
will be filled with finest wine.

Lord, will you be my soul's recreation
when I work without profit or cease?

Cast your nets again
as a fisher of men —
labors of love will bring peace.

Lord, will you be my soul's destination
when I have nowhere to spend the night?

Come, you who are blessed,
with me you shall rest
in mansions of joy and light.

Janet Adkins



Short & Sharp

By TRAVIS DU PRIEST

THE LAW OF NATIONS AND THE BOOK OF NATURE. By George Huntston Williams. Vol. 1 in *New Essays in Christian Humanism*. R. W. Franklin, Series Editor. The Christian Humanism Project, Saint John's University (Collegeville, Minn. 56321). Pp. vi and 58. \$4.95 paper.

George Huntston Williams, author of the 1981 Seabury Press book, *The Mind of John Paul II: Origins of His Thought and Action*, continues his exploration into the mind of the current pope. This essay focuses on John Paul's sense of Christian humanism and gives brief reflections on recent writings of the pontiff and concludes with a note on liberation theology. As the introduction puts it: "The Wojtylan phenomenon is complex."

WORKING FOR PEACE IN THE PARISH: A Guide for the Laity. Episcopal Peace Fellowship. (620 G St., S.E., Washington, D.C. 20003). Pp. 14. One to 24 copies, free; \$0.15 each, paper.

A pamphlet which gives 20 ways for laity to supplement the rector's leadership in advancing peace at the parish level; one section gives dates of commemoration and sample confessions of sins. Ends with a list of books, booklets, and magazines, including TLC, which make reference to peace and justice issues. A timely publication which will spark serious discussion and serve as core reading for an adult forum.

HANDBOOK FOR EVANGELISM. By A. Wayne Schwab. Office of Evangelism Ministries (The Episcopal Church Center, 815 Second Ave., New York City 10017). Pp. 38. \$1.00, paper.

The Rev. Wayne Schwab, coordinator for evangelism ministries in the Episcopal Church, has assembled in handbook format the approaches to evangelism that the church has taken since the 1973 General Convention. I cannot imagine a parish that would not benefit from the wisdom here on proclamation through hospitality and word; it is also good to see liturgical theology and the theme of spiritual direction become a solid part of our approach to evangelism.

"... If the conservatives want to leave (the Episcopal Church), let them. When they are gone, it will be easier for us to get on with some other much needed changes. We need to clean out the attic..."



Recent letter to
an Episcopal
Publication

Sorry, But We Are Staying!

And we're getting a little tired of hearing that the the litmus test for someone who deserves to be a member of the Episcopal Church is a belief that the 1984 Democratic platform was divinely inspired. The letter writer may be more blunt than most who presume to speak for us—but, if we are to believe what we read each time "the Church" speaks out on domestic or foreign policy, there is no longer room for a diversity of opinion within the Episcopal community.

We don't accept that premise. Nor the assertions that all things traditionally American must be wrong, if not immoral, contrary to the "prophetic" insight of institutional elites.

There is room for debate on the question of the Church's role in the modern world. Unfortunately, it isn't being heard—at least in the public and Church media. To the outsider looking in—and to many on the inside—the published expressions of opinion from our Church and other "mainline" denominations reflect a *single* political outlook; sort of a domesticated Liberation Theology.

Is this an accurate reflection of the beliefs of all churchpeople? Or even a majority? Or does it merely seem that way?

Those of us who are not always in agreement with "prophetic" utterances of the institutional church need a forum for opinion to help *us* discuss the key issues of our time, within the context of our Christian beliefs.

If you agree, and think that it is time for an alternative voice to be heard; for the issues to be debated rather than being handed down to us as established doctrine, you'll want to register that fact by becoming a charter subscriber to *ANGLICAN OPINION*, a quarterly newsletter.

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THE LIVING CHURCH

May 25, 1986
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Nevada Elects Bishop

The Rev. Stewart C. Zabriskie of Minnesota was elected to be the next Bishop of Nevada during the 16th diocesan convention held April 25-27 at the Elko Convention Center, Elko, Nev.

He was elected on the first ballot and was one of three nominees from the diocese's election process committee. The other two nominees were the Rev. James Blundell, rector of St. John's Church, Olympia, Wash.; and the Rev. Francis L. Winder, rector of Good Shepherd, Ogden, Utah.

Nominated from the floor were the Rev. Karl Spatz, rector of Christ Church, Las Vegas, Nev.; the Rev. Michael Garrison, regional vicar for southern Nevada parishes; and the Rev. David Schofield, rector of St. Columba's Church, Inverness, Calif.

On the first ballot Fr. Zabriskie received 24 clerical votes and 95 lay votes. Votes received by other nominees follow: Fr. Spatz, five clerical and 27 lay; Fr. Schofield, three clerical and seven lay; Fr. Garrison, two clerical and five lay; Fr. Blundell, three clerical and three lay; and Fr. Winder, two clerical and four lay.

Fr. Zabriskie has been rector of the Church of the Epiphany in Plymouth, Minn., since 1977. He is a member of the Sincicators, a group working for the development of new forms of ministry, and is chairman of the Diocese of Minnesota's Commission on Ministry.

He served previously as rector of St. Andrew's Church in Cloquet, Minn., priest in charge at Christ Church in Proctor, Minn., and in several other parishes in New York, of which he is a native.

Fr. Zabriskie graduated from Yale in 1958 and received a degree from the General Theological Seminary in 1963, after which he was ordained to the priesthood. He has been married to Sarah Miller since 1963 and they have two children.

The Minnesota priest will succeed the Rt. Rev. Wesley Frensdorff, who resigned last September to accept an appointment as Assistant Bishop of Arizona.

Fr. Zabriskie's consecration is scheduled for September 6 following the Province VIII synod in Reno, Nev.

Over 180 people attended the convention, where the Rt. Rev. William Spoford, retired Bishop of Eastern Oregon, was guest preacher. He also presided during the election process.

The delegates adopted resolutions calling for stewardship commitment, support of Church World Services, support for education and dialogue on the subject of abortion, and support for a statement about the quality of life.

Defeated were resolutions which supported the bi-partisan peace march, the establishment of a national day of prayer and healing with regard to abortion, and the establishment of a sanctity of life Sunday.

A budget of \$312,000 for 1986 was ratified.

DICK SNYDER

Apartheid Film Honored

An anti-apartheid film that was partially sponsored by the church was honored recently by inclusion in the New York New Directors/New Films series. The series, sponsored by the Film Society of Lincoln Center and the department of film of the Museum of Modern Art, is an annual showcase of innovative and important filmmaking.

The film "Witness to Apartheid" was conceived and directed by Sharon I. Sopher and Kevin Harris and was partly funded through the communications and public issues offices of the Church Center, with the South African Council of Churches. It features the Rt. Rev. Desmond Tutu, then Bishop of Johannesburg, and a broad segment of South Africans of all races. Screenings have won praise from a variety of African diplomats.

Writing in the *New York Times*, critic Walter Goodman said of the film, "The record laid out powerfully here is of heightened protests and tougher crack-downs. No one expresses much hope for reconciliation or accommodation. It is difficult to disagree with Bishop Desmond Tutu, who is interviewed at length, that the future looks bleak for anything but more of the same, and worse."

Limited Divestment Approved

Clergy in the Diocese of Newark decided with some reservations not to carry through their threat to withhold their pension fund contributions after the Church Pension Fund board adopted a plan recently that stopped short of full divestment from firms doing business in South Africa.

The Rt. Rev. John Spong, diocesan bishop, and sympathetic clergy, had earlier threatened to place their pension

fund contributions in an escrow fund unless the board divested all its South African-related holdings [TLC, April 13]. The pension board trustees stopped short of voting for full divestment. Instead, the panel approved a seven-point set of guidelines for divestment of holdings "in certain companies."

The pension board's action will result in the sale of its stock in U.S. Steel, a firm that has not cooperated with the Sullivan Principles, a set of guidelines for racial practices in the workplace widely used by U.S. companies doing business in South Africa. The Pension Fund has about \$120 million in assets in companies doing business in South Africa.

The Rev. Craig W. Casey, senior vice president and manager of the Pension Fund, said the actions of the board marked the first time the fund's trustees had voted to back shareholder resolutions asking companies to withdraw their operations from South Africa, and also the first time the board had given its investment advisers specific guidelines for selling or not making new investments in corporations on the basis of the firms' involvement in South Africa.

The Rev. Liz Maxell, rector of St. Matthew's Church in Paramus, N.J., and chair of the Newark diocesan committee on the pension issue, said, "They (the pension board) had moved more than we expected. I think we had an impact on them." She said it was not yet clear how the board's new guidelines would work in practice.

However, the Newark group met April 28 and decided to "accept terms set forward as guidelines to divestment," she said.

"We intent to monitor the Pension Fund's performance," said Ms. Maxell, "and we intend to meet again in 60 days to assess the situation."

The action taken by the Pension Fund stated that "within the rules of prudence and with due regard for our fiduciary responsibility, we have decided to divest holdings in certain companies doing business in South Africa."

Guidelines adopted by the board include:

- confirming a policy that pension funds will not be invested for any purpose that "might reasonably be expected to reduce present or future pensions for . . . clergy and their families";
- providing that a social and fiduciary

responsibility committee will continue to monitor the activities of companies doing business in South Africa and Namibia "in the interim in which we continue to hold stock in such companies";

- a policy not to invest directly or indirectly in securities of the South African government, its agencies, South African firms, or firms controlled by South African companies;
- action to divest immediately from companies whose actions work to support the government, its military and racial policy in South Africa or its agencies.

The board designated Philip Masquelette of Houston, a board member who is a lawyer, to speak at an IBM shareholders' meeting in Houston April 28 in support of a shareholders' resolution calling for disinvestment from South Africa by IBM.

The board also voted to support similar stockholder resolutions to Exxon, Ford, GM and Schlumberger, but they will not be represented by a speaker at those stockholder meetings.

The divestment move also came as good news to the bishops of Province II who met in mid-April and called for positive action from the Pension Fund. The Rt. Rev. Harold Robinson, Bishop of Western New York and president of the Province II, said the bishops' resolution was a simple expression of a unified opinion and was not an indication that those who signed it would withdraw funding from the Pension Fund if it did not divest.

Inclusive Language Statement

The Council of Associated Parishes for Liturgy and Mission, celebrating the 40th anniversary of the organization, has issued the "Lone Mountain Statement on Inclusive Language."

Meeting April 9-12 on the Lone Mountain campus of the University of San Francisco, the council discussed several issues important to the worship and life of the church, including the full and proper use of the Prayer Book, revival of the catechumenate and the meaning and functions of bishops, priests and deacons.

Since its founding in 1946, Associated Parishes has played a role in liturgical renewal in the Episcopal Church and the Anglican Church of Canada. Several early members took part in the 1979 revision of the Book of Common Prayer.

The statement on inclusive language responds to the charge given by the 1985 General Convention to the Standing Liturgical Commission to prepare inclusive language liturgies. The statement draws a distinction between language referring to people and language referring to God, but finds grounds for the use of inclusive language in both areas.

Language that refers to people "without regard to gender" should refer to

New Offices for The Living Church

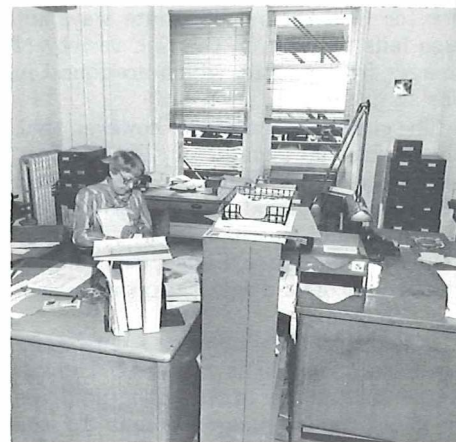
Once again THE LIVING CHURCH moves! During the last few days of May we are scheduled to leave the somewhat forbidding quarters at 407 E. Michigan St. and move to newly remodeled offices several blocks to the north on East Juneau Avenue in Milwaukee.

This is not the first time that the offices of this magazine have been moved. The first issue, November 2, 1878, was published at 124 S. Clark St., Chicago, and that city continued to be the home of the magazine for over 20 years under the editorship of the Rev. Charles W. Leffingwell. At the turn of the century, the publication was acquired by the Young Churchman Co., of Milwaukee, the publishing enterprise of the Morehouse family, and its headquarters were moved here, first of all to Milwaukee St., evidently quite close to the Michigan St. location.

For many years it was then published on West Fond du Lac Avenue, somewhat to the northwest of downtown Milwaukee, in the no longer existing Morehouse Building. These were the years of the editorship of Frederic C. Morehouse and his son Clifford P. Morehouse. After the book publishing house of what was now the Morehouse-Gorham Co. moved to New York, the offices of THE LIVING CHURCH were relocated in August of 1938 to 744 N. Fourth St. in Milwaukee for several years, in the Commerce Building which still stands.

In April of 1950, shortly after Easter, the editorial offices moved to the Montgomery Building, at 407 E. Michigan St., on the corner of Michigan and Milwaukee Streets, in the heart of downtown Milwaukee, where they were destined to remain for so many years. Curiously enough at the time of that and the preceding move, no comment on the nature or purpose of the move appeared in the current or preceding issue. Not long after, in 1952 the magazine was detached from the Morehouse-Gorham Co., (later Morehouse-Barlow Co.) and became the publication of an independent non-profit corporation, as it has remained.

The building at 407 E. Michigan St. is a somewhat stern looking brick structure (see front cover) where, half a century before, the *Milwaukee Journal* had been published. In the 1950s, its tenants included a printer in the basement, where this magazine was



Advertising Manager Lila Thurber at 407 E. Michigan St. office.

printed, typographers, and others related to the publishing industry — all a very convenient arrangement. Later on, however, it became advantageous to have typesetting and printing done elsewhere. (Printing is currently done in New Berlin, a suburb west of the city.)

These rooms at 407, with pipes criss-crossing overhead, chipped linoleum floors, dripping radiators, and peeling paint in the hallways, have not been a luxurious place to work. We owe a debt of gratitude to employees who served here under less than ideal conditions for many years. These have, however, been significant years, encompassing the editorships of the late Peter Day, the Rev. Carroll E. Simcox, and almost nine years under the present editor.

All editorial work has been done here in this period, as well as the business and financial management, and the tasks of the circulation department. The staff has usually numbered about a dozen persons, some of them part-time. (For a look at the interesting archaic office machinery, and records kept in shoe boxes, see the centerfold in the issue of April 27).

So an era comes to an end. We now become tenants in remodeled space in a building several blocks to the north of Michigan Street. Our address there will be 816 E. Juneau Ave., Milwaukee, Wis. 53202. We are profoundly grateful to friends and supporters whose assistance is making this move possible. We'll tell you more about the new location after we get there. Moving, after so many years, is a big job. We hope a new and very productive era will, by the grace of God, begin.

H.B.P.

Photo by John E. Kimpel

human beings, "rather than to males or females," the statement says.

Likewise, language that refers to God should include "feminine as well as masculine images and symbols." The statement charges that "our present liturgy not only fails to employ feminine imagery for God in any adequate way, but also fails to draw on the rich variety of images from nature, which are found in the scriptures."

The statement cautions, however, that the traditional formula of "Father, Son, and Holy Spirit" must be "maintained and respected," and that non-trinitarian formulas such as the currently popular "Creator, Redeemer, Sanctifier" confuse the Trinity of God with the operations of the one God.

In addition, the statement identifies inaccurate translations from the Hebrew and Greek as one of the main problems in liturgical language. It calls for the rewriting of scriptural passages in the three-year lectionary, and in liturgical prayers and other formularies, including eucharistic prayers.

The council specifically criticizes the ICET translation of the Nicene Creed for inaccuracy in four places:

- In the phrase "and was made man," the last word should be "human" or "a human being."
- The phrase "human beings" should be inserted after "us" in "for us and for our salvation."
- The incarnational clause should be rendered "he was incarnate by the Holy Spirit and the Virgin Mary."
- The relative pronoun "who" should replace "he" in the section on the Holy Spirit.

New Zealand Synod

The general synod of the Anglican Church in New Zealand held its biennial meeting April 6-12 in Rotorua, New Zealand, center of the native Maori culture.

Besides electing an archbishop to succeed the Most Rev. Paul Reeves, who has become Governor-General, the synod faced a long agenda. In the center was a cluster of bills concerning the relationship between the Maori church, which was started by English missionaries in the early 19th century, and the English church of the later settlers. The Anglican Church has encouraged bicultural development, with each group respecting the other's values. Maori language and spirituality are seen as an enriching part of the New Zealand church's liturgy and lifestyle. During the synod, the Maori language was used frequently in greetings, prayers and hymns. The synod decided that proficiency in the language should be required of all theological students and expected of priests, especially those being considered for the episcopate.

Other matters which were discussed and voted on included:

- the possibility of women in the episcopate (which passed);
- dropping the *filioque* clause of the Nicene Creed (which was narrowly defeated);
- dropping the title "archbishop" (which was defeated).

The proposed New Zealand Prayer Book, now in trial use, also was discussed, as was the debate over Maori tribal lands.

An undecided vote was cast concerning the fate of the diaconate. There is only one permanent deacon in the province and since a bill enabling lay ministers to perform nearly all the diaconal functions was passed, no need for ordained deacons has been felt.

The National Council of Churches in the province is in the process of transforming itself into a new ecumenical body to include the Roman Catholic Church — a move which foreshadows broader Christian ecumenism. In addition, the synod approved licensing of ordained non-Anglican clergy in cooperating parishes and moved to strengthen ties between St. John's Theological College and Trinity Methodist College in Auckland.

The synod opened with a traditional Maori welcoming ceremony in front of a tribal meeting house with its shell-studded carved wood facade. With dramatic speeches and song, the elders, including the Bishop of Aotearoa, formally welcomed arriving bishops and deputies who responded in kind. Then each person was greeted individually in the Maori way, shaking hands and pressing noses together. The entire company then walked along the shore of Lake Rotorua to St. Faith's Church for the opening service of Evening Prayer led by the Rt. Rev. Peter Sutton, who, as Senior Bishop, served as primate until a new archbishop could be elected.

After worship in the historic church, rich with Maori carving and woven flax panels as well as the threadbare flags of the missionaries, the Maori church hosted a banquet in their dining hall.

Later in the synod, bishops met again in St. Faith's Church to elect a new archbishop. The Rt. Rev. Brian Davis, Bishop of Waikato, was chosen. The following day he was installed as Archbishop and Primate in a simple ceremony with the Rt. Rev. Jabez L. Bryce, Bishop of Polynesia, presiding. Archbishop Davis is known as a moderate, and was one of several bishops who voted earlier to drop the title of "Archbishop."

BETTY NOICE

2,000 Support Bishop

The Rt. Rev. Graham Leonard, Bishop of London, has already received about 2,000 responses in opposition to wom-

en's ordination in the Church of England.

The bishop placed advertisements in two major church newspapers last month requesting that those who oppose women's ordination complete a form and return it to the Rev. Robert Gould, his research assistant who is compiling a register of names [TLC, May 11]. The advertisement was timed to enable Fr. Gould to collect the names before the July meeting of the General Synod, which will consider whether to allow women ordained in foreign provinces to officiate as priests in England.

According to *The Church Times*, most of the respondents so far have been laypeople, though 20 bishops have also sent in their names.

When asked about the early response, Fr. Gould said, "It was what I had hoped. I was sufficiently confident to realize that I would need to put it all on a computer, which is what I am doing."

Philadelphia Award

The Rev. Paul Washington, rector of the Church of the Advocate in North Philadelphia, has been given the prestigious Philadelphia Award and its \$25,000 cash prize.

The award was established in 1921 by philanthropist Edward Bok and is given each year to a person whose activities "advance the best and largest interests of the community."

Within Philadelphia, Fr. Washington is known as a friend of the hungry and homeless. His church, which is situated in the middle of the city's most destitute ghetto, runs a soup kitchen and distributes food and clothing.

Recently Fr. Washington served on the mayor's commission investigating the 1985 MOVE confrontation which ended when a police bomb started a fire that burned down 60 homes in a black neighborhood.

BRIEFLY...

Acclaimed by admirers as one of the great geniuses of the present century, Prof. Mircea Eliade, 79, died in Chicago on April 22 after a brief illness. The Romanian-born scholar was considered by many to be the world's foremost historian of religion, with his expertise ranging from primitive tribal beliefs to the sophisticated Asian religions. An Eastern Orthodox himself, his numerous works have influenced scholars in many fields. He was also a distinguished writer of fiction. He was a professor at the University of Chicago for nearly 30 years.

Ministry in Place

The ideal is that every diocese will become financially self-supporting, but churches have been started which can never attain that goal.

By NICHOLAS RADELMILLER

According to St. Matthew's Gospel, the final words of the risen Christ were a command to his followers to go into all the world and make disciples. We who believe today owe our faith to their obedience, and as they did, we are to do the same. I have enjoyed my experience as a missionary. Indeed, I have been greatly enriched by the gifts of Christians sharing their faith with me in various countries. But, in the process I have discovered a problem, one already known to any thoughtful Anglican acquainted with mission and our missions. The problem becomes more acute all the time. I will recall three examples to illustrate.

In Liberia my religious order (the Order of the Holy Cross) has worked for nearly 60 years, and has brought the gospel, the sacraments, and great hope to the people of several tribes in small villages in the northwestern part of that country. We have established churches, schools, hospitals, a leper colony, and done all we could to improve the lives of the people and to establish the Christian faith. It has been a very good work.

In the Bahamas I worked briefly with a close friend of our order. He was the parish priest of one of three parishes on the island of Eleuthera. His parish con-

sisted of some five congregations, all poor. He worked hard at preaching, administering the sacraments, and developing among the people a biblical awareness, greater faith, and lay leadership.

Recently I worked for nearly two years in Quito, Ecuador, mainly ministering to the Anglican congregation of San Alban de Ruminai, a wonderful parish which includes middle class, lower class, and very poor members. We grew considerably, adding families who formerly had only a cultural sort of religion, and who are now growing in a more active faith in the Lord, in the context of a developing Christian community. This also has been a very good work.

But a common problem exists in all three places.

In Liberia the people are very poor by Western standards and cannot afford to pay a priest, especially one who is even moderately dependent upon anything imported from outside the country (gas, cars, paper, medicines, some foods). Even less can the people afford schools, hospitals, or a leper colony. They cannot afford a cadre of priests and brothers who train evangelists, who travel through the forests to various villages to teach, preach, and baptize. The church in northwest Liberia is growing rapidly. Many villages ask for the faith, but the church doesn't have the resources to support this growth.

The people in Eleuthera are poor. In

one of my friend's congregations no one has a job. The parishioners probably could find the money to maintain the buildings, and perhaps a little more for programs, but they certainly have no money to pay a priest, to supply a car, gas, insurance, etc. The diocese can't afford to maintain a priest in this situation, since there are dozens of similar parishes on other islands and a large diocesan debt.

In Quito, enthusiasm is high, and a certain measure of self-support has been achieved. With better stewardship programs, more money will come into the parish. When I left the average Sunday offering was about a thousand sucres, but as a parish priest receiving the normal modest income, I received about 50 thousand sucres a month. They have a long way to go to achieve full financial support for the ministry, and I doubt that it is possible.

Such is the problem: The structure of Anglicanism and the ideal is that each diocese will be financially self-supporting, but we have started churches which can never attain that goal. Money will always have to come from elsewhere, and the money will never be enough. So, the growth of the church is hampered and the full potential to preach, teach and baptize is never fully realized.

We can think of several responses to the problem. An obvious one is to con-

The Rev. Nicholas Radelmiller, OHC, is a member of the Order of the Holy Cross.

“ . . . much of what I think is important is not essential. What is essential is the faith, a priesthood united with the laity and the bishops, a liturgical and spiritual life, the scriptures.”

tinue in the same way, and to receive more money from the wealthier Anglican churches. Our people in the United States, Canada, Great Britain and elsewhere are, in fact, generous. We could continue to pay basic salaries and provide basic buildings forever. Some other churches function this way, and it is not necessarily a bad option, especially if the “mother churches” are sensitive to the needs of mission. And . . . the First World has plenty of money which might as well go for mission.

However, when I was on Eleuthera I noticed another option. A few doors away from the Anglican Church there was a flourishing Evangelical church. They had a large new building, lots of people, and no paid pastor. Theirs is a local businessman, a plumber, who gives his time and pastoral services with no financial gain. He has some theological education, mostly in the form of conferences and part-time study. He is highly respected in the community and very much a part of it. The church, in an extremely poor area, is able to support itself and give to mission elsewhere.

I can speak personally of only one Anglican mission which has achieved the ideal of financial self-support. That is the Brazilian Episcopal Church. Since the 1890s, the American Episcopal Church has established and nurtured a mission which has grown to six dioceses. Over the past 20 years money from the U.S. has been gradually withdrawn with the intention of helping the Brazilian Church achieve maturity. This has meant much hardship for them. Many priests have left the active priesthood, many others have been demoralized, and a kind of paralysis has set in.

But, after much pain, they are pulling out of it. The seminary has been reopened, new dioceses are being started and priests have adjusted to the need for part-time secular work. The number of seminarians are few, there being no financial reward, but the seminarians are good candidates, and general church morale is improving. The church is, in fact, financially self-supporting, thoroughly Brazilian, and the Anglican Communion

is far richer for having a Brazilian expression.

But . . . it has taken a hundred years. It has been very hard. The mission has grown slowly. After a hundred years we remain a very small minority with no real influence in the life of Brazil. With the benefit of hindsight, I wonder if it could not have been done in a better way.

Recently in Quito, I discovered the writing of Roland Allen. Allen, a priest and missionary in China at the beginning of this century, has recently had his writings rediscovered, as he himself predicted. Briefly, Allen’s thought compared the model of mission that I’ve described with the writings of St. Paul. He noticed that after a short time, perhaps a year, Paul seemed to be able to leave a newly founded church on its own, completely functioning, with a full ministry in place, ready to get on with its own life and mission. Allen’s basic thesis is that we might well do the same [TLC, April 20 and May 18].

Not Possible

When I first read Allen, I was horrified. Many things important to me would not be possible under his scheme. There could be no well educated priesthood, no theological centers, no developed spiritual or liturgical tradition, no full-time ministry. All told, it would be a very different kind of church, and my reaction was to dismiss Allen’s ideas.

But, on reflection, I realize that much of what I think is important is not essential. What is essential is the faith, a priesthood united with the laity and the bishops, a liturgical and spiritual life, the scriptures. As to theological education, I have already noticed that well-educated priests are not necessarily good ones. Furthermore, traditions cannot be imposed from without. Liturgy and spirituality must reflect the life of the local community. In one sense, all these aspects of the church need to be rediscovered in every generation. In fact, as I think about it, every church tradition began with only the most basic elements. When my Anglo-Saxon ancestors

became Christians they were probably no more aware of Christian tradition than are the Liberian Christians I admire today.

So, in the end, I can find no rational argument against Allen, and much to be said for him, in theory at least. My anxiety remains, however, and I think because I really don’t trust the Spirit. I sort of believe that the Spirit is with Christ’s church, but I want to depend upon the American Episcopal Church, its model, its guidance, support, indeed its control. As maddening as it is, I want to reproduce that kind of a church which nurtured me.

Yet, if what the Bible says about the Spirit of God is true, then I am misguided. Perhaps the lack is not in Paul, nor Roland Allen, but in me. Perhaps I am afraid to trust. If my ancestors, rude and barbaric as they probably were, were able to respond to the Spirit and were able to produce a Christian tradition which contains so much that is good, then perhaps I had best trust the Spirit to do the same sort of thing with Bahamians, Ecuadorans, and Liberians. Who knows, they might even do a better job of it.

So, I think we need to read Allen, with discrimination, follow some of the ideas of St. Paul, and above all trust the Spirit. Perhaps the Christian community on Eleuthera needs to select a few laypeople, present them for ordination, allow them to keep their jobs, get on with the work of the church and spend less money. Perhaps we can ordain village elders in Liberia who will not rely on the Order of the Holy Cross and American money. Perhaps my job in Quito should have been to form and leave behind more of a Quiteno ministry.

Maybe, instead of a huge budget for clergy salaries we could spend our money on wise, thoughtful and sensitive bishops to shepherd these new churches. Perhaps we could support a couple of theologians and confessors for each diocese who could travel about offering a supportive ministry to the local church. Perhaps we could offer all sorts of enabling services with the full understanding that the local churches are doing the basic job. If people want expensive and lovely buildings, they can pay for them themselves. Certainly, lots of other groups in the third world manage to build buildings when they want them.

If we could do this, then we American Episcopalians would not be a domineering “mother church,” but a church engaged in mission *with* other churches. We might end up doing a better, more faithful job. Maybe a poor Bahamian, Ecuadoran, or tribal Liberian would make a better missionary to a non-Christian than would a rich North American. Maybe we will allow the Spirit to lead us even farther than we can now imagine.

Note on the Visitation

By WILLIAM H. BAAR

The reason for the observance of the festival of the Visitation in the tradition and prayer books of catholic churches is not merely sentimental nor even primarily devotional. The Visitation is an important part of the story of the Incarnation and, as such, is significant to the gospel itself. A little reflection shows why this is so.

Reading the Gospel for the Visitation, we are inclined to pass over the words, "And the babe leaped within her," as a quaint but somewhat "intimate" touch of realism. Modern obstetricians give us a helpful hint toward the understanding of this passage when they tell us that it is a very joyful experience when an expectant mother first feels the movement of the child within her, for by this token she realizes that this growth within her is truly alive — that it is not only a part of her life, but that it has a life of its own.

Add to this idea the beautiful explanation which Elizabeth, herself, makes of the experience. To her the stirring of the babe in the womb is not only a sign of life for one child; it is a sign of new life for all mankind, a prophecy of the imminent Incarnation of the Word through which all men might be born again. To Elizabeth this natural occurrence had a supernatural meaning.

And then, think of John, the Baptist, yet unborn, but already witnessing to the Savior, already fulfilling the will of God. If the blessed forerunner of our Lord had died at birth, the Redeemer would still not have been unexpected or without his prophet, so wonderful was the witness of this unborn child. In all of his years of life on earth, which included his incomparable preaching and glorious martyrdom, blessed John never went beyond this moment, was never more the instrument of the Holy Spirit than when as a babe he leaped in the womb of his mother, for in that moment he became what he had been created to be and fulfilled his destiny.

One more related thought — even though St. John the Baptist lived for many years, this event points toward the understanding of a great mystery in showing us that in the mystery of God even an unborn child may have fulfilled its destiny and thus be taken by God before it has seen the light of day. People will always be brokenhearted at the death of a baby, but they may find comfort if they look beyond this tragedy of nature to the realm of supernature in which even an unborn child may have had a deeper experience of God than an adult. St. John in the womb and old Simeon could not have been farther apart in age — nor closer in their knowledge of the presence in the world of the Incarnate God. Thus we have in the words of Elizabeth not an embarrassing intimacy that she was too quaint to conceal, but a beautiful insight into truth, a part of a great gospel. We see why the Visitation has been celebrated in the church for well over a thousand years.

The Rev. William H. Baar is rector of Emmanuel Church, La Grange, Ill.



Mary's Song

The angel frightens me;
His words burn deep within my heart.
Like a moth attracted to the flame
I give my life, my all,
And am consumed by Love.

Sister Mary Clare

EDITORIALS

The Holy Trinity and the Creed

The doctrine of the Holy and Undivided Trinity, which we celebrate on the First Sunday after Pentecost, emerges, in its fully developed form, as highly technical and rather forbidding. It too often appears as something unneeded by the ordinary consumer of religious goods and services. On the other hand, when we reflect that the great statement of the doctrine of the Trinity is in the Creeds, we see its importance. These creeds do state the basic truths on which Christianity is founded, and loyalty to the credal affirmation is a matter of serious importance.

One way we show loyalty to a creed is in reciting it correctly. Exactly what is correct is in itself a complicated question. The short Apostles' Creed which we use at Baptism and repeat in the Daily Offices has, from remote antiquity, existed with a number of variations in wording. Some ancient versions, for instance, say Christ rose "victorious" from the dead. Within the general scope of its accepted meaning, we cannot say that one form is right and all others wrong.

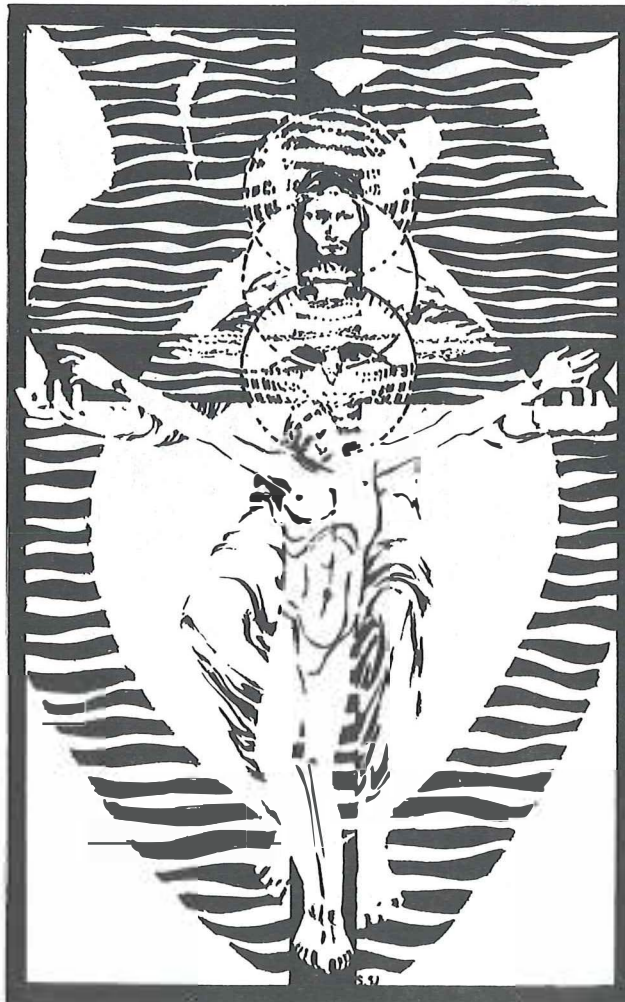
With the fuller and more technical Nicene Creed, the scope for variation is much reduced, and generally has concerned the third paragraph. The strange omission of

"holy" from the notes of the church in the Book of Common Prayer has long been offensive to catholic-minded Anglicans, and the missing word has been restored at last in our present edition.

The *filioque* ("and from the Son") is a medieval Latin addition, not part of the ancient text, which has often been discussed in these pages. Its removal was prepared for in the 1928 Prayer Book by the removal of these words from the invocation of the Holy Ghost at the beginning of the litany. The last General Convention took a further timid step toward the rectification of this matter.

A third matter concerns the incarnation clause. We are glad this question was raised by the Council of the Associated Parishes [p. 7]. In English we were long accustomed to saying Jesus was incarnate "of the Virgin Mary," or in more recent usage, "from the Virgin Mary." These English words translate the Latin version of the creed — but in fact the Nicene Creed is a Greek document. It is generally agreed that in the authentic Greek version, the incarnation was by the Holy Ghost "and the Virgin Mary." The change of meaning is relatively small, but in such a document every syllable counts. There is indeed some difference in emphasis. It is evident that the Nicene Creed continues to call for the attention of scholars and linguists.

Note on artwork: The drawing below and the one on page 11 were done by Sister Susan Mangam, S.T.R., a solitary sister in the Diocese of Albany.



Psalm 29

1. Ascribe to God, you gods,
Ascribe all power and might;
Ascribe to God the honor due
His Name in glorious light.
2. God's voice is on the flood
And echoes far and wide;
God's voice is glorious, powerful,
The Lord is on the tide.
3. God's voice breaks mighty trees,
Tall cedars of great worth,
They writhe and leap like mountain sheep;
God's voice shakes all the earth.
4. God's voice splits flames of fire,
God's voice shakes desert sands;
He makes the oak trees shake, He strips
The leaves from forest stands.
5. "Glory to God," all cry;
He reigns enthroned above;
The Lord will give his people strength
And peace in his great love.

Christopher L. Webber

S.M.
Year A - Proper 14
Year C - Trinity Sunday
Of the Holy Trinity

BOOKS

Today's Controversies

ALL GOD'S PEOPLE: Catholic Identity after the Second Vatican Council. By Rembert G. Weakland, O.S.B. Paulist Press. Pp. 206. \$7.95.

This eminently readable little book by Rembert Weakland, Archbishop of the Roman Catholic Archdiocese of Milwaukee, is a collection of what the author considers the best of his columns published in *The Catholic Herald*, the archdiocesan newspaper.

The topics are gathered somewhat loosely under four general headings: Seeking Roman Catholic Identity in the Church Today; Challenges for Today's Church; Spirituality for a Post-Vatican II Church; and Stress Points (especially "...the questions of nuclear weapons and world peace, the role of women in society and church and the whole network of questions which rise out of human sexuality"). The columns under each heading, are, for the most part, independent units, connected by a common theme. Many of them merit re-reading or meditation.

The archbishop, to judge from these columns, is an open-minded, upright person willing to consider all aspects of the problems that the church faces today. Although this book is primarily directed to Roman Catholics, good-willed people of all religious traditions will find herein much to apply to similar situations in their own churches. Thus, for example, the author gives evidence of his Benedictine background, rich in liturgical theology, in the section on Liturgy and Spirituality. Anglicans/Episcopalians will find no difficulty with or objections to "Walking Through the Mass" (pp. 141-158).

Of special interest too is the last section of the book, i.e. "Stress Points." Here Archbishop Weakland considers many of the problems that plague the Roman Catholic Church, indeed, all churches, today, and he looks forward to what the situation will be in the year 2000!

General trends are pointed out and the future is problematic, but no doors are slammed shut. "The Spirit blows where it wills" is a recurring theme of the archbishop, indicating his own stance toward vexing questions. He recommends calm appraisal and critique of sentiments on both sides of sometimes bitterly debated issues.

Archbishop Weakland is not an inquisitor or censor, but, one can conclude from this book of his messages a person avidly seeking to discern God's will, in the problems that confront the Roman Catholic Church in particular.

He has received much public attention because of his important role in the American bishops' pastoral letter on the economic order.

The portrait of the archbishop which emerges from these pages is most assuredly not that of a bishop who would like to found an independent "American" Church separated from Rome (an absurd and irresponsible charge some have made against him), nor a "prince" of the church, but a "Shepherd" not only of his special flock in the Archdiocese of Milwaukee, but for "All God's People."

(The Rev.) CHARLES J. GRADY, C.S.S.
Holy Family Church
Lynn, Mass.

Holiness for Today

INVITATION TO HOLINESS. By James Fenhagen. Harper & Row. Pp. 93. \$12.95.

For a generation in which many have felt that specialized skills are more important than basic integrity of faith, this very concise, superb book serves as a constructive balance. Observing that there is often a temptation to separate interior commitment too far from visible discipleship, the author, who has given us fine insights before in *Mutual Ministry* and other books, charts a course for a strong and stable life of devotion.

In the beginning he re-defines holiness with great care, for "it is not concerned so much with accumulating desirable attributes which we call holy, as it is with the way we perceive reality and the way we act on the perceptions ... A holy person is a person who sees the world, if only momentarily, through the eyes of Christ and is drawn to act in response to this vision."

In distinguishing holiness from mere pietism, he has very pungent warnings about differences between sacred and secular bases. "We have borrowed from the psychotherapeutic and developmental psychologies, but we are sometimes oblivious to the fact that we appropriate from them not only scientific information and therapeutic techniques but various normative visions of human fulfillment which are neither philosophically sound nor theologically defensible."

Of special value is his chapter on pastoral dimensions of holiness. "Psychotherapy ... is interested primarily in self-understanding, pastoral counseling in self-determination, and spiritual direction in self-surrender to the discerned will of God."

"The lure of holiness calls us to grow as moral beings." Also peace means more than responding to fear. There is a biblical impact in his observations, and his theses for spiritual direction alone are worth the book. "Holiness is not a status we achieve, but the energy and vision we are given as a result of our

encounter with the holiness of God in the midst of the complexities of human experience."

(The Ven.) WARD McCABE (ret.)
San Jose, Calif.

Feminist Agenda

WHAT WILL HAPPEN TO GOD? By William Oddie. SPCK, London, Pp. 155. \$12.75 paper.

Feminist theology is certainly one of the thorniest, emotion-laden issues in the current theological enterprise. Dr. Oddie, librarian at Pusey House, Oxford, has undoubtedly written the most even-handed assessment of feminist theology imaginable; in fact, it comes as a welcome relief from the generally (dare I use the word) hysterical tone of most feminist theologians.

In turn Dr. Oddie discusses the feminist agenda, its interpretation of culture, the role of Christ, the "problem of God," scripture, liturgy, and perhaps one of the most significant chapters, viz, "Feminist consciousness and the reconstruction of reality."

A year or so ago, a feminist theologian writing in *The Christian Century* lamented the fact that a majority of feminist theologians appear to have abandoned Christianity. Dr. Oddie confirms that feminist theology generally does not appear to be primarily concerned with righting injustices, historical and current, to women within Christianity; but ultimately with the total reconstruction of Christian belief. Anglicanism has usually pondered Christian belief from a three-fold starting point: scripture, tradition and reason. Feminist theology rejects the first two as ultimate authority and substitutes emotion for reason.

It is a book that should be considered mandatory reading for every American bishop (to say nothing of clergymen in general). The American episcopate has consistently been made up of men of action rather than men of thought and too often the temptation has been to act first, think later. This book may provide a starting point.

(The Rev.) WINSTON F. JENSEN
Church of St. Alban
Superior, Wis.

Experts on Old Churches

THE COLONIAL CHURCHES OF VIRGINIA, MARYLAND, AND NORTH CAROLINA: Their Interiors and Worship. By Vernon Perdue Davis and James Scott Rawlings. Dietz Press (109 East Cary St., Richmond, Va. 23219). Pp. xx and 383. \$30 hardback, \$25 paper.

For the past many years Perdue Davis and James Rawlings have been studying the old churches of Virginia and adjacent states, and have shared their learning with readers in two previous volumes. The present volume

deals with the 55 surviving or partially surviving colonial churches in Virginia, the 52 in Maryland, and the five in North Carolina. The vast majority are Anglican, but some were built by Friends, Presbyterians, Roman Catholics, German Reformed, or others. Some have changed hands, too.

This volume is divided into two parts. The first deals with the physical fabric of churches and their fixed furnishings: holy tables, pulpits, fonts, pews, etc. The second part deals with liturgical usage and such utensils as the books, vessels, and altar cloths. The book is generously illustrated with line drawings showing churches inside and out, floor plans, woodwork, furnishings, vessels, and even an illustration showing how to put on the bands which were the clerical collars of the 18th century. Anglican liturgical usage of the period is described as it was in England, where it was both fuller and better documented than in the colonies, and many contemporary legal and other sources from the colonies are drawn upon.

A special section is devoted to the parish clerk. He was and is a familiar assistant to the vicar in the English parish, and was often more conspicuous in the new world, where many parishes lacked a resident priest. Parsons sometimes quarreled with their clerks. In the long

run the parsons evidently triumphed, for the clerks disappeared from the Episcopal Church in the 19th century. Sermons, church music, and other topics are also dealt with.

This book will be a delight to lovers of historical buildings and antiques, and old customs and practices of the church. It will be an important reference work for students and connoisseurs, and more technically, a valuable resource for planning committees, architects, decorators, and others concerned with restoring or renovating old churches, or building new ones in the colonial style. H.B.P.

A Mine of Wisdom

SPIRITUAL CARE. By Dietrich Bonhoeffer. Trans. by Jay C. Rochelle. Fortress Press. Pp. 93. \$4.95 paper.

This translation is so felicitous it is hard to imagine that the original was in German. Bonhoeffer could not have been better served.

Though delivered between 1935 and 1940, this brief series of lectures is in no way dated. Distinguishing "spiritual care" from the more familiar "spiritual direction," Bonhoeffer defines the former as both "a special sort of proclamation" and a special kind of ministry (*diakonia*). Spiritual care *qua* proclamation cannot be directed at those who live

in unrecognized and undisclosed sin until spiritual care *qua diakonia* has overcome their impenitence and callousness. Such *diakonia* is nothing less than love, which leads people back to hearing the gospel. In making this love known the pastor's duty is not to preach, but to be silent, and to listen.

This "silence, which is the unconditional prerequisite for spiritual care, aids our preaching, for only after a long period of listening is one able to preach appropriately." Spiritual care, thus conceived, "protects against the specific danger of Protestantism, which is to turn the justification of sinners into the justification of sin" (p. 32). Bonhoeffer seems unduly sanguine in limiting this danger to Protestantism, as the "justification of sin" — or even the denial of the reality of sin — is a favorite pastime of all sorts and conditions of Christians.

This little book is a mine of wisdom and detailed practical advice on how to exercise spiritual care of both kinds. If it were available in a pocket edition, it would make an excellent *vademecum* for any priest or pastor.

The translator has provided an excellent introduction, helpful notes, and a brief glossary of Bonhoeffer's vocabulary. (The Rev.) E.V.N. GOETCHUIS
Episcopal Divinity School
Cambridge, Mass.

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THE FUNCTIONS OF A NATIONAL CHURCH. Latimer Studies 19. By Max Warren and Raymond Johnston. Oxford Latimer House. Pp. 38. £1.25 paper.

A WAY OF THE CROSS: For the Separated and Divorced. By Anajean Hauber. St. Anthony Messenger. Pp. 37. \$2.95. paper.

JESUS ALIVE IN OUR LIVES. By Philip A. St. Romain. Ave Maria. Pp. 102. \$4.95 paper.

CREATIVE LEARNING ACTIVITIES FOR RELIGIOUS EDUCATION. Patricia L. Mathson. Prentice-Hall. Pp. 160. \$8.95 paper.

WHAT'S RIGHT WITH THE CHURCH: A Spirited Statement for Those Who Have Not Given Up on the Church and for Those Who Have. By William H. Willimon. Harper & Row. Pp. 144. \$13.95.

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POSITIONS OFFERED

MEDIUM SIZE suburban parish, debt free, strong lay ministry seeking experienced priest to provide a pastoral, liturgical ministry. Must relate well to the younger generation. Send resumé and CDO profile to: Search Committee, c/o Marvyl Allen, 1512 Sullivan Dr., N.W., Gig Harbor, Wash. 98335 by June 1, 1986.

CURATE: A progressive, bi-racial, suburban parish within 30 miles of New York City is seeking and praying for the right person to assist rector. An especial enthusiasm for youth ministries, adult Christian education and pastoral care in the role of the curate is strongly desired. To pursue a candidacy, resumé to: William Oliver, Warden, Chairman of Search Committee, Church of the Advent, Westbury, N.Y. 11590.

*In care of The Living Church, 816 E. Juneau Ave., Milwaukee, Wis. 53202.

PEOPLE and places

Appointments

The Rev. Richard K. Ames is rector of St. John's, 1704 Buchanan St., Hollywood, Fla. 33022.

The Rev. C. Frederick Barbee is now editor of *The Anglican Digest*, which has its editorial offices at Box 11887, St. Louis, Mo. 63105.

The Rev. Charles E. Curtis is now rector of St. Alban's, Bay City, Mich.

The Rev. Samuel O. Hosler is vicar of the Church of the Good Shepherd, St. Ignace, Mich. Add: 298 Truckey St., St. Ignace, Mich. 49781.

The Rev. David L. Jeffrey is rector of St. Paul's, 5th and Green St., Box 372, Lees Summit, Mo. 64063.

The Rev. Jeffrey Linus Kittredge is rector of Holy Trinity, Charleston, S.C. Add: 95 Folly Rd., The Crescent, Charleston, S.C. 29407.

The Rev. Herbert McMurtry is vicar, as of August 15, of St. James-the-Fisherman, Box 1668, Kodiak, Alaska 99615.

The Rev. George Poffenbarger, II is rector of St. James, Sault Ste. Marie, Mich. Add: 1013 Superior St., Sault Ste. Marie, Mich. 49783.

The Rev. Edwin K. Sisk, Jr. is vicar of St. Theodore's, Bella Vista, Ark.

The Rev. George R. Sumner is regional vicar of the Navajoland Area Mission; add: Church of the Good Shepherd, Box 618, Ft. Defiance, Ariz. 86504.

The Rev. Howard K. Williams is now at St. Luke's, Columbia, S.C.

Ordinations

Priests

Central Gulf Coast—Robert Hails Seawell, curate, St. Christopher's, Box 2235, Pensacola, Fla. 32513.

Chicago—Margaret Silk Young, St. Mark's, Glen Ellyn, Ill.

New Hampshire—Edmund Knox Sherrill, faculty, St. Paul's School, Concord, N.H. 03301.

Northern Michigan—Gary Thomas Evans, non-parochial assistant to the bishop for program and administration and coordinator of mutual ministry, 326 High St., Marquette, Mich. 49855.

Southern Virginia—Norman R. Crews, rector of Bath Parish: Calvary, Dinwiddie and Good Shepherd, McKenney, Va. Peter Q. Edwards-Jenks, assistant, St. Andrew's, Newport News, Va.

Western Massachusetts—John S. Mitchell, assistant, St. James, 44 West St., Keene, N.H. 03431. Carol F. Pinkham, curate, St. James, 420 E. 72nd St., New York, N.Y. Susan C. Sawyer (for the Bishop of Massachusetts), assistant, St. John's, 48 Elm St., Northampton, Mass. 01060.

Virginia—John Joseph Desaulniers, vicar, Little Fork Church, 115 N. East St., Culpeper, Va. 22701. Raymond Quigg Lawrence, Jr., assistant, Grace Church, Box 1059, Kilmarnock, Va. 22482. Rosemary Sullivan, assistant, Grace Church, 3601 Russell Rd., Alexandria, Va. 22305.

Seminaries

On April 3, Nashotah House conferred the degree of Doctor of Canon Law, honoris causa, on the Rev. John Macquarrie, Lady Margaret professor of divinity and canon of Christ Church, Oxford, England. A native of Scotland, who taught in the United States for many years and was ordained in the Episcopal Church, Dr. Macquarrie was cited as the foremost theologian within the Anglican Communion today.

On April 10 at Nashotah the inaugural Bishop Sheridan Lecture was given by the Rev. H. Boone Porter, editor of *THE LIVING CHURCH*, who spoke on pastoral liturgy. This lectureship has been endowed by Trinity Parish of Fort Wayne, Ind., of which the Rev. C. C. Randall is rector, in honor of the Rt. Rev. William C. R. Sheridan, Bishop of Northern Indiana and chairman of the Nashotah House trustees.

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CATHEDRAL OF THE INCARNATION, Diocese of Long Island, seeks successor as Canon Pastor to David Lowry, Dean-Elect of New Orleans. Successful applicant will have a good track record as a hard working pastor, an interest in liturgical worship, and be experienced in skills leading to congregational growth. Applications are to be directed to: The Dean, Cathedral of the Incarnation, 50 Cathedral Ave., Garden City, N.Y. 11530.

VICE PRESIDENT to share services of planning and financing site and building programs with dioceses and congregations. For more information write: President, Episcopal Church Building Fund, 815 Second Ave., New York, N.Y. 10017.

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VACATION/RENTAL

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WASHINGTON, D.C.

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.

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Jr., Everett P. Walk, canons; Ashmun N. Brown, Ronald F.
Manning, Gloria E. Wheeler, deacons
H Eu 7:30, 8:30, 10, 11:30, 6 & 7:30 (Spanish). Mon 7, Sat 8.
Mon-Fri H Eu 12:05, MP 8:30, EP 5:15

WEST PALM BEACH, FLA.

ST. DAVID'S IN-THE-PINES, Wellington
465 W. Forest Hill Blvd. 33411
The Very Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30, MP & HC 11; Wed HC 8

INDIANAPOLIS, IND.

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Sun Eu 8, 10 (Cho). Daily Eu 7 (ex Wed 12:05, Sat 8).

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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.
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Sun Sol Eu 10:30. Daily as announced

LONG BEACH, MISS.

ST. PATRICK'S ON-THE-GULF 200 E. Beach
The Rev. Meredith Spencer
Sun Mass 11, Ch S 10:30, C by appt. Ultreya Wed 7

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.

KANSAS CITY, MO.

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Sun 8, 10, 5:30. MP, HC, EP daily

OMAHA, NEB.

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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

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