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## **Belief Came First**

**The genius and  
faith of St. Anselm**

## **IN THE NEWS:**

**Bishop Hopkins accepts  
national appointment**

# The First Article

## Slow Steps in Wisconsin

**E**aster arrives suddenly and dramatically with the Great Vigil or the first service on Easter morning. The natural season of spring, on the other hand, arrives step by step — and they are often rather slow steps in Wisconsin.

I heard my first red-winged blackbird near our house at the beginning of March, and at the same time we had three dozen Canada geese land in the ploughed cornfield in back of our house on successive afternoons. I was not home every afternoon so as to give exact count of the days. One pair seems to have remained in our area, and on several evenings, after I have come home from work I have seen them fly in. Once they landed where I could watch them clearly with binoculars. One kept its head down in a furrow, feeding I assume (on kernels of corn from last year still to be found here and there? On worms?)

The other stood tall with its head up, looking slowly this way and that way, guarding from danger, I assume. I suppose too, that they took turns eating. Even a mere quarter of a mile away in an open field, how difficult it is to make exact observations of wild things!

The old saying is that two swallows don't make a summer; likewise two geese don't make a spring. Our various small local lakes do not generally lose their ice until late March. Not in fact until March 25, the feast of our Lady, according to devout tradition at nearby Nashotah House.

One of the most obvious signs of spring will be when the winter wheat again raises its bright green blades in the fields. This crop, planted last fall, stayed green all winter under the snow. When the snow first melted off in February, the little rows of delicious green reappeared in the fields. Subsequent frosts, however, froze the small green blades, leaving them the same colorless color our lawns are at this season. When the wheat plants sprout again, they will provide a singularly beautiful green, as well as vivid reminders of parables in the gospels. Those who know that they meet the risen Lord in the Breaking of the Bread can gladly acclaim those plants from which bread ultimately comes.

H. BOONE PORTER, EDITOR



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RNS Photo

# LETTERS

## Successors Disdeified

The "Episcopal Clergy Identification" [TLC, March 13] may strike a few funny bones in the church, but I found it offensive for several reasons. The most obvious reason, as you may well guess, is that women are not included in portrayals of either clergy or the lay reader; a lay reader is obviously *not* an Episcopal clergy person; the portrayal of the associate rector is demeaning to all associates in the assumption that "he" is harmless (translate weak?) and casts no shadow of "his" own; and finally the assumption that children under five and women over 60 have comparable judgment and that neither has a better grasp on reality than to think of the rector as God. In my experience, no rector is actually "mistaken for God" until he or she leaves and subsequent successors to the positions are not "God."

(The Rev.) ELIZABETH ZARELLI TURNER  
Episcopal Church Center  
New York, N.Y.

*Most of us who have served as associates can laugh at ourselves occasionally. Male parishioners, as well as female, may indeed attribute too much to revered rectors.*

Ed.

## The Apple and the Tree

My heartfelt thanks to Betsy Tezza for her wonderful little poem "The Apple" and to you for publishing [TLC, Feb. 21]. It says so much in so few words — and it is true poetry, it rhymes and scans. The pity is that some folks miss the great symbolism of "the tree."

WHIT HILLYER

Evanston, Ill.

## Declaration of Unity

The article "Declaration Issued" [TLC, March 13] reported that 54 Anglican bishops have stated that the ordination of women to the priesthood and episcopacy threatens the future of the worldwide Anglican Communion.

In their issued statement, the bishops said that we should ". . . pray earnestly that our churches be faithful to Scripture and to the Tradition that we have received. . . ."

Since I have not read the complete document, I wonder if in your editing process, or maybe the bishops themselves forgot (is that possible for these 54

bishops?) that the word "reason" was to be included in with the terms scripture and tradition when the authority of the scriptures and historical interpretations are to be discussed?

(The Rev.) RUSSELL W. JOHNSON, JR.  
St. Mary's Church  
St. Paul, Minn.

*TLC did not remove the word "reason."*

Ed.

## Passing on, He Preached

In the death of the Rev. Dr. Benjamin Minifie on March 8, the Episcopal Church has lost one of its outstanding preachers in the evangelical-liberal tradition. Whether he was preaching to a large congregation during his ministry at Grace Church, New York, or to a smaller group at a chapel in his beloved White Mountains in New Hampshire, his sermons were always carefully and lovingly constructed and given with great dignity and grace.

Although many of us good-

naturedly disagreed with some of his liturgical preferences, his letters to your column will be missed. He also enjoyed a good theological argument during a round of golf or at the bridge table.

A fitting epitaph for him is found on the wall of the chapel in Randolph, N.H. where he preached for many summers, ". . . Passing on, He preached the Gospel" (Acts 8:40).

PHYLLIS P. FOLSOM  
Randolph, N.H.

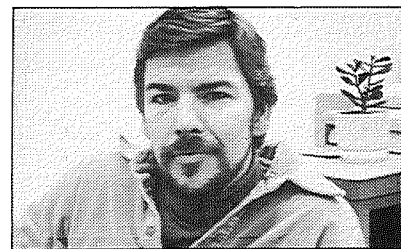
## Waltzable Hymns

In the February 28 issue, a letter to the editor suggests that the hiring of a musician 3/4 time will lead to an article titled: "Waltzing Through the Liturgy." I would add the suggestion that a number of the hymns are quite waltzable. Look, for example, at number 490, 574 and 693.

(The Rev.) WILLIAM L. HICKS  
St. Francis-in-the-Valley Church  
Green Valley, Ariz.

## Church Periodical Club 1888 - 1988

The Rev. Marc Nikkel, a missionary in the Sudan, was held a hostage for seven weeks by the Sudanese People's Liberation Army. He lost everything but the clothes he wore. CPC has provided personal professional books for Marc as he begins a new teaching job in Nairobi.



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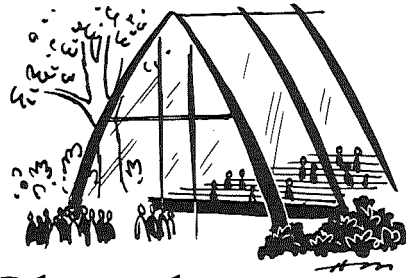
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# BOOKS

## Informative Guide

**CONTEMPLATING THE WORD: A Practical Handbook.** By Peter Dodson. Morehouse-Barlow. Pp. x and 106. \$5.95 paper.

This is not an advanced mystical treatise. It is essentially a demonstration book for those learning and/or teaching movement from conventional once-a-week religion toward the world of an ever-present progress in prayer which influences their other activities.

It is a gentle, supportive and informative guide written by a former horn player in a concert orchestra who is now director at a retreat center and leader of the City Centre team ministry at York, England, intended to answer some of the questions and open up some future vistas for those embarking on active response to a sense of their need to seek and know God. Although the terms "contemplation" and contemplative prayer are freely used, what is meant is an intermediate and personally transforming entry into the practice of prayer, reading and some of the disciplines of the spiritual life beyond Sunday church attendance, which is itself advocated.

The book supplies reading lists, addresses (U.S. adapted) for further courses, and is in general just what it says: "a practical handbook" which takes the reader by the hand and allows a form of sitting-in at retreats and prayer groups, etc., which would be helpful to many people considering or newly involved in participation. It is not sophisticated spiritually or theologically, and does not claim to be so. With a reservation on its limited contemplative insight, it is very much on target for an intermediate manual.

SISTER COLUMBA O.S.B.  
Camden, Maine

## Politics and Religion

**MINISTER MAYOR.** By William H. Hudnut, III with Judy Keene. Westminster. Pp. 181. \$12.95.

Religion and politics mix very well in this book by the current mayor of Indianapolis. William Hudnut has just been reelected for his fourth four-year term with about two-thirds of the votes. Without a doubt, Mayor Hudnut is doing something right as he puts the basic tenets of our Christian faith to work in the political arena.

He has a proud heritage — a third

generation Presbyterian minister who, at a relatively young age, was asked to serve a large, influential and affluent congregation in suburban Indianapolis. During his nine years at Second Presbyterian Church, he became increasingly involved in that city's social problems.

In the 60s, the Christian church was under attack on a number of fronts for getting too involved in social issues. My own Episcopal Church waded into support of some questionable causes, such as that of Malcom "X." However, Hudnut felt that the gospel had a message for the inner city. To quote from the book's preface: "My aim in this book is to set in a biblical context certain subjects with which I have dealt during my public life."

Jesus did not spend his time with the affluent and the well-positioned people of his time. He took his message to the poor and downtrodden, the sinners and the unwanted. In our time, these are the people we must address. Mayor Hudnut has done this in Indianapolis — and the people support him.

This book is great reading for the local government official or the layman serving in a position of public trust. It helps that person to stand up for what is right regardless of the pressures. What is right is usually "what is Christian."

RICHARD D. MESSINGER  
Chairman, Rowan County  
Board of Commissioners  
Salisbury, N.C.

## Books Received

**THE MINISTRY OF LISTENING: Team Visiting in Hospital and Home.** By Donald Peel. Anglican Book Centre. Pp. 127. \$6.50 paper.

**SOUNDS OF THE PASSION: Meditations on Jesus' Journey to the Cross.** By David M. Owen. Augsburg. Pp. 110. No price given, paper.

**WHAT HAPPENED NEXT: Nine Messages on Some of Jesus' Great Acts and Stories.** By George W. Hoyer. Augsburg. Pp. 108. No price given.

**ACCORDING TO LUKE: A New Exposition of the Third Gospel.** By David Gooding. Inter Varsity/Eerdmans. Pp. 362. \$12.95 paper.

**GOD LIVES — IN THE SUBURBS.** By John V. Chervokas. Doubleday. Pp. 154. \$12.95.

**MODELS OF THE CHURCH.** By Avery Dulles. Image/Doubleday. Pp. 256. \$4.95 paper.

**LIFT YOUR SAILS: The Challenge of Being a Christian.** By Fr. Vincent Dwyer, OCSO. Doubleday. Pp. 192. \$14.95.

**TO PRAY GOD'S WILL: Continuing the Journey.** By Ben Campbell Johnson. Westminster. Pp. 136. \$7.95 paper.



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## New Appointment

The Rt. Rev. Harold Hopkins, Bishop of North Dakota, submitted his resignation to the diocesan standing committee March 11 and announced that he has accepted the position as the executive director of the Office of Pastoral Development for the Episcopal Church Center, effective October 31.

He will succeed the Rt. Rev. David Richards, and will be responsible for career and crisis counseling for clergy and their spouses; assisting dioceses as they prepare for the election of new bishops; pastoral visits to newly elected bishops to help them enter into their new ministries; and a variety of other services. His office will be in the Minneapolis/St. Paul area.

In his eight years in North Dakota, Bishop Hopkins has led the diocese through an assessment of its ministries and has been involved in innovative diocesan programs.

He has also been involved in Native American ministry, having been a member of the Presiding Bishop's Committee on Indian Affairs since 1986, and was a member of Coalition-14 from 1983-1986.

(The Rev.) BRUCE L. MACDUFFIE

## Mainline Churches Decrease

The percentage of adults who prefer "mainline" Protestant denominations continues to remain below levels recorded in the 1960s and early and mid-1970s, according to an audit conducted by the Gallup Organization.

The survey also found that mainline churches have generally held their own in recent years but have failed to maintain the level of preference recorded more than a decade ago.

In the latest audit, based on 14,147 interviews, nine percent of those polled preferred a Methodist church, six percent a Lutheran church, three percent Presbyterian and two percent Episcopalian.

The percentage of persons stating a preference for Baptist churches showed only a slight drop since the first audit of denominational preference in 1967, falling from 21 percent to 20 percent. Meanwhile, Methodist preference fell from 14 percent to nine percent, Lutheran from seven percent to six percent, and Episcopalian from three percent to two percent.

Hardest hit were the Presbyterians, whose rate of preference was sliced in half, dropping from six percent to three percent.

The 1987 audit shows little change in recent years for the relative strength of major faith groups — Protestant, Roman Catholic, Jewish, Mormon and Orthodox. That breakdown indicates that over half of those polled, 57 percent, have a Protestant preference.

The survey listed the following preference levels for other groupings: Roman Catholic, 28 percent; Jewish, two percent; Mormon, two percent; Orthodox, less than one percent; other, two percent; none, nine percent.

In 1967 only two percent of respondents said they had no faith group preference.

The Gallup polls record only preference levels, not membership levels.

## "Insensitive" Postmark

The Most Rev. Robert Runcie, Archbishop of Canterbury, said it was "insensitive" of the British Post Office to begin using the slogan "Jesus is Alive" as a postmark after it received \$88,500 for the purpose from an evangelical religious bookseller.

Writing on behalf of the archbishop, the Rt. Rev. Ronald Gordon, the archbishop's chief of staff, said that "the imposition of a postmark by a public monopoly is hardly an affirmation of faith, since the sender can exercise no choice in the matter."

Archbishop Runcie's letter was sent to the British Humanist Association, which has vigorously opposed the slogan. Ironically, the envelope containing the letter was stamped "Jesus is Alive," since the postmark is to be used until April 10.

Martin Horwood, director of the humanist group, had written to the Anglican primate asking him to "make clear your own disapproval of such insensitive methods of promoting your faith" even though the sponsor of the postmark, Paul Slennett, is not an Anglican.

Mr. Horwood said the letter from Archbishop Runcie was "sensible and reasonable." He expressed the hope that the post office would refund Mr. Slennett's money so that he would "demonstrate his faith in a more constructive way" by giving it to Christian Aid, the relief agency of the British

Council of Churches.

A report in the *London Times* said the post office was "a little surprised" by Bishop Gordon's comments, since the Church of England has itself paid for the use of postmark slogans in the past.

## Australia Disowns "Continuing" Church

Australian Anglicans who join the breakaway Anglican Catholic Church cannot do so without severing their ties with the traditional church, according to a declaration by the Most Rev. John Grindrod, primate of the Anglican Church of Australia.

In a letter sent recently to Anglican clergy, the archbishop said, "If people become members of the Anglican Catholic Church, they cannot remain members of the Anglican Church of Australia (ACC), nor can they receive communion at both altars."

"The regrettable situation of the ACC is that its members are breaking away from the Anglican Church. It is a hard word, but they are going to schism."

The breakaway church was formed in August 1987 by Anglicans who said they wanted to "stop the rot" of what they viewed as increasing liberalism within the traditional church [TLC, Oct. 11, 1987]. The General Synod of the Anglican Church of Australia rejected female priesthood by only a narrow margin in August [TLC, Sept. 27, 1987], but church conservatives formed the breakaway church anyway, citing other liberalizing tendencies disturbing to them such as the decision to allow female deacons.

The ACC now has about a dozen parishes served by an equal number of priests. Sydney is the one major diocese unaffected by the breakaway movement.

The Rt. Rev. Robert Mercer, formerly Bishop of Matabeleland in southwest Zimbabwe and considered at one time to have been a prime candidate to lead the new church on an interim basis, was in Australia recently and told the Religious News Service that Archbishop Grindrod's statements were "full of errors." The bishop contended that there are numerous examples of "parallel" churches operating side-by-side that are regarded as valid by the Anglican Communion.

He cited the Philippine Indepen-

dent Church, which operates in the Philippines alongside the Episcopal Church, and the Lusitanian Church, which ministers alongside the Episcopal Church of Spain in the Diocese of Gibraltar.

Archbishop Grindrod's letter puts members of the ACC in a worse position than some worshippers who are not even related to the Anglican Communion but are allowed to receive communion at Anglican altars under the "hospitality" canon.

According to Archbishop Grindrod, "the hospitality canon was passed in General Synod to enable those holding the Apostolic Faith and who had been separated for a long time and were seeking unity to receive communion together on special occasions, and also it makes provision for someone who is exploring the possibility of becoming an Anglican to be a communicant for a period of time."

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## BRIEFLY...

St. Jude's Ranch for Children in Boulder City, Nevada is again requesting the donation of used Christmas cards for their annual recycling project. The project involves trimming the fronts of these cards and gluing them to specially printed backings for resale. Used cards can be sent to: St. Jude's Ranch for Children, P.O. Box 985, Boulder City, Nev. 89005-0985.



St. John's Episcopal Hospital in Queens, N.Y. has opened a kosher kitchen in their Christian-affiliated institution. Rabbi Avraham Glenn said the Jewish community will show its appreciation to St. John's by reimbursing the \$65,000 it cost to build and equip the kitchen. The 300-bed hospital opened the kosher kitchen because of the requests of nearly 100 Jewish patients for kosher food.



The Rev. Richard H. Schmidt, former rector of St. Peter's Church in Ladue, Mo., has been appointed managing editor of *The Episcopalian*. Fr. Schmidt, 43, succeeds Janette Pierce, who died recently [TLC, Feb. 14].

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## CONVENTIONS

As the convention of the Diocese of Michigan, meeting on March 4-5 at the Lansing Civic Center, gathered its strength and resources for hosting the 69th General Convention this July, both words and tunes were spirit-filled. "Like the early Christians, we are a minority. And we can be a voice," said the Rt. Rev. Irving Mayson, Suffragan Bishop.

Carried were resolutions for the release of Terry Waite and a pledge to work for peace and justice in the Israeli-Palestinian conflict. Gun control was endorsed, along with gun registration and education. Casino gambling, a current issue in Detroit, was strongly opposed.

Inclusive language was the subject of a resolution to memorialize the General Convention to "proceed with all deliberate haste to authorize liturgies for use in public worship which employ language and metaphors more reflective of the wholeness of God, our striving for justice and peace for all peoples and our respect for the dignity of every human being."

In approving a budget of \$2,083,000, the delegates endorsed the action of the executive council in setting priorities for the implementation of the diocesan mission statement. Behind this endorsement is an emphasis on the unemployed and their coping with the changing economy. Many are functionally illiterate, and others have suffered from racism, sexism and religious intolerance.

A discussion on homosexuality featured five speakers. To avoid conflict, delegates decided ahead of time to not take any action on the question of homosexuality. The Rev. Zalmon Sherwood, an assistant rector at St. Paul's Church in Jackson, said he was both gay and Christian, reported the *Detroit Free Press*. "I am currently blessed with a lover . . . we are not sick and do not require healing," he told the delegates. "I'm just relieved that I and other lesbians and gay men were given an opportunity to tell our stories. This is not being done in other dioceses."

Other speakers, such as the Rev. Kenneth Bieber of St. Mark's Church in Bridgeport said that homosexual activity is still sinful, regardless of arguments against it. "No matter what

may be said to explain away the laws on homosexuality, there is not one positive example of it in the scriptures."

FRANK J. MULLIGAN



Responding to the theme of "Lambeth and Southern Virginia," the Rev. Canon Samuel Van Culin, secretary general of the Anglican Consultative Council, preached at the opening service of the council of the Diocese of Southern Virginia, which met in Williamsburg February 12-14.

The Rt. Rev. Charles Vaché, diocesan, told the delegates, "the hope is that at least those attending council will begin to see some of the tremendous potential God has given to us and, with God's grace, work through some of the problems and issues with which the church is faced today on a local diocesan level, as well as on a national and international scale."

A principal concern of the council was the problem of funding a continually growing and enriched diocesan program in light of a tendency of parishes and missions to decrease their giving beyond their congregations. While parish incomes have increased, giving to the diocese has not kept pace proportionately.

In other business, the council:

- adopted a budget of \$1,422,578;
- approved a policy of intervention and treatment of alcohol and drug dependency for lay employees and clergy of the diocese;
- memorialized General Convention to approve the use of the New International Version of scripture for use in the church;
- encouraged the use of trained professional interim pastors and consultants in the dioceses and parishes of the Episcopal Church;
- urged the establishment of an office of Ministries with Aging;
- approved a recommendation that all clergy attend at least one three-semester course, or a two-week workshop or equivalency, every year and that vestries provide leave time and funding for this continuing education;
- approved the request of the bishop for the election of a bishop coadjutor at the next annual council meeting planned for February 4, 1989.

(The Rev.) J.R. McDOWELL

# What on Earth Is Happening to Us?

Happiness and well-being have become our goals,  
instead of holiness and righteousness.

By GORDON T. CHARLTON, JR.

**I**n September of 1986 a majority of the members of the House of Bishops of the Episcopal Church refused to allow the house to debate a motion affirming the virtue of chastity. Subsequent conversations revealed that some had opposed the debate for fear the motion would not pass, while others joined in their opposition for fear that it would.

Since then, one diocese has formally declared its affirmation of "alternative patterns of sexuality," and in others there are strong movements in support of this trend.

Members of the church who are not part of this movement may well ask in amazement and dismay, what on earth is happening to us? Here is an attempt to answer that question.

One factor in this picture is a misuse of the Presiding Bishop's statement that the church's overriding concern should be to show compassion to all people and to make sure that there are no outcasts in or from the church. This well-intentioned position has encouraged those whose lifestyles do not conform to traditional Christian moral standards and who feel themselves to be under judgment as a result, to try to alter the standards by which we honor God, so that they, without the necessity to repent or amend their lives, might find the acceptance and approval which they evidently long for.

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*The Rt. Rev. Gordon T. Charlton, Jr., became Suffragan Bishop of Texas in 1982. Prior to that he was Dean of the Episcopal Theological Seminary of the Southwest in Austin and had served in a variety of other posts including a church in Alaska and one in Mexico.*

Others support their cause out of sympathy for their discomfort and the desire to rectify what they perceive as wrongful treatment of them by those who continue to uphold traditional beliefs and values.

This is not the primary cause of our moral confusion, as I shall attempt to show; but it is an important factor, the fallacy of which must be exposed. It lies in taking literally that line from one of our hymns which says, "Jesus, thou art all compassion," when in fact, Jesus told us to seek first the righteousness of God so that other important matters, such as compassion, might find their proper definition and place within that context. Compassion which does not serve the cause of righteousness is spurious and self-defeating.

To put this more directly: to encourage people in their quest for self-justification, when their true need is to repent and be forgiven, is anything but compassionate.

We now turn to the deeper and more pervasive cause of our ethical malaise, which lies in the crippling mental effects of decades of persistent psychological indoctrination. Jackson Lears, in his book *No Place of Grace*, calls attention to the profoundly altered minds of modern Americans as a result of what he calls "the shift from a Protestant ethic of salvation through self-denial to a therapeutic ideal of self-fulfillment in this world." Happiness and well-being have become our goals, instead of holiness and righteousness. Conscience, under the name of "superego," has been cast as the enemy of happiness. Guilt feelings and anxiety are relieved by doing away

with the notion of sin, thus performing a prefrontal lobotomy upon the human spirit.

Lears explains that this "therapeutic world view," which so entralls our modern culture, is made up of "a constellation of concerns about self, energizing a continuous anxious quest for well-being," which in turn "is no longer a matter of morality but of physical and psychic health."

Our problem these days, so we are told, is not sin but ignorance, error, an illness or disfunction; and the solution is not forgiveness and grace, but education, medical treatment or psychotherapy.

A prominent actress claimed recently to have achieved, via therapy, the goal toward which the modern spirit strives when she announced, "I am happier now than I have ever been, more centered on myself and what I want to do."

## Must Have It

See how this "world view" is expressed in the area of sexual ethics. If well-being and happiness are my legitimate (and God-approved) goals in life, and if, as the therapists assure me, sexual satisfaction is necessary to my well-being, then I must have it. Furthermore, I am entitled to it, whether I am married or single, hetero or homosexual; and anyone or anything which inhibits my quest for such fulfillment and satisfaction is cruel and unjust. Ethical standards must be rewritten to legitimize my behavior so I can do as I please and "feel good about myself."

Contrast, if you will, this mind with that of Christ expressed in such sayings as these: "If anyone would come after me, let him deny himself and take up his cross and follow me." Or, "he who would save his life will lose it, but he



who will lose his life for my sake will find it." Or "the gate is wide and the way is easy that leads to destruction, but the gate is narrow and the way is hard that leads to life."

The therapeutic world view, seeing self-sacrifice as pathological, produces a kind of narcissistic individualism which encourages people to become totally selfish, heedless of obligation and responsibility and indifferent to the fact that the welfare of our race depends upon the self-discipline of its individual members.

Christ did not suffer crucifixion so that we might be happily at home in, and well adjusted to, this world, but to show us that our citizenship is in heaven, that here we have no continuing city, and to enable us to become self-sacrificial in pursuit of righteousness and sufficiently maladjusted to this fallen world that we might even embrace martyrdom, if need be.

So back to the question, what is happening to us? The answer is that, in the name of misguided compassion and in pursuit of therapeutic goals, we are being asked to give our blessing and approval to the irresponsible pattern of self-indulgence which prevails in our culture today. We are being asked to tailor God's righteousness in such a way as to accommodate the lifestyles of our prodigal selves.

The first 11 chapters of Paul's letter to the Romans lay down his theological convictions. Then chapter 12, beginning with one of Paul's famous "therefores," spells out the ethical implications of those religious beliefs. The first thing that he tells us is that we should present ourselves as living sacrifices to God and not be conformed to this world, but allow ourselves to be transformed by God's Spirit. We Christians are not to take our flavor from the world, any more than the salt takes its flavor from the soup. We are, in the words of our Prayer Book's General Thanksgiving, to "give up ourselves to God's service and to walk before him in holiness and righteousness all our days."

I venture to assert that a life devoted to holiness and righteousness includes chastity, regardless of the House of Bishops' unwillingness to say so; and furthermore, that failure on our part to uphold this standard and to call the unchaste to repentance, so that they might find forgiveness and grace to amend their lives, is not only irresponsible and wrong, but is the very opposite of compassion. It is pastoral cruelty.

April 17, 1988

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# Belief Came First

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The Mighty Genius  
and Mightier Faith  
of Anselm of Canterbury

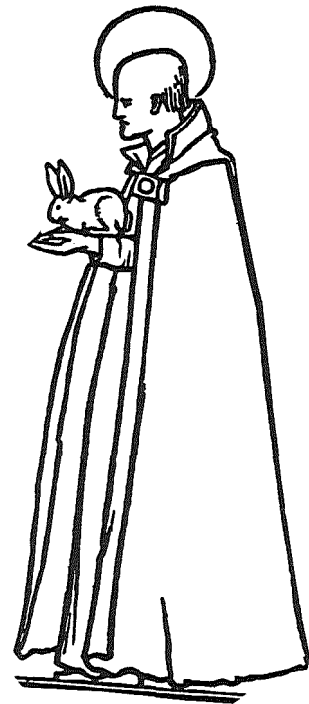
By BOYD WRIGHT

**I**f I had to choose a favorite saint, I might pick Anselm, Archbishop of Canterbury from 1093 to 1109. As a prelate he fought to defend the rights of the church and as a scholar he launched himself out of the mind-set of the Middle Ages to shine a new light on the reason of man and the revealed truth of God.

But Anselm teaches a lesson that transcends his courage and his intellect. His credo was "fides quaerens intellectum" ("faith seeking to understand") and the heart of his message is that faith must come first. He knew that before we can try to learn about God we must have faith, and that only if we believe enough can we begin to find answers.

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*Boyd Wright, formerly assistant news editor of the New York Daily News, has retired to Bridgewater, Vt., where he finds more time to pursue a lifelong interest in church history.*



St. Anselm, from the Prayer Book of Edward VII. His feast day is April 21.

Anselm's search for truth took him from his birthplace in Italy to the Benedictine monastery of Bec in Normandy. He became prior in 1063 at age 30 and built a showplace of learning that attracted scholars from all Europe.

Among those who gave the monastery gifts of land and treasure was a restless Norman duke named William. In 1066 this same duke's ambitions burst the bounds of Normandy and he hurled himself across the channel to rule England as William the Conqueror.

When the Conqueror died, his son William Rufus named Anselm, now 60 and abbot of Bec, to be Archbishop of Canterbury and primate of the new land the Normans had won by conquest. Greedy Rufus hoped that the gentle, ascetic Anselm would be pliant enough to allow church funds to be diverted to the royal coffers.

But Rufus was wrong. Anselm refused to let the church be plundered. More important, time after time for 16 years he faced son Rufus and his successor, Henry I, when they tried to control church affairs. Twice Anselm, deserted even by his own bishops, was forced into exile.

Finally, in 1107, Henry, fearing

Anselm would get him excommunicated, agreed to let the pope invest English churchmen. Two years later Anselm died at 76. It was April 21, which has become his feast day.

Of course the church-state controversy continued. A half-century later it pitted another king, Henry II, against another Archbishop of Canterbury, Thomas Becket. Fittingly it was Becket who first took steps to get Anselm canonized. Perhaps Becket found in the saintly monk of Bec the courage to fight on for church rights until he was murdered in his own cathedral.

During Anselm's first exile he completed a major theological treatise, "Cur Deus Homo?" ("Why did God Become Man?"). Here, with humility and in prayer, he leaped out of the dark centuries to apply reason to the core mystery of the Christian faith, the redemption of man through the Incarnation.

Man sins against God, Anselm reasoned. And God is infinite. Hence the sin against God is infinite. Such a sin requires infinite satisfaction, or atonement. Man, as man, cannot make reparation because he is finite and not capable of infinite suffering. But since it is man who sins, only a man can earn forgiveness by suffering.

Therefore, only a being both finite and infinite, human and divine, can offer adequate satisfaction. This can be achieved only by a divine being who assumes human nature. This is Christ, God become man.

The truth had lain inherent in scripture and patristic teachings. But Anselm dared to set down the logic of it step by step, to let the brilliant light of infallible revelation filter through the mists of a fallible human mind.

History has overshadowed Anselm's theory by an even more famous one. During his years of study at Bec he wrestled with the most basic question to confront any worshiper: Does God exist?

Anselm answered yes and his argument has become almost synonymous with his name. It is his so-called ontological proof, that is proof from being.

First, says Anselm, use your mind to think about God. Think of him as the greatest object that can be conceived. But now, continues Anselm, if you try to understand God as nothing greater than an idea in your mind, you get at once the idea of another being, one existing not only in your understanding but outside your mind in reality.

Now of these two, says Anselm, the being that is greatest both inside and



outside your head necessarily is greater than the one that is greatest only inside your head. This is God.

Put it another way: hold that idea of a perfect being. Now if the object of this idea doesn't really exist, then there is a lack of one element of perfection, namely existence. But God, if the term means anything at all, is perfect. Therefore, reasons Anselm, God exists.

Put it still another way, try as you might, says Anselm, you can't really conceive of God not existing. God is that which cannot be conceived not to exist. God not existing is a contradiction, an impossibility. If you conceive of a being who exists only in your imagination, you are not conceiving God.

Anselm's thinking was radical. His ontological argument turned conventional reasoning upside down. He was doing everything backwards, inferring from the idea of God to the existence of God. Instead of studying data to reach conclusions, he was winging it a priori with no empirical observations. He hoped to discover proof without the use of the outside world. He wanted to find his God inside his own head.

Even in Anselm's time many scoffed. Gaunilo, a fellow monk, pointed out that you could make the same argument for any highest thing. You could prove, for instance, that a perfect island exists because an island outside your mind would be more perfect than the mere idea of one.

Anselm was not disturbed. His argument didn't rest on what was the greatest among one class of objects; it rested on what was the greatest absolutely. We are talking not of islands, he reminded Gaunilo, but of God.

Anselm opened minds to new ideas and prepared the way for the 13th century's scholastic theologians. The greatest, Thomas Aquinas, looked be-

yond ontology for the proof of God. Others, such as Bonaventure, Duns Scotus and William of Ockham, found the road easier because Anselm had gone before.

Philosophers have divided over whether Anselm proved the existence of God. Rene Descartes heard the archbishop echoing down six centuries when he propounded his theory "Cogito, ergo sum" ("I think, therefore I am"). But a century later Immanuel Kant thundered against Anselm's methods. You can say a hundred coins in the imagination is the same as a hundred coins in the pocket, Kant jeered, but you can't say it's as useful.

Today opinion is still split. Did Anselm make his point or did he get trapped in a logical fallacy? Is any proof that flows only from the mind at last only an intuition?

But to speculate too much on this is to miss the essence of Anselm. We have to look back a millennium and see the great scholar in his cell. We can see him thinking and writing. And we can see him on his knees.

If we look hard enough we can just catch a glimpse of what Anselm was sure of in those long-ago days. He harmonized revelation with reason but he never doubted that revelation led the way. He started with faith, followed reason, and in the end found faith again. He knew that to prove anything, for anything to mean anything, faith must come first.

Anselm summed up his quest for truth in one of his own prayers:

"I do not seek to understand so that I can believe, but I believe, so that I may understand; and what is more, I believe that unless I do believe, I shall not understand."

Maybe Anselm proved that God exists and maybe he did not. But he did prove that one man's faith can shine through nine centuries to inspire us today.

### Steeple Bells

on a Sunday morning in April  
Their call  
enmeshed in white pine  
of the monastery woods  
emerges  
in clear, vibrant song  
of tufted titmouse.

Maxwell Corydon Wheat, Jr.

## Texas Resolution

**W**e reported on the recent council of the Diocese of Texas in our issue of March 13. Although space is somewhat limited for diocesan convention reports, this particular one merits further comment. Texas is a large and powerful diocese, and is generally considered somewhat liberal, with a large number of women clergy (including rectors of parishes). A resolution was adopted by a large majority which recognized that women bishops would not be acceptable to many people in the church.

The resolution called on the Presiding Bishop to make some suitable provisions for opponents so that they would not feel forced to leave the church.

Last year, it had been hoped that when the House of Bishops met in St. Charles, Ill. in September, some such provisions would be proposed. This did not occur, however, and the committee charged with reporting on the prospect of women bishops consisted entirely of advocates. They voiced slight sympathy for those who might disagree with them, saying, "there is bound to be pain."

We believe that responsible church leaders, whether they advocate or oppose the introduction of women bishops, ought to be concerned about making acceptable and constructive plans, and bishops should not keep such plans secret from the rest of the church.

## In the Breaking of Bread

**O**n this third Sunday of the Easter Season, we read of our Lord eating with the disciples after his resurrection, and our collect speaks of his being known in the breaking of bread. Like many of the words and phrases we use in worship, breaking of bread has a range of meanings. It is a mysterious phrase.

It may mean the physical act of breaking a loaf or a piece of bread into two or more pieces. More commonly it means eating together or sharing food with one or more other persons. It may also refer to the Holy Eucharist, or specifically to the point within the liturgy when the consecrated bread is broken. It also suggests for us a wider perimeter of reference — that sharing of food with the needy which is part of the life of the Christian church.

The charitable distribution of food, or of means to obtain food, is part of a eucharistic religion. Almsgiving must not end when Lent is over. As Jeremy Taylor, the great 17th century Anglican writer put it, "When Christ feasts his body, let us feast our fellow members." In doing so we too meet the risen Lord.

## The Pope's Encyclical

**I**n commemoration of the 20th anniversary of Pope Paul VI's encyclical "Populorum Progressio," Pope John Paul II recently issued a letter entitled "Sollicitudo Rei Socialis" (The Social Concerns of the Church). The 102-page document calls the growing gap between rich and poor in the world a threat to peace, and says it is caused by

such factors as the use of the Third World as an East-West battleground, the growing foreign debt crisis, spending on arms rather than development, and inadequate sharing of technological advances.

What have the reactions been to the pope's latest encyclical? "Magnificent generalities," as we read in one daily newspaper? The kind of thing the clergy are historically so good at expressing? Or were there reactions of anger? What did the pope mean by the West's "superdevelopment" — the kind of thing which after World War II produced the Marshall Plan, or more recently brought huge outpourings of relief for the starving of Ethiopia? Or was the reaction one of indifference?

Totalitarianism in the East is so easy to deplore, but who in the East might be listening to "Sollicitudo Rei Socialis," who could affect much change? That is the nature of general statement, isn't it; that they are general, not specific, and therefore open to criticism from all sides. Or open to dismissal as not really relevant. What application, then, could the Holy Father's seventh encyclical possibly have?

For one thing there were undoubtedly people listening and taking note in the so-called Third World. Frustrated by their sense of powerlessness as small or needy nations, they must have welcomed the reassurance that someone of prominence and power could identify with their problems, their "victim" role, their need for responsible attention and help in the midst of the great power confrontation.

And then there is the wider importance of the pope's message. It lies in his call to all Christians, and to all people everywhere, to recognize anew the oneness of the world, the common humanity of persons everywhere, the desperate need for governments East and West, and for churches and persons all over the world to set aside a modicum of time and money toward improving humanity's lot both "at home" and "abroad."

Getting specific, one could include the politicians both East and West into our prayers, and one could turn those momentary reactions of anger or indifference into determination to get the human agenda which the pope was talking about onto the docket where trade, economic reforms and the like are being discussed and implemented, and where there is yet time for true leadership to affect the future of humankind.

## "Oppression"

**I**n today's world, as in yesterday's world, oppression is a grim reality for countless men, women, and children. It is, therefore, regrettable that some current writers and speakers show a proclivity to use the word again and again until it becomes trivialized. When it is employed to designate inconvenience, ill-fortune, or mere dissatisfaction, the true bitter meaning of the word is eroded. The unthinking and imprecise use of any term, simply to conform to some passing fad or fashion, is destructive to the language and destructive to the concept which the term is supposed to communicate. Writers or speakers who are honestly concerned about ending oppression, should use the word wisely.

## Liberating the Psalms

**W**hat is the most neglected element of our liturgy today? Surely the answer is the Psalms. The Psalms are the hymnal and prayer book of the Bible. They were the devotional book of Jesus, and of countless saints and sinners ever since. In the Episcopal Church they are indeed regularly recited, yet they receive little attention in preaching or teaching, and probably diminished use in private devotion. What should be their normative public use, in song, is a lost art (or a not-yet-discovered art) in large sections of the church. We use the Psalms, true, but often in a lifeless manner, disconnected both from the private prayer of the heart and from the plan and rationale of the corporate liturgical celebration of the particular Sunday or season. (The connection is usually clear on feasts.) On most Sundays, it has no familiarity to the congregation, and who wishes to devote the time and attention to learning to sing a text which may not reappear for a year or two?

We believe that there are two kinds of answers to these problems. The first has to do with *selection of Psalms*, the second has to do with *usable music for Psalms*. The two are closely related. In regard to selection, we here focus our attention on the Psalm at the Holy Eucharist on Sundays. The situation is different for the Daily Offices, for which considerable flexibility is provided in the Prayer Book, pp. 888 and 934-5.

Are we obliged to use the Psalm appointed in the lectionary each Sunday? No. We are certainly encouraged to use it, and no doubt would do so if there were no other considerations. A careful study of the rubrics indicates, however, that *the Psalm selected in the lectionary each Sunday is not mandatory for the Holy Eucharist*.

Psalms are suggested at four points in both Rite I and Rite II. At the beginning, and at the offertory we find

that a "hymn, psalm, or anthem may be sung" (BCP, pp. 323, 333, 355, and 361). During the distribution of the sacrament, it is pluralized to "hymns, psalms, or anthems" (pp. 338 and 365). Within the Ministry of the Word between readings, on the other hand, we find, "A Psalm, hymn, or anthem may follow" (pp. 326 and 357). Here "Psalm" is moved to first place, and it is capitalized, and it "may follow," whether sung or not. This is plainly the preferred position for it, where it is traditionally known as the Gradual. Yet, whereas we see "Lessons, as appointed," and "the Gospel," it is only "A Psalm" and the "may" makes it optional in any case.

"A Psalm" in the Holy Liturgy also contrasts with "The Psalm or Psalms Appointed" (in bold type) which we find in Morning and Evening Prayer (pp. 84, etc.). We conclude that the "appointed" Psalm or Psalms are expected in the daily office, but no such clear direction binds us for "A Psalm" in the Eucharist. The Psalms in the lectionary are indeed well selected, but they do not suit the needs of every parish every week, particularly if they are to be sung.

Having settled that matter, we are on new ground. A preacher may, on some occasions, select a Psalm directly relevant to one of the other Bible passages and the sermon. On the Second Sunday in Lent, for instance, one or more of the readings always pertains to Abraham, yet on no one of the three years does the lectionary Psalm refer to the patriarch. If the sermon and the Sunday school lesson are to be about Abraham, we believe it reasonable some years to use Psalm 105:1-15. Psalm 47, also referring to Abraham, is too festal for Lent, but we may use it in Year C, when we have Abraham in the O.T. Lesson for Propers 11, 12, and 14. And if one has even a shadow of a choir in the summer, isn't Psalm 47 worth learning to sing for a four-week period?

This brings us to the question of music. Many of the Psalms commend themselves to singing if they are used repeatedly for a group of Sundays, or if two or more Psalms are alternated or rotated for several weeks. For the Easter Season, one may use on alternate Sundays Psalms 114 and 100. In parishes which used to use Morning Prayer, some people will still remember how to sing 100 (*Jubilate*). Psalm 23 is used twice on Sunday in Year A, once in Year B, and inexplicably not at all in Year C. If a congregation learns to sing this favorite Psalm, one would probably wish to use it twice a year to maintain familiarity. Examples can be multiplied; they should of course be planned in the light of other music, sermon topics, and other considerations.



# PEOPLE and PLACES

## Ordinations

### Priests

New York—Michael Scott Cooper, 527 Riverside Dr., New York, N.Y. 10027. Johanna-Karen Johansson, 140 E. 46th St., Apt. 5E, New York, N.Y. 10017. Barbara Anne Lacerre, 309 Park Rd. Hamden, Conn. 06511. James Craig McReynolds, 40 Perry St., New York, N.Y. 10014. Wayne Thomas Riley, 37 Sunset View Dr., West Nyack, N.Y. 10994. Arthur Mathew Wolsoncroft, III, 414 E. 52nd St., New York, N.Y. 10022. Cecily Patricia Broderick y Guerra, 2500 Johnson Ave., 2NP, Riverdale, N.Y. 10463.

North Carolina—Julian Cave, St. James', 25 S. 3rd St., Wilmington, N.C. 28401. Jeffrey D. Murph, St. Paul's, 520 Summit St., Winston-Salem, N.C. 27101. Edward Scott, St. Paul's 520 Summit St., Winston-Salem, N.C. 27101. Matthew E. Stockard, St. Timothy's, Box 37, Wilson, N.C. 27893. Patricia Daniel Turk, St. John's, 1623 Carmel Rd., Charlotte, N.C. 28226.

Northwestern Pennsylvania—Stephen E. Herbert, vicar, Grace Church, 10121 Hall Ave., Lake City, Pa. 16423. Russell M. Johnson (for the Bishop of San Diego), vicar, St. Joseph's, Port Allegany; St. Matthew's, Eldred; and St. Margaret's, Mt. Jewett, Pa. Add: 206 Arnold Ave., Port Allegany 16734.

Pittsburgh—Stanley Burdock, vicar, Christ Church, 305 Church St., Brownsville, Pa. 15417. M. Lise Hildebrandt, associate, Christ Church, North Hills, Pittsburgh, Pa. Add: 5910 Babcock Blvd., Pittsburgh 15237.

San Diego—Robert Harshman Brown curate, St. Bartholomew's, 16275 Pomerado Rd., Poway, Calif. 92064. Francis Noel Hebert, curate, Christ Church, Box 66, Coronado, Calif. 92118. Kent Litchfield, curate, All Saints', 651 Eucalyptus, Vista, Calif., 92084. Henry Rezin Mann, assistant, St. Dunstan's, 6556 Park Ridge, San Diego, Calif. 92120.

West Virginia—Marilla Jane Whitney (for the Bishop of Spokane), vicar, St. John's, Box 1064, Harper's Ferry, W. Va. 25425.

Western Louisiana—Brian Couvillion, Church of the Good Shepherd, 715 Kirkman St., Lake Charles, La. 70601. Polk Culpepper, Grace Church, 405 Glenmar Ave., Monroe, La. 71201. William Echols, St. Matthias', 3301 St. Matthias' Dr., Shreveport, La. 71119.

Western Massachusetts—Margaret Quill Schwertfeger (for the Bishop of Hawaii), assistant, All Saints', 10 Irving St., Worcester, Mass. 01609.

Western North Carolina—Michael H. Cogsdale, assistant, Grace Church, 303 S. King, Morganton, N.C. 28655. Claude Y. Stewart, rector, St. John's, Sylva, N.C. 28779.

## Changes of Address

The Rev. Ninon N. Hutchinson may be addressed at Emery House, Emery Lane, West Newberry, Mass. 01985.

The Rev. W. Wesley Konrad is at 150 Lake St., White Plains, N.J. 10604.

The Rev. Joseph Leigh is at 29 Boston Rd., Neptune City, N.J. 07753.

The Rev. Keith Mc Coy is at 1210 Rahway Rd., Plainfield, N.J. 07060.

The Rev. Austin Murray may be addressed at 524 Leward Ave., Beachwood, N.J. 08722.

The Rev. Willard Rorke is at 10110 127B St., Surrey, B.C., Canada V3V 5M3.

The Rev. Canon Charles A. Shreve is at R.D. 9, Box 228, Bethlehem, Pa. 18015.

The Rev. Thomas Sinclair is now at Barclay Walk Condos 509, Cherry Hill, N.J. 08034.

The Rev. Richard D. Straughn may be addressed at 38 Glenn Dr., Brick, N.J. 08723.

The Rev. Canon Ellsworth Stone (ret.) is now at Spanish Lake Golf Village, 11 Novedades, Port St. Lucie, Fla. 34953.

The Rev. John E. Troncale may be addressed at St. Luke's Rectory, 33 E. Grant St., Woodstown, N.J. 08098.

## Deaths

The Rev. Donald Frazier, a retired priest of the Diocese of North Carolina, died at the age of 61 on March 7 in Salisbury, N.C.

A native of Wisconsin, Fr. Frazier was educated at Marquette University and received his M. Div. from Virginia Theological Seminary. He was ordained deacon in 1963, priest in 1964; and served parishes throughout North Carolina in Cleveland, Woodleaf, and Cary. He is survived by his wife and five children.

The Rev. Harold M. Keyes, a retired priest of the Diocese of Fond du Lac, died in Green Bay, Wis. at the age of 83 on February 24.

Born in Ontario, Canada, Fr. Keyes received his B.D. from Nashotah House which also awarded him the honorary D.D. degree in 1966. He was ordained priest in 1930 and served his entire priesthood in the Diocese of Fond du Lac: he was at churches in Chilton, Sturgeon Bay and Green Bay. He retired in 1970, after having served as vicar, since 1936, of Blessed Sacrament Church in Green Bay. Fr. Keyes, several times a deputy to General Convention, is survived by two sisters.

The Rev. Benjamin Minifie, retired priest of the Diocese of New York and sometime rector of Grace Church, New York City, died at his home in Newport, R.I. at the age of 77 on March 8.

A graduate of Lehigh University and General Theological Seminary, both institutions of which awarded him honorary degrees, Dr. Minifie was ordained deacon and priest in 1936 and became curate of the Church of the Redeemer in Morristown, N.J. until 1938. Thereafter, he served parishes in Massachusetts, Texas, New Jersey, and Pennsylvania before becoming rector of Grace Church in 1960, from which position he retired in 1975. In retirement, he served as interim rector of parishes in Connecticut, Illinois and Ohio. In 1956, he was elected dean of the cathedral in Bethlehem, Pa. The author of pamphlets for Forward Movement Publications, Dr. Minifie was also the author of letters and book reviews in THE LIVING CHURCH. He is survived by his wife, Frances, five sons, the Rev. Charels J. Minifie, president of the College of Preachers at Washington Cathedral in Washington, D.C.; the Rev. Thomas R. Minifie, assistant at St. Luke's, Seattle, Wash., Edward S. Minifie, William H. Minifie, and Jonathan Minifie; a daughter, Katharine Lloyd and eight grandchildren.

There are many published musical settings for Psalms, including traditional Gregorian chant, Anglican chant, and modern arrangements such as that of Joseph Gelineau. Contemporary Lutheran publications usually follow the text of the Psalms in Episcopal BCP 1979. Here we will simply call attention to four publications of the Church Hymnal Corporation. *Gradual Psalms* (Church Hymnal Series VI) involves five booklets of chant settings, with antiphons, for traditional responsorial use of Psalms throughout the church year and on special occasions. *The Anglican Chant Psalter* provides at least two settings in the English tradition for each of the 150 Psalms. Publication of *The Plain-song Psalter* is being prepared, at the time of this writing, and will have one or more antiphons for each Psalm. In addition, there is *A New Metrical Psalter*, by the Rev. Christopher Webber. This presents every Psalm and Canticle in stanzas of metrical verse so that they can easily be sung to designated tunes in the hymnal.

It should be recalled that some hymns in the hymnals are in fact metrical versions of certain Psalms, "All People That On Earth Do Dwell" (Psalm 100) and "The King of Love My Shepherd Is" (Psalm 23) probably being the best known. Where the hymnals offer such a metrical version of the lectionary's Psalm for the day, that hymn will be marked by an asterisk in the list of hymns for the day in the 32nd Edition of *The Episcopal Choirmaster's Handbook* (beginning with September, 1988). When the same hymn happens to have been chosen for another day, it will not be so marked.

We have not dealt here with the possible choice of Psalms which may be used, with complete rubrical sanction, at the beginning of the service, the offertory, or communion time. The lectionary Psalm may be legitimately used at any of these points, or other suitable selections. A Psalm at the beginning, traditionally called the Introit, should be appropriate to the season or day. The same may be true at the offertory, or a Psalm pertinent to the Eucharist, such as 43 or 116 may be used. At communion time, devotional Psalms, such as 23 or 63 are very fitting, or thanksgivings, such as 103 or 147. We believe that the effective choice of music, combined with the responsible and well-planned choice of Psalms, can again make the Psalter a vibrant and popular part of our liturgy.





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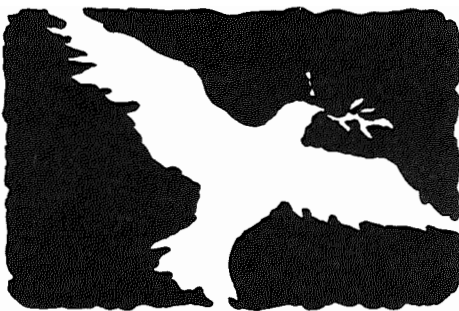
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**CLERGY:** If your church services are not listed, write to the Advertising Manager for the very nominal rates.



## BENEDICTION

*The author, the Rev. Frederick W. Phinney of Yarmouth Port, Mass., is associate editor, Province I, for TLC.*

Every so often something happens in life which pulls together the past and the present, the near and the far, embodying at once the passing of time and the timeless pertinence of what we are about. For me, such an event was a funeral I attended of an "old-time" Anglican. As the service progressed, my mind wandered a bit from the person we were mourning to the faith he had professed and the church he had served these many, many years. How strong this Anglican tradition had been, how firm the spiritual cement which had held it all together, how vital a role it all had played.

Thoughts then strayed further, as the traditional English-style funeral service progressed (casket in procession, beautiful pall signifying the equality of all persons under God,

the earth on the casket at the cemetery committal, etc.) onto the larger subject of our great Anglican heritage. I wondered, how many of us truly take in the magnitude of the treasure of the tradition we inherit? Those who come in from other denominations sometimes do. They appreciate the beauty of prayers not composed on the spot by earnest ministers, the musical standards higher than juke box ditties, the worship emphasis on giving rather than "getting a blessing." But the rest of us?

Of course Anglicanism is much, much more than its English origins. In these trendy times there is an over-quick tendency to judge ours and others' traditions by their distant origins only, losing sight sometimes of the resources and directions toward which the traditions point. The greatness of Anglicanism is, after all, in its comprehensive character, holding liberal and conservative elements together in balance — through scripture and tradition, through reason and experience. My deceased friend and his kind were the salt of the earth, and part of it was that they were balanced Anglicans. Their faith had a forcefulness and a freshness about it. You and I, wading through current welters of religious faddism, could do worse than to retain a vision of our own tradition's health and vigor — keeping our glance always forward, of course, and not back. For forward is the direction in which God calls us.

### An Easter Exclamation

*"The last 'error' . . . greater than the first"*  
(St. Matthew 27:64)

It was only two days from the day, after  
They laid Him gently in the tomb  
That 'error' came so great with laughter  
Life could from sorrow rise so soon!

When spring makes signs gentle to softer  
While snow the frozen ground would groom  
March must smile then and thereafter  
That winter winds aloft make room!

**Frederic Howard Meisel**

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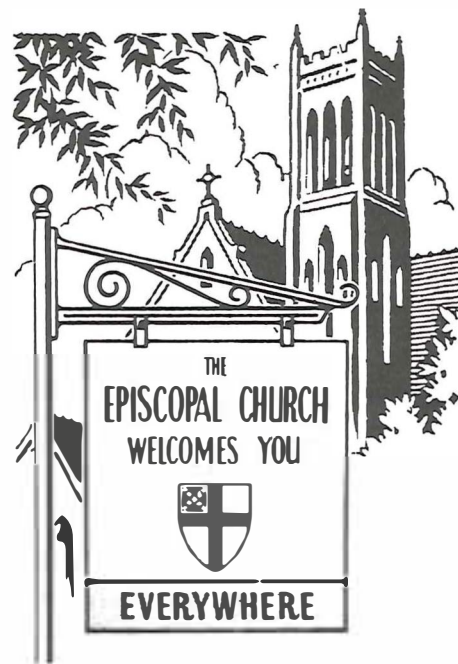
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